

VOLUME 1

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A Compendium of Shi'a Hadith
[Mizan al-Hikmah]
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The Scale of Wisdom

A Compendium of Shi'a *Hadith*

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Preface

Preface

Mizan al-Hikmah acts as an encyclopaedia of the most valuable *hadith* of the Prophet of Islam (SAWA) and twelve Imams (AS) which play a key role in understanding the Holy Qur'an and presenting the pure and genuine message of Islam. This book was first published in 1982 in ten volumes and was subsequently re-published several times. The warm and strong reception it received from esteemed researchers and readers all over the Islamic world indicates new generation's spiritual thirst and sincere interest in authentic Islamic sciences and the constructive and positive teachings of Ahl al-Bayt (AS) despite the vast cultural attacks against the sacred religion of Islam.

Without doubt, consciousness of this need has increased the responsibility of the religious scholars who understand these undeniable facts and realise the value and importance of this great task. Based on this necessity of this work and the positive feedback received on the original, a complementary project to *Mizan al-Hikmah* was initiated under the title of *Mawzu'ah Mizan al-Hikmah* in 1987 with the help and cooperation of a group of respected scholars from the Islamic Seminary of Qum.

With Allah's Grace and by the blessing of this work, the Dar al-Hadith Cultural Institute (consisting of the Dar al-Hadith Research Centre and University of Hadith Sciences) was founded. The voluminous nature of *Mizan al-Hikmah* prevented it from fulfilling certain needs, and so it was therefore proposed that a summarised selection of this book be prepared and presented to the dear readers. This summary was to include the most important chapters of the book and the most essential *hadith* so that those interested in understanding and comprehending some of the brilliant concepts and teachings of Islam could benefit from this collection, even while travelling. This selection was compiled and published under the title *Muntakhab Mizan al-Hikmah*, and this condensed edition allowed this work to be presented in other languages.

Allah Almighty has granted the opportunity to prepare this selection to the esteemed scholar Seyyid Hamid Hussaini, along with the supervision and valuable help of Seyyid Muhammad Kazim Tabatabaei. I would also like to thank all the respected brothers in the Dar al-Hadith Cultural Institute who assisted us in the making of this valuable collection. Special thanks go to the translators of The Islamic College in London and their professional editors who managed to translate a huge number of *hadith* while maintaining their subtle points. Finally I have to thank Hujjatul-Islam Muhammad Sharif Mahdavi for his efforts in comparing, reviewing and making the text as consistent as possible, and Mr. Zaid Alsalami who assisted him in this task. I ask Allah Almighty to

grant them success and sincerity and to accept this effort with all His grace and generosity, and may everyone, especially the younger generation, benefit from it. May He Almighty make this humble attempt a provision for us in the world hereafter.

Muhammad Muhammadi Rayshahri
24 Rabi' al-Awwal 1423

Introduction

Introduction

The narrations of the Prophet (SAWA) and twelve Imams (AS) have always been venerated as a primary source in understanding religion and the Qur'an. None other than their very words, these narrations (*hadith*) – together with their conduct and tacit approval of deeds – constitute the triangle of the *sunnah*. The high esteem accorded to the *sunnah* is apparent in the extensive Shi'a and Sunni *hadith* compilations. The study of the *sunnah* underpins all the Islamic sciences, and, without doubt, scholars in all Islamic fiends are indebted to the compilers in every age who arranged and explained these *hadith* to meet the needs of their time.

Today, the need to evaluate the *hadith* has been renewed. No longer is interest in *hadith* limited to academics; the general public too wants access to the foundations of religious knowledge. The original collection of *Mizan al-Hikmah* – which was the outcome of years of painstaking effort by Ayatullah Muhammadi Rayshahri – is one of this era's best responses to this pressing need.

Tracing the development of Shi'a *hadith* works highlights the value of *Mizan al-Hikmah*. Centred on the publication of four canonical works, Shi'a *hadith* study falls into six periods:

1. The initial *hadith* writings.
2. Booklets, or the '400 books'
3. The compilation of the major Shi'a *hadith* collections
4. The completion of the major Shi'a *hadith* collections
5. The exposition of the major Shi'a *hadith* collections
6. The systemization of the major Shi'a *hadith* collections

First period: The initial *hadith* writings. The first Shi'a *hadith* writings materialized during the first century of the Islamic era, from the time of the Prophet (SAWA) to the time of Imam al-Baqir (AS). This time period was characterized by some of the early caliphs' strict prohibition on transcribing *hadith*.

Historical sources mention several books from Companions of the Prophet (SAWA) that no longer exist, such as the book of Salman al-Farsi, the *Kitab al-Khutbah* of Abu Dharr, the treatises of 'Abdullah ibn 'Abbas regarding the verdicts of Imam 'Ali (AS), and the book of Jabir ibn

'Abdullah al-Ansari.¹ Other books have survived in part, such as the book of Sulaym ibn Qays.² Still others are not accessible but at least are believed to be in the possession of the Imams (AS), such the book of 'Ali (AS),³ the treatise of Fatima (AS),⁴ and the treatise of 'Ali (AS).⁵ Extant books from this early period include *Nahj al-Balagha* and *al-Sahifa al-Sajjadiyya*.⁶

Second period: According to a well investigated account, the number of hadith books written in this period was more than 6600. However, gradually a consensus was formed regarding the authenticity of 400 of them.⁷ The term '400 books' refers to the corpus of *hadith* works composed from the time of Imam 'Ali (AS) until the time of Imam Hasan al-'Askari (AS) (232-260 AH), particularly during the time of the fifth and sixth Imams (AS). After the Minor Occultation, these primary sources allowed for the compilation of the first major collections of *hadith*, such as *al-Kafi* by Thiqatul-Islam al-Kulayni (d. 329), and continued to function as references for later scholars.

These books obviously survived until the time of the authors of the primary Shi'a collections, or the 'three Muhammads', who relied upon them in their work. A number of them persisted until the time of Muhammad ibn Idris al-Hilli (d. 598 AH), Sayyid ibn Tawus (d. 763), al-Shahid al-Thani (d. 966), and al-Kaf'ami (d. 905). Some remained until the time of 'Allama al-Majlisi (d. 1111), Shaykh al-Hurr al-'Amili (d. 1104), and Mirza Husayn Nuri (d. 1320), who used them as references.⁸ Historical and biographical sources such as *Rijal al-Najashi*, the *Fihrist* of Shaykh al-Tusi (d. 460), and the *Ma'alim al-'Ulama'* of Ibn Shahrashub reveal the titles of 122 of these 400 works, which Shaykh Agha Buzurg (1293-1389) lists in *al-Dhari'a*.⁹ Today, only sixteen of these initial works still exist, and they have been collected and published by Hasan Mustafawi in *The Sixteen Books*.

How could such valuable keys to the sources of the faith disappear? Shaykh Agha Buzurg attributes their disappearance to both intentional destruction and unintentional neglect. Many of these irreplaceable sources

1. Fu'ad Sezgin mentions Jabir's book as one of the works of the Umayyad era and first century. See *History of Arabic Writings*, p. 123.

2. *Kitab Asrar 'Al Muhammad*, p. 47 (Introduction).

3. *Baqa'ir al-Darajat*, p. 187.

4. *Baqa'ir al-Darajat*, p. 173.

5. *al-Fihrist*, p. 30; also see *Bihar al-Anwar*, v. 28, p. 266. Surprisingly, Ibn Nadim adds, "This is the ordering of the chapters in this treatise," but this section of the book is omitted.

6. *al-Dhari'a*, v. 13, p. 345, and v. 15, p. 18; *al-Sahifa al-Sajjadiyya*, edited by Abtahi, v. 657; *Fath al-Abwab*, p. 76.

7. Al-Hurr al-Amili, Muhammad b. al-Hasan, *Wasail al-Shi'a*, Qum, Al al-Bayt, 1414, Vol. 30, p. 165.

8. *al-Dhari'a*, vol. 2, p. 134-5.

9. *Ibid.* pp. 135-167.

went up in flames when extremist Sunnis set afire Shaykh al-Ṭusi's library in 448 AH.¹⁰ However, by that time, many scholars had turned their attention away from these books due to the fact that most of their contents had been indexed in the major *hadith* works, which – unlike the originals – were conveniently arranged in chapters and topics, and so this led to their loss as well.

Third period: The compilation of the major Shi'a *hadith* collections. Until the time of Imam Hasan al-'Askari, a number of the Imams' companions (such as Hamid ibn Ziyad al-Dihqan, Yunus ibn Abd al-Rahman, and Muhammad ibn Yahya) had been able to record the Imams' sayings on topics of their interest to the extent of their presence in the Imams' gatherings. Although some did attempt to organize their collections, no overarching collections appeared during this time, primarily due to the lack of access to the entire corpus of *hadith* work, the continued presence of the Imam among the people, and the authors' personal emphases on particular topics, such as legal commandments.

However, the Minor and Major Occultations provided the impetus for the compilation of Shi'a *hadith*. Despite the Imam's absence, Shi'a society was still growing, and its scholars, jurists, theologians, and exegetists needed systematic *hadith* collections to resolve their mounting legal and theological questions.

In response, Thiqatul-Islam al-Kulayni, Shaykh al-Saduq (d. 381), and Shaykh al-Ṭusi devoted their efforts to systemizing the initial books and producing the magnanimous collections *al-Kafi*, *Man la yahduruhu al-faqih*, *Madinat al-'Ilm*, *al-Tabdib*, and *al-Istibsar* which overshadowed the nonetheless noteworthy books of their predecessors, such as *al-Mahasin* (by Ahmad ibn Muhammad ibn Khalid, d. 274), *Basa'ir al-Darajat* (by Muhammad ibn Saffar, d. 290), and *Qurb al-Isnad* (by al-Himyari al-Qummi, d. 300). Despite the enormity of these works, their efforts were not limited to these; Shaykh al-Saduq wrote *'Uyun Akhbar al-Rida (AS)*, *al-Khisal*, and *al-Amali*; and Shaykh al-Ṭusi wrote *al-Ghayba* and *al-Iqtisad*. But due to their unparalleled comprehensiveness, scholastic rigour, and careful attention to the details of the chains of narration as well as the *hadith* text itself, these first five works gradually came to be known as the five *hadith* works of the Shi'a, or the 'five books'. Unfortunately, after the loss of *Madinat al-'Ilm*, they were renamed the 'four books', and these books have survived until the present day.

Some may find it curious that 'four books' have come to prominence in *hadith* science. However, it is worth noting that other religious disciplines also prioritize certain archetypical sources. For example, *al-Amali* of Abu 'Ali al-Qali, *al-Bayan wa al-Tabyin* of al-Jahiz, *Adab al-Katib*

10. Ibid.

of ibn Qutayba, and *al-Āmali* of Sayyid al-Murtaza are known as the 'four books' of literature; *Rijal al-Najashi* and the *Rijal* and *Fihrist* of Shaykh al-Tusi are among the 'four books' of Shi'a biography; *Tamhid al-Qawa'id* of ibn Turka (d. 835), *Sharh al-Fusus* of Qaysari (d. 748), *Misbah al-Uns* of ibn Fanari (d. 834), and *al-Futubat al-Makkiyya* of Ibn 'Arabi (d. 638) are known as the 'four books' of theoretical mysticism; and *Miftah al-Falah* of Shaykh Baha'i (d. 1031), *Uddat al-Da'i* of Ibn Fahd al-Hilli (757-841), *Qut al-Qulub* of Makki ibn Abi Talib, and *al-Iqbal* of Sayyid ibn Tawus (d. 664) are known as the 'four books' of practical mysticism.

Fourth period: The completion of the major *hadith* compilations. During this time, the need to annotate and offer commentary on these books arose due to their prominence in Shi'a scholarship and culture. As a result, numerous commentaries proliferated; for instance, a list of commentaries on *al-Kafi* is to be found in *al-Wafi*. The introduction to *Mu'jam Bihar al-Anwar* mentions some twenty-three commentaries on this voluminous book, some only in manuscript form. Similarly, *Man la Yahduruhu al-Faqih*, *al-Tabdhib*, and *al-Istibsar* acquired their own commentaries as well. Of all these, the most worthy of mention are the commentaries of Mulla Sadra, Mulla Salih al-Mazandarani, and 'Allama al-Majlisi.

Fifth period: The exposition of the major Shi'a *hadith* collections. After the compilation of the four foundational *hadith* books in the fifth century Hijri, Shi'a scholars began to fill in the gaps and catalogue the *hadith* that had not been included in these monumental works. However, none of their works were comprehensive enough to warrant being called a 'completion' of the *hadith* works until the emergence of the three great traditionalists Shaykh al-Hurr al-'Āmili (d. 1104), 'Allama al-Majlisi (d. 1111), and Muhaddith al-Nuri (d. 1320) as well as Ayatullah Burujurdi (d. 1380) who occupied themselves with completing these works through their own encyclopaedic compilations *Wasa'il al-Shi'a*, *Bihar al-Anwar*, *Mustadrak al-Wasa'il*, and *Jami' Ahadith al-Shi'a*, respectively. These voluminous collections marked the fourth period of the development of *hadith* literature, which came to a close with the death of Ayatullah Burujurdi (d. 1380).

Sixth period: The systemization of the major *hadith* collections. In this period, *hadith* research developed further, and scholars subjected the *hadith* texts to various inquiries with different aims. Some of them intended to improve ease of access while others sought to refine them and omit redundancies, and still others wrote guides to the *hadith* literature.

In this period – which corresponds to the last century – a new trend in organizing the narrations has emerged, although some scholars have implemented it more than others. Some books, such as *Safinat al-Bihar*, were written solely to organize the narrations in *Bihar al-Anwar*, whereas

others, such as *Mizan al-Hikmah*, *Athar al-Sadiqin*, and *al-Hayat* examined a broader range of narrations – including Sunni ones – and then presented them in a new arrangement. While alphabetic arrangement via the focal point of the narrations' words characterizes *Safinat al-Bihar* and *Athar al-Sadiqin*, *al-Hayat* is organized topically. Both methods occur in *Mizan al-Hikmah*; that is, the narrations are separated alphabetically according to key words appearing inside the narrations themselves.

Upon publication, the original compilation of *Mizan al-Hikmah* received a unique reception, and, within a short period, it was translated and reprinted more than twenty times in Persian and Urdu. Religious students, university students, researchers, and preachers celebrated its attention to practical topics (often neglected at the seminary) such as ethics, politics, and the social sciences; its topical organization; its references and cross-references; its inclusion of Qur'anic verses with the *hadith*; its comprehensive treatment of the different topics; and its analysis and commentary lightly sprinkled where necessary. Initially established to complete the work on *Mizan al-Hikmah*, the Dar al-Hadith Research Centre soon became one of the world's largest cultural and academic institutes and added to the blessings of this work.

However, despite its singular features, *Mizan al-Hikmah* had one drawback, and that was its size. Thus, an abridged version was proposed. This present edition is the outcome of years of careful work sifting through the original 15 volumes selecting those *hadith* addressing the most essential contemporary concerns. Like its predecessor, the selections from *Mizan al-Hikmah* – entitled *Muntakhab Mizan al-Hikmah* – met a similar warm reception and, so far, the new collection has been printed in sixteen editions with 34,500 copies in Persian. It is now appearing in English for the first time. The following steps were taken to condense it:

1. The number of headings was reduced from 564 to 419 by removing the less useful or more obscure topics. As a result, the subheadings were reduced from 4,260 to 1,915.
2. Repetitive *hadith* were excluded. While a primary goal was to preserve as much of the original content of *Mizan al-Hikmah* as possible so that all the content available in the original version would be available in the concise version, *Mizan al-Hikmah* did contain many instances of the same narration repeated in different words. After careful selection, the redundant *hadith* were eliminated, leaving the one which appeared to be the most authentic, clear, and comprehensive.
3. In rare instances, it was felt that certain topics did not contain enough narrations to do justice to those topics. In those situations,

with the permission and coordination of the original author, other narrations were added to the collection.

4. The references in the book were modified to account for the omission of many headings, chapters, and narrations. Additionally, an effort was made to increase the utility of the book by making the references complete and adding further links between related topics.
5. In order to preserve as much of the material as possible, efforts were made to maximize the physical capacity of the book, such as reducing the margins and empty space on the pages. Doing so enabled 6,848 narrations of the original 23,030 to be included in the new single volume rather than the original 15 volumes.

We would like to offer our deepest gratitude to the author of *Mizan al-Hikmah* for his kindness, trust, and guidance, as well as to Hujjat al-Islam Sayyid Muhammad Kazim Tabataba'i for his assistance and efforts in organizing this summary. Finally, as we express our unending gratitude to Allah for granting His humblest servants the opportunity to serve in the propagation of the lustrous teachings of Ahl al-Bayt (AS), we beseech Him to nobly accept this small effort and deepen its influence in spreading Islamic culture, to illuminate the world with the words of Ahl al-Bayt (AS), to prepare the way for the reappearance of the Saviour of humanity, and to increase the eagerness of the world's people to follow the truth.

Sayyid Hamid Husaini
Muhammad Nouri
October, 2008

الإيثار - 1

1. SELF-SACRIFICE

فَضْلُ الإِثَارِ - 1

1. The Virtue of Self-Sacrifice

1. الإمام علي عليه السلام : الإيثارُ أعلى المكارم.¹
1. Imam Ali (AS) said, 'Self-sacrifice is the highest of virtues.'^{1 2}
2. الإمام علي عليه السلام : الإيثارُ شِمةُ الأبرار.³
2. Imam Ali (AS) said, 'Self-sacrifice is a characteristic of the righteous.'⁴
3. الإمام علي عليه السلام : الإيثارُ أحسنُ الإحسانِ ، وأعلى مراتبِ الإيمانِ.⁵
3. Imam Ali (AS) said, 'Self-sacrifice is the best kindness and the highest rank of belief.'⁶
4. الإمام علي عليه السلام : الإيثارُ أفضلُ عبادَةٍ ، وأجلُّ سيادةٍ.⁷
4. Imam Ali (AS) said, 'Self-sacrifice is the best form of worship and the greatest eminence.'⁸
5. الإمام علي عليه السلام : أفضلُ السَّخَاءِ الإيثارُ.⁹
5. Imam Ali (AS) said, 'The best form of generosity is self-sacrifice.'¹⁰
6. الإمام علي عليه السلام : عاملُ سائرِ النَّاسِ بالإنصافِ ، وعاملُ المؤمنينَ بالإيثارِ.¹¹
6. Imam Ali (AS) said, 'Treat all people with fairness, but the believers with self-sacrifice.'¹²
7. الإمام علي عليه السلام : غايةُ المكارمِ الإيثارُ.¹³
7. Imam Ali (AS) also said, 'The peak of virtues is self-sacrifice.'¹⁴
8. الإمام علي عليه السلام : بالإيثارِ يُستَرَقُّ الأحرارُ.¹⁵
8. Imam Ali (AS) also said, 'Through self-sacrifice do free people become enslaved.'¹⁶

(أنظر) الإنفاق: باب 1760 ، 1762.

(See also: SPENDING (IN CHARITY) CHAPTER 1760, 1762)

Notes

1. غرر الحكم : 986 .
2. Ghurar al-Hikam, no. 986
3. غرر الحكم : 606 و 882 ، عيون الحكم والمواعظ : ص 23 ح 197 .
4. Ibid. no. 606
5. غرر الحكم : 1705 .
6. Ibid. no. 1705

7. غرر الحكم : 1148 ، عيون الحكم والمواعظ : ص 29 ح 439 .
8. Ibid. no. 1148
9. غرر الحكم : 2888 ، عيون الحكم والمواعظ : ص 111 ح 2405 .
10. Ibid. no. 2888
11. غرر الحكم : 6342 .
12. Ibid. no. 6342
13. غرر الحكم : 6361 .
14. Ibid. no. 6361
15. غرر الحكم : 4187 .
16. Ibid. no. 4187

فَضْلُ الْمُؤَثِّرِينَ - 2

2. The Virtue of Altruistic People

(وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَ لَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَ يُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ).¹

*“[They are as well] for those who were settled in the land and [abided] in faith before them, who love those who migrate toward them, and do not find in their breasts any need for that which is given to them, but prefer [the Immigrants] to themselves, though poverty be their own lot. And those who are saved from their own greed - it is they who are the felicitous.”*²

9. الأُمَامِي لِلطُّوسِي عَنْ أَبِي هُرَيْرَةَ : جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، فَشَكَا إِلَيْهِ الْجُوعَ ، فَبَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى بُيُوتِ أَزْوَاجِهِ فَقُلْنَ : مَا عِنْدَنَا إِلَّا الْمَاءُ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : مَنْ لِهَذَا الرَّجُلِ اللَّيْلَةُ ؟ فَقَالَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ : أَنَا لَهُ يَا رَسُولَ اللَّهِ . وَأَتَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ فَقَالَ لَهَا : مَا عِنْدَكَ يَا ابْنَةَ رَسُولِ اللَّهِ ؟ فَقَالَتْ : مَا عِنْدَنَا إِلَّا قُوثُ الصَّبِيَّةِ ، لَكِنَّا نُؤَثِّرُ ضَيْقَنَا ، فَقَالَ عَلَيْهِ السَّلَامُ : يَا ابْنَةَ مُحَمَّدٍ ، نَوْمِي الصَّبِيَّةَ وَأُطْفِئِي الْمَصْبَاحَ . فَلَمَّا أَصْبَحَ عَلِيٌّ عَلَيْهِ السَّلَامُ عَدَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَخْبَرَهُ الْخَبَرَ ، فَلَمْ يَبْرَحْ حَتَّى أَنْزَلَ اللَّهُ عَزَّوَجَلَّ : (وَيُؤْثِرُونَ ...) ³.

9. Abu Hurayra narrated, 'A man came to the Prophet (SAWA) and complained to him of hunger, so the Prophet (SAWA) sent a messenger to the homes of his wives, but they said that they had nothing but water. The Prophet (SAWA) asked, 'Who can host this man tonight?' Ali b. Abu Talib (AS) said, 'I will host him, O Messenger of Allah.' He came to Fatima (AS) and asked her, 'What do you have, O daughter of the Prophet?' She said, 'We only have food for tonight, but we would rather give it to our guest.' He (AS) said, 'O Daughter of Muhammad. Take the children to bed and put off the lamp.' The next morning, Ali (AS) came to the Prophet (SAWA) and told him the story. No sooner had he left than Allah, the Exalted, revealed the verse: “...but prefer [others] to themselves...”⁴

10. تنبيه الخواطر عن عائشة : مَا شَبَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثَلَاثَةَ أَيَّامٍ مُتَوَالِيَةٍ حَتَّى فَارَقَ الدُّنْيَا . وَلَوْ شَاءَ لَشَبَعَ ، وَلَكِنَّهُ كَانَ يُؤْثِرُ عَلَى نَفْسِهِ.⁵

10. Aisha narrated, 'The Prophet (SAWA) had never spent three consecutive days having eaten to his full until he left this world, although he could have, had he wanted to; but he used to place others before himself.'⁶

11. مجمع البيان عن أبي الطفيل : اشترى علي عليه السلام ثوباً ، فأعجبه فتصدق به ، وقال : سمعت رسول الله صلى الله عليه وآله يقول : من أثر على نفسه أثره الله يوم القيامة الجنة⁷.

11. Abu al-Tufayl narrated, 'Ali (AS) bought a gown, which he liked, but he gave it away in charity. He said, 'I heard the Prophet (SAWA) saying, 'When a person places others before himself, Allah, the Exalted, will place him before others in Paradise on the Day of Resurrection.'⁸

12. الإمام الصادق عليه السلام - في قوله تعالى : (و يُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَ يَتِيمًا وَ أَسِيرًا) - : كَانَ عِنْدَ فَاطِمَةَ عَلَيْهَا السَّلَامُ شَعِيرٌ ، فَجَعَلُوهُ عَصِيدَةً ، فَلَمَّا أَنْضَجُوهَا وَوَضَعُوهَا بَيْنَ أَيْدِيهِمْ جَاءَ مُسْكِينٌ ، فَقَالَ الْمِسْكِينُ : رَحِمَكُمُ اللَّهُ ! أَطْعِمُونَا بِمَا رَزَقَكُمُ اللَّهُ ، فَقَامَ عَلِيُّ عَلَيْهِ السَّلَامُ فَأَعْطَاهُ ثُلُثَهَا . فَمَا لَبِثَ أَنْ جَاءَ يَتِيمٌ ، فَقَالَ الْيَتِيمُ : رَحِمَكُمُ اللَّهُ ! أَطْعِمُونَا بِمَا رَزَقَكُمُ اللَّهُ ، فَقَامَ عَلِيُّ عَلَيْهِ السَّلَامُ فَأَعْطَاهُ ثُلُثَهَا الثَّانِي . فَمَا لَبِثَ أَنْ جَاءَ أَسِيرٌ ، فَقَالَ الْأَسِيرُ : يَرْحَمُكُمُ اللَّهُ ! أَطْعِمُونَا بِمَا رَزَقَكُمُ اللَّهُ ، فَقَامَ عَلِيُّ عَلَيْهِ السَّلَامُ فَأَعْطَاهُ الثُّلُثَ الْبَاقِي ، وَمَا ذَاقُوهَا . فَأَنْزَلَ اللَّهُ فِيهِمْ هَذِهِ الْآيَةَ إِلَى قَوْلِهِ : (وَ كَانَ سَعْيُكُمْ مَشْكُورًا) .⁹

12. Imam al-Sadiq (AS) said, 'Fatima (AS) had some barley which she made into a sweet paste. When they had finished cooking it and placed it on the table, a poor man came and said, 'May Allah have mercy upon you.' Ali (AS) stood up and gave him a third of it. Soon afterwards, an orphan came and said, 'May Allah have mercy upon you.' Ali (AS) stood up and gave him a third. Soon afterwards, a prisoner of war came and said, 'May Allah have mercy upon you.' So Ali (AS) gave him the last third, and they did not even taste it. So Allah, the Exalted, sent down the Qur'anic verses honouring them, and they apply to every believer who does the same for the sake of Allah, the Exalted.'¹⁰

Notes

1. الحشر : 9 .
2. Qur'an 599:
3. الأُمالي للطوسي : ص 185 ح 309 .
4. Amali al-Tusi, p. 185, no. 309
5. تنبيه الخواطر : 1 / 172 .
6. Tanbih al-Khawahir, v. 1, no. 172
7. مجمع البيان : 2 / 792 .
8. Nur al-Thaqalayn, v. 5, p. 285, no. 52
9. تفسير القمي : 2 / 398 ، مجمع البيان : 10 / 612 نحوه وكلاهما عن عبد الله بن ميمون القداح ،
- بحار الأنوار : 35 / 243 / 3 .

10. Ibid. p. 470, no. 20

الإجارة - 2

2. EMPLOYMENT

الإجارة وَ المَعِيشَةُ - 3

3. Employment and Livelihood

(أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ

بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَةُ رَبِّكَ خَيْرٌ مِّمَّا يَكْتُمُونَ)¹

“Is it they who dispense the mercy of your Lord? It is We who have dispensed among them their livelihood in the present life, and raised some of them above others in rank, so that some may take others into service, and your Lord's mercy is better than what they amass.”²

(قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ)³

“One of the two women said, 'Father, hire him. Indeed the best you can hire is a powerful and trustworthy man.”⁴

13. الإمام علي عليه السلام - في قوله تعالى : (نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ) - :

أخبرنا سبحانه أنَّ الإجارة أحدُ معاشِ الخلق ، إذ خالفَ بحكمته بينَ هممهم وإرادتهم وسائر حالاتهم ، وجعلَ ذلك قواماً لمعاشِ الخلق ، وهو الرجلُ يستأجرُ الرجلَ ... ولو كانَ الرجلُ متناً يُضطرُّ إلى أن يكونَ بناءً لنفسه أو تجاراً أو صانعاً في شيءٍ من جميعِ أنواعِ الصنائعِ لنفسه ... ما استقامتِ أحوالُ العالمِ بتلك ، ولا اتسَعُوا له ، ولَعَجَزُوا عنه ، ولكنه أثقَرَتْ تدبيرُهُ لمخالفتِهِ بينَ هممهم ، وكلُّ ما يُطلبُ ممَّا تنصَرَفُ إليه همَّتُهُ ممَّا يقومُ بهِ بعضُهُم لبعضٍ ،

وليستَغنيَ بعضُهُم ببعضٍ في أبوابِ المعاشِ التي بها صلاحُ أحوالهم.⁵

13. Imam Ali (AS) said about the verse: *“It is We who have dispensed among them their livelihood”*, 'Allah, the Exalted, told us that employment is one of the means of people's livelihood. He, in His wisdom, diversified their aspirations, motivations, and other states. Thus, He made man's employment of one another one of the means of people's livelihood ... If every one of us was forced to build for himself, make his own furniture, and produce everything himself... the world's conditions would not be bearable and people would not be able to endure them, and would find them impossible. But He ensured its management by diversifying their aspirations so that everyone performs for others that which is compatible with his own capacity, in order for some of them to be served by others and for their conditions to be sound.’⁶

Notes

1. الزخرف : 32 .

2. Qur'an 43:32:

3. القصص : 26 .
4. Qur'an 2826:
5. وسائل الشيعة : 13 / 244 / 3 .
6. Wasa'il al-Shia, v. 13, p. 244, no. 3

كراهة إجارة النفس - 4

4. Divine Disapproval of Offering Oneself for Hiring

14. الكافي عن عمّار السّاباطيّ : قلتُ لأبي عبد الله عليه السلام : الرَّجُلُ يَتَّجِرُ ، فَإِنْ هُوَ آجَرَ نَفْسَهُ أُعْطِيَ مَا يُصِيبُ فِي تِجَارَتِهِ ، فَقَالَ : لَا يُؤَاخِرُ نَفْسَهُ ، وَلَكِنْ يَسْتَرْزُقُ اللَّهَ عَزَّ وَجَلَّ وَيَتَّجِرُ ، فَإِنَّهُ إِذَا آجَرَ نَفْسَهُ حَظَرَ عَلَى نَفْسِهِ الرِّزْقَ .¹

14. Ammar al-Sabati narrated, 'I asked Abu Abdillah (AS) about a man who trades but he can make the same money by working for someone else. He said, 'He should not work for someone else. Rather, he must seek Allah's bounty and engage in trading, for by working for someone else, he restricts Allah's bounty for him.'²

Notes

1. الكافي : 3 / 90 / 5 .

2. al-Kafi, v. 5, p. 90, no. 3

الدَّلَالُ فِي الْإِجَارَةِ - 5

5. Employment Agents

15. الكافي عن محمد بن مسلم عن أحدهما عليهما السلام : أ نَّهُ سُئِلَ عَنِ الرَّجُلِ يَتَقَبَّلُ بِالْعَمَلِ فَلَا يَعْمَلُ فِيهِ وَيَدْفَعُهُ إِلَى آخَرَ فَيَرْبُحُ فِيهِ ، قَالَ : لَا ، إِلَّا أَنْ يَكُونَ قَدْ عَمَلَ فِيهِ شَيْئاً .¹

15. Muhammad b. Muslim narrated from one of the Imams (AS), that he was asked about a man who accepts a job and before doing any work, he passes it on to another and profits from it himself; to which he replied, 'No, [it is not allowed] unless he does some work on it.'²

Notes

1. الكافي : 5 / 273 / 1 .

2. Ibid. p. 273, no. 1

ظَلَمُ الْأَجِيرِ - 6

6. Wronging the Worker

16. رسولُ اللَّهِ صلى الله عليه وآله : مَنْ ظَلَمَ أَجِيرًا أَجْرُهُ أَحْبَطَ اللَّهُ عَمَلَهُ وَحَرَّمَ عَلَيْهِ

رِيحَ الْجَنَّةِ ، وَإِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ .¹

16. The Prophet (SAWA) said, 'A man who wrongs a worker in his wage, will have Allah annul his worship and prevent him from smelling the breeze of Paradise, which can be smelled from a distance of five hundred years.'²

17. رسولُ اللَّهِ صلى الله عليه وآله : ظَلَمُ الْأَجِيرِ أَجْرُهُ مِنَ الْكِبَائِرِ .³

17. The Prophet (AS) said, 'Wronging the worker in his wage is a grave sin.'⁴

Notes

1. الأمالي للصدوق : 707 / 513 .

2. Amali al-Saduq, p. 347, no. 1

3. بحار الأنوار : 27 / 170 / 103 .

4. Bihar al-Anwar, v. 103, p. 170, no. 27

إعلام الأجر وأدب إعطائها - 7

7. Informing [The Worker] of Wages and the Etiquette of Payment

18. رسول الله صلى الله عليه وآله : أعطوا الأجير أجره قبل أن يجف عرقه ، وأعلمه أجره وهو في عمله .¹

18. The Prophet (SAWA) said, 'Give the worker his wage before his sweat dries up, and inform him of his wage while he is still working.'²

19. الإمام علي عليه السلام: [رسول الله صلى الله عليه وآله] أن يستعمل أجير حتى يعلم ما أجرته .³

19. Imam Ali (AS) said, 'The Prophet (SAWA) forbade using the services of a worker before he is informed of his wages.'⁴

Notes

1. كنز العمال : 9126 .

2. Kanz al-Ummal, no. 9126

3. كتاب من لا يحضره الفقيه : 4 / 10 / 4968 .

4. al-Faqih, v. 4, p. 10, no. 4968

الأجل - 3

3. THE PREORDAINED TERM [OF DEATH]

الأجل - 8

8. The Preordained Term [of Death]

20. الإمام علي عليه السلام: خَلَقَ الآجَالَ فَأَطَالَهَا وَقَصَّرَهَا، وَقَدَّمَهَا وَأَخَّرَهَا ، وَوَصَلَ بِالْمَوْتِ أَسْبَابَهَا.¹

20. Imam Ali (AS) said, 'He [i.e. Allah] created the duration [of every life] and made them short or long; He expedited some and postponed others, and connected their causes with the death.'²

21. الإمام علي عليه السلام: لا شيء أصدق من الأجل.³

21. Imam Ali (AS) said, 'Nothing is truer than death.'⁴

22. الإمام علي عليه السلام: نِعَمَ الدَّوَاءِ الأجل.⁵

22. Imam Ali (AS) said, 'What a good remedy death is!'⁶

23. الإمام علي عليه السلام: نَفْسُ المرءِ حُطَّاءُهُ إِلَى أَجَلِهِ.⁷

23. Imam Ali (AS) said, 'A man's breath is his step towards his death.'⁸

Notes

1. نهج البلاغة : الخطبة 91 .
2. Nahj al-Balagha, Sermon 91
3. غرر الحكم : 10648 .
4. Ghurar al-Hikam, no. 10648
5. غرر الحكم : 9905 .
6. Ibid. no. 9905
7. نهج البلاغة : الحكمة 74 .
8. Nahj al-Balagha, Saying 74

الأجل حصن حصين - 9

9. Death Is A Fortified Castle

(وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا).¹

*“No soul may die except by Allah's leave, at an appointed time.”*²

24. الإمام علي عليه السلام : كفى بالأجل حارساً.³

24. Imam Ali (AS) said, 'Death suffices as a guard.'⁴

25. الإمام علي عليه السلام : الأجل حصن حصين.⁵

25. Imam Ali (AS) said, 'Death is a fortified castle.'⁶

Notes

1. آل عمران : 145 .

2. Qur'an 3145:

3. بحار الأنوار : 5 / 142 / 14 .

4. Bihar al-Anwar, v. 5, p. 142, no. 14

5. غرر الحكم : 494 .

6. Ghurar al-Hikam, no. 494

لِكُلِّ شَيْءٍ أَجَلٌ - 10

10. Everything Has An End

26. الإمام علي عليه السلام : إِنَّ لِكُلِّ شَيْءٍ مُدَّةً وَأَجَلًا ¹.

26. Imam Ali (AS) said, 'Everything has a fixed duration and an end.' ²

27. الإمام علي عليه السلام : جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا، وَلِكُلِّ قَدْرٍ أَجَلًا ³.

27. Imam Ali (AS) said, 'Allah has made a measure for everything and for every measure an end.' ⁴

Notes

1. نهج البلاغة : الخطبة 190

2. Nahj al-Balagha, Sermon 190

3. غرر الحكم : 4778

4. Ghurar al-Hikam, no. 4778

لِكُلِّ أُمَّةٍ أَجَلٌ - 11

11. Every Community Has A [Preordained] End

(وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ) ¹

“There is a [preordained] time for every nation: when their time comes, they shall not defer it by a single hour nor shall they advance it.” ²

(وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ * مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ) ³

“We did not destroy any town but that it had a known term. No nation can advance its time nor can it defer it.” ⁴

(أنظر) النحل : 61 و طه : 129 و العنكبوت : 5 والشورى : 14 و المؤمنون : 43

(See also: Qur'an 16:61, 20:129, 29:5, 42:14, 23:43)

Notes

1. الأعراف : 34 .

2. Qur'an 734:

3. الحجر : 4 ، 5 .

4. Qur'an 154,5:

الأجل المعلق والأجل المحتوم - 12

12. Suspended and Sealed Ends

(هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ مَمْتَرُونَ) ¹.

"It is He who created you from clay, then ordained the term [of your life] - the specified term is with Him - and yet you are in doubt." ²

28. الإمام الصادق عليه السلام - في تفسير الآية - : الأجل الذي غيرُ مُسمى موقوفٌ ، يُقدِّمُ منه ما شاء ، ويُؤخِّرُ منه ما شاء ، وأما الأجلُ المسمى فهو الذي ينزلُ ممّا يُريدُ أن يكونَ من ليلةِ القدرِ إلى مثلها من قابلٍ ، فذلك قولُ الله: (إذا جاء أجلهم لا يستأخرون ساعةً ولا يستقدمون) ³ . ⁴

28. Imam al-Sadiq (AS) said, interpreting the above verse: "The first - undetermined - term is suspended; He can expedite and postpone it as He wishes. As for the specified term, that is what He destines during the Night of Ordainment (laylat al-qadr) to occur from that night up to the next year's Night of Ordainment; and that is Allah's statement: *"when their time comes, they shall not defer it by a single hour nor shall they advance it"*." ⁵

Notes

1. الأنعام : 2 .

2. Qur'an 62:

3. الأعراف : 34 .

4. بحار الأنوار : 5 / 139 / 3 . وقد جاءت بهذا المعنى روايات أخرى ، ولكن بنافيتها نصُّ خيرِ ابنِ مسكان الدالّ على كون الأجل الأوّل محتوماً والثاني موقوفاً ، وجمّع العلامة المجلسي ؛ بين الطائفتين بوجه . وردّ العلامة الطباطبائي خيرَ ابنِ مسكان ، وفسر الآية طبقاً للزواية التي نقلناها في المتن . راجع : بحار الأنوار : 5 / 139 - 140 ، الميزان في تفسير القرآن : 7 / 15 .

5. Bihar al-Anwar, v. 5, p. 139, no. 3

ما يَدْفَعُ الأَجَلَ المَعْلَقَ - 13

13. What Safeguards against the Suspended End

29. الإمام علي عليه السلام : بالصَّدَقَةِ تُفْسَحُ الأَجَالُ.¹

29. Imam Ali (AS) said, 'People's terms are extended by charity.'²

30. الإمام الصادق عليه السلام : يَعِيشُ النَّاسُ بِإِحْسَانِهِمْ أَكْثَرَ مِمَّا يَعِيشُونَ بِأَعْمَارِهِمْ ،

وَيَمُوتُونَ بِذُنُوبِهِمْ أَكْثَرَ مِمَّا يَمُوتُونَ بِأَجَالِهِمْ.³

30. Imam al-Sadiq (AS) said, 'People live by their goodness towards others more than they do according to their [predestined] life terms; they also die due to their sins more than they die due to the end of their terms.'⁴

(أنظر) العُمر : باب 1371.

(See also: LIFESPAN: section 1371)

Notes

1. غرر الحكم : 4239 .

2. Ghurar al-Hikam, no. 4239

3. بحار الأنوار : 5 / 140 / 7 .

4. Bihar al-Anwar, v. 5, p. 140, no. 7

الآخرة - 4

4. THE HEREAFTER

الآخرة - 14

14. The Hereafter

(مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ)¹.

*“Whoever desires the tillage of the Hereafter, We will enhance for him his tillage, and whoever desires the tillage of the world, We will give it to him, but he will have no share in the Hereafter.”*²

31. الإمام علي عليه السلام : الدُّنْيَا مُنْبِئَةُ الْأَشْقِيَاءِ ، الْآخِرَةُ فَوْزُ السَّعْدَاءِ .³

31. Imam Ali (AS) said, 'This life is the aspiration of the wretched, and the Hereafter is the victory of the fortunate.'⁴

32. الإمام علي عليه السلام : عَلَيْكَ بِالْآخِرَةِ تَأْتِيكَ الدُّنْيَا صَاغِرَةً .⁵

32. Imam Ali (AS) said, 'Aim for the Hereafter and this world will submit to you in humility.'⁶

33. الإمام علي عليه السلام : إِنَّ الدُّنْيَا مُنْقَطِعَةٌ عَنْكَ ، وَالْآخِرَةُ قَرِيبَةٌ مِنْكَ .⁷

33. Imam Ali (AS) said, 'This world is turning away from you and the Hereafter is close to you.'⁸

Notes

1. الشورى : 20 .

2. Qur'an 4220:

3. غرر الحكم : 694 و 695 .

4. Ghurar al-Hikam, no. 294-295

5. غرر الحكم : 6080 .

6. Ibid. no. 6080

7. نهج البلاغة : الكتاب 32 .

8. Nahj al-Balagha, Letter 32

عَظَمَةُ مَا فِي الْآخِرَةِ - 15

15. The Greatness of What Is in the Hereafter

(انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا) ¹

“Observe how We have given some of them an advantage over some others; yet the Hereafter is surely greater in respect of ranks and greater in respect of relative merit.” ²

34. الإمام علي عليه السلام : كلُّ شيءٍ من الدنيا سَمَاعُهُ أعظمُ من عِيَانِهِ، وكلُّ شيءٍ

من الآخرة عِيَانُهُ أعظمُ من سَمَاعِهِ، فَلْيَكْفِكُمْ مِنَ الْعِيَانِ السَّمَاعُ ، ومن الغيبِ الخبرُ . ³

34. Imam Ali (AS) said, 'Every aspect of this world seems greater upon hearing than when it is seen, and every aspect of the Hereafter is greater when it will be seen than when it is heard about. So be satisfied with the hearing in lieu of the seeing and with the tale in lieu of the concealed. [regarding the Hereafter and the unseen you should be content with what you hear and you are informed of by the prophets].' ⁴

Notes

1. الإسراء : 21 .

2. Qur'an 17:21:

3. نهج البلاغة : الخطبة 114 .

4. Nahj al-Balagha, Sermon 114

الْآخِرَةُ دَارُ الْقَرَارِ - 16

16. The Hereafter Is the Eternal Home

(يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ).¹

*“O my people! This life of the world is only a [passing] enjoyment, and indeed the Hereafter is the abiding home.”*²

35. الإمام علي عليه السلام : مَنْ عَمَّرَ دَارَ إِقَامَتِهِ فَهُوَ الْعَاقِلُ.³

35. Imam Ali (AS) said, 'He who builds the home of his lasting residence is sensible.'⁴

36. الإمام علي عليه السلام : الدُّنْيَا أَمَدٌ ، الْآخِرَةُ أَبَدٌ.⁵

36. Imam Ali (AS) said, 'This life is an epoch whilst the Hereafter is eternity.'⁶

Notes

1. غافر : 39 .

2. Qur'an 4039:

3. غرر الحكم : 8298 .

4. Ghurar al-Hikam, no. 8298

5. غرر الحكم : 4 .

6. Ibid. no. 4

فَضْلُ الْآخِرَةِ - 17

17. The Superiority of the Hereafter

(قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى) ¹.

“Say, 'The enjoyment of this world is little and the Hereafter is better for the Godwary’” ²

37. الامام علي عليه السلام : لَيْسَ عَنِ الْآخِرَةِ عِوَضٌ ، وَلَيْسَتْ الدُّنْيَا لِلنَّفْسِ بِثَمَنِ ³.

37. Imam Ali (AS) said, 'There is no compensation for the Hereafter; and this life is not a worthy price for the self.' ⁴

(أنظر) الدنيا : باب 717.

(See also: THE WORLD: section 717)

Notes

1. النساء : 77 .

2. Qur'an 477:

3. غرر الحكم : 7502 .

4. Ghurar al-Hikam, no. 7502

ذِكْرُ الْآخِرَةِ - 18

18. Remembrance of the Hereafter

38. الإمام علي عليه السلام : ذِكْرُ الْآخِرَةِ دَوَاءٌ وَشِفَاءٌ ، ذِكْرُ الدُّنْيَا أَدْوَاءُ الْأَدْوَاءِ .¹

38. Imam Ali (AS) said, 'Remembrance of the Hereafter is a remedy and a cure, whilst remembrance of worldly life is the worst disease.'²

39. الإمام علي عليه السلام : مَنْ أَكْثَرَ مِنْ ذِكْرِ الْآخِرَةِ قَلَّتْ مَعْصِيَتُهُ .³

39. Imam Ali (AS) said, 'He who increases his remembrance of the Hereafter disobeys [Allah] less often.'⁴

Notes

1. غرر الحكم : 5175 و 5176 .

2. Ibid. no. 5175-5176

3. غرر الحكم : 8769 .

4. Ibid. no. 8769

الْعَمَلُ لِلْآخِرَةِ - 19

19. Working for the Hereafter

40. رسولُ الله صلى الله عليه وآله : اعملْ لِدُنْيَاكَ كَأَنَّكَ تَعِيشُ أَبَدًا ، واعمَلْ لِآخِرَتِكَ

كَأَنَّكَ تَمُوتُ غَدًا .¹

40. The Prophet (SAWA) said, 'Work for your life as though you will live forever, and work for the Hereafter as though you will die tomorrow.'²

41. رسولُ الله صلى الله عليه وآله : مَنْ أَصْبَحَ وَأَمْسَى وَالْآخِرَةُ أَكْبَرُ هَمِّهِ جَعَلَ اللهُ الْغِنَى

فِي قَلْبِهِ، وَجَمَعَ لَهُ أَمْرَهُ، وَلَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يَسْتَكْمِلَ رِزْقَهُ . وَمَنْ أَصْبَحَ وَأَمْسَى وَالْدُّنْيَا أَكْبَرُ هَمِّهِ جَعَلَ اللهُ الْفَقْرَ بَيْنَ عَيْنَيْهِ، وَشَتَّتَ عَلَيْهِ أَمْرَهُ، وَلَمْ يَنْلَ مِنَ الدُّنْيَا إِلَّا مَا قُسِمَ لَهُ .³

41. The Prophet (SAWA) said, 'He who makes the Hereafter his greatest concern when he wakes up and before he sleeps, Allah instills needlessness in his heart and mends his affairs for him; he will not depart from this life before having collected all his sustenance. But the one who makes this world his greatest concern in his life, Allah instils poverty between his eyes and disbands his affairs; he will not collect from this life more than what was allotted to him.'⁴

42. الامام علي عليه السلام : لَا يَنْفَعُ الْعَمَلُ لِلْآخِرَةِ مَعَ الرَّغْبَةِ فِي الدُّنْيَا .⁵

42. Imam Ali (AS) said, 'Working for the Hereafter is of no benefit when it is coupled with the desire for this world.'⁶

Notes

1. تنبيه الخواطر : 2 / 234 .

2. Tanbih al-Khawatir, v. 2, no. 234

3. بحار الأنوار : 77 / 151 / 104 .

4. Bihar al-Anwar, v. 77, p. 151, no. 104

5. غرر الحكم : 10829 .

6. Ghurar al-Hikam, no. 10829

الأخ - 5

5. THE BROTHER

المؤمن أخو المؤمن - 20

20. The Believers Are Brothers

(إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ).¹

*“The faithful are indeed brothers. Therefore make peace between your brothers and be wary of Allah, so that you may receive [His] mercy.”*²

43. رسول الله صلى الله عليه وآله: المؤمنون إخوة، تتكافى دماؤهم، وهم يد على من

سواهم، يسعى بذمتهم أدناهم.³

43. The Prophet (SAWA) said, 'The believers are brothers, their blood is coequal, and they are one hand against others, the most inferior among them is empowered by them to give [to the enemy] protection.'⁴

44. الإمام علي عليه السلام: رب أخ لم تلده أمك.⁵

44. Imam Ali (AS) said, 'Many a brother was not given birth by your own mother.'⁶

45. الإمام الباقر عليه السلام: المؤمن أخو المؤمن لأبيه وأمه.⁷

45. Imam al-Baqir (AS) said, 'A believer is the brother of another believer [as if] from his own mother and father.'⁸

46. الإمام الصادق عليه السلام: المؤمن أخو المؤمن، عينه ودليله، لا يخونه، ولا

يظلمه، ولا يغشاه، ولا يعده عداً فيخلفه.⁹

46. Imam al-Sadiq (AS) said, 'A believer is the brother of another believer, his eye and his guide; he does not betray him, nor wrong him, nor deceive him, and nor does he rescind a promise he made to him.'¹⁰

47. الإمام الصادق عليه السلام: المؤمن أخو المؤمن كالجسد الواحد، إن اشتكى شيئاً

منه وجد ألم ذلك في سائر جسده، وأرواحهما من روح واحدة.¹¹

47. Imam al-Sadiq (AS) said, 'A believer is the brother of another believer, like a single body. If any part of him suffers, he will feel its pain in his entire body; and their souls are also made of one soul.'¹²

(أنظر) الإيمان : باب 189.

(See also: FAITH: section 189)

Notes

1. الحجرات : 10.

2. Qur'an 49:10:

3. الأماي للمفيد : 13 / 187 .
4. Amali al-Mufid, p. 187, no. 13
5. غرر الحكم : 5351 .
6. Ghurar al-Hikam, no. 5351
7. الكافي : 2 / 166 / 2 و 7 .
8. al-Kafi, v. 2, p. 166, no. 2 and 7
9. الكافي : 3 / 166 / 2 .
10. Ibid. no. 3
11. الكافي : 4 / 166 / 2 .
12. Ibid. no. 4

الاستكثار من الإخوان - 21

21. Increasing the Number of True Brothers

48. رسول الله صلى الله عليه وآله : استكثروا من الإخوان ؛ فإن لكل مؤمن شفاعة

يوم القيامة.¹

48. The Prophet (SAWA) said, 'Seek to increase your brothers [i.e. believing friends], for every believer will make an intercession on the Day of Judgment.'²

49. الإمام علي عليه السلام : عليك بإخوان الصديق فأكثر من اكتسابهم؛ فإنهم غدة

عند الرخاء ، وجنة عند البلاء.³

49. Imam Ali (AS) said, 'Adopt [the friendship of] true brothers and increase in your acquisition of them, for they are an asset in times of prosperity, and a shield during afflictions.'⁴

(أنظر) الصديق : باب 1102.

(See also: THE FRIEND: section 1102)

Notes

1. كنز العمال : 24642 .

2. Kanz al-Ummal, no. 24642

3. الأمالي للصدوق : 483 / 380 .

4. Amali al-Saduq, p. 250, no. 8

مَوَدَّةُ الْإِخْوَانِ - 22

22. Brothers' Amity

50. الإمامُ عليُّ عليه السلام : لا يَكُونُ أَخُوكَ أَقْوَى مِنْكَ عَلَى مَوَدَّتِهِ ¹.

50. Imam Ali (AS) said, 'Do not let your brother be stronger than you are in your amity for him.' ²

51. الإمامُ عليُّ عليه السلام : أَحَبِّ الْإِخْوَانَ عَلَى قَدْرِ التَّقْوَى ³.

51. Imam Ali (AS) said, 'Love brothers in proportion to [their] piety.' ⁴

52. الإمام الصادق عليه السلام : مِنْ حُبِّ الرَّجُلِ دِينَهُ حُبُّهُ أَخَاهُ ⁵.

52. Imam al-Sadiq (AS) said, 'A man's love for his brother is part of his love for his religion.' ⁶

Notes

1. بحار الأنوار : 29 / 165 / 74 .

2. Bihar al-Anwar, v. 74, p. 165, no. 29

3. الاختصاص : 226 .

4. al-Ikhtisas, no. 226

5. الاختصاص : 31 .

6. Ibid. no. 31

ما يوجب بقاء المودة - 23

23. That Which Ensures the Endurance of Amity

53. الإمام الصادق عليه السلام : يا بن النُّعمان ، إن أردت أن يَصْفُوَ لك وُدُّ أخيك

فلا تُمارِخَنَّه ، ولا تُمارِئَنَّه ، ولا تُباهِئَنَّه ، ولا تُشَارِئَنَّه .¹

53. Imam al-Sadiq (AS) said, 'O Ibn al-Numan! If you want your brother's amity for you to be pure, do not make fun of him, do not dispute with him, do not exchange bragging with him, and do not vie with him in evil acts.'²

54. الإمام الصادق عليه السلام : تحتاجُ الإخوةُ فيما بيْنَهُم إلى ثلاثةِ أشياء ، فإن

استعملوها وإلا تباينوا وتباغضوا، وهي : التَّنَاصُفُ ، والتَّرَاحُمُ ، ونَفْيُ الحَسَدِ .³

54. Imam al-Sadiq (AS) said, 'Brothers need three things among them - they either use them, or else dispute and hate one another - fairness, benevolence, and evasion of jealousy.'⁴

(أنظر) عنوان 42 «البشر» ؛ المحبة : باب 418.

(See also: CHEERFULNESS; LOVE: section 418)

Notes

1. بحار الأنوار : 78 / 291 / 2 .

2. Bihar al-Anwar, v. 78, p. 291, no. 2

3. تحف العقول : 322 .

4. Tuhaf al-Uqul, no. 322

الأُخُوَّةُ فِي اللَّهِ - 24

24. Brotherhood for the Sake of Allah

55. رسولُ اللَّهِ صلى الله عليه وآله : النَّظَرُ إِلَى الْأَخِ تَوَدُّهُ فِي اللَّهِ عَزَّ وَجَلَّ عِبَادَةٌ.¹

55. The Prophet (SAWA) said, 'Looking at a brother you love for the sake of Allah, the Exalted, is [an act of] worship.'²

56. رسولُ اللَّهِ صلى الله عليه وآله : مَا اسْتَفَادَ امْرُؤٌ مُسْلِمٌ فَائِدَةً بَعْدَ فَائِدَةِ الْإِسْلَامِ

مِثْلَ أَخٍ يَسْتَفِيدُهُ فِي اللَّهِ.³

56. The Prophet (SAWA) said, 'A Muslim cannot acquire anything as beneficial as his embracing Islam than a brother he benefits from for the sake of Allah.'⁴

57. الإمامُ عليٌّ عليه السلام : عَلَى التَّوَاخِي فِي اللَّهِ تَخْلُصُ الْمَحَبَّةُ.⁵

57. Imam Ali (AS) said, 'Love is purified through cultivating friendship for the sake of Allah.'⁶

58. الإمامُ عليٌّ عليه السلام : الْإِخْوَانُ فِي اللَّهِ تَعَالَى تَدْوِمُ مَوَدَّتِهِمْ ، لِدَوَامِ سَبَبِهَا.⁷

58. Imam Ali (AS) said, 'Brothers, [whose brotherhood is] for the sake of Allah, enjoy an enduring amity, due to the firmness of its foundation.'⁸

59. الإمامُ عليٌّ عليه السلام : بِالتَّوَاخِي فِي اللَّهِ تُثْمِرُ الْأُخُوَّةُ.⁹

59. Imam Ali (AS) said, 'Brotherhood for the sake of Allah is fruitful.'¹⁰

(أنظر) المحبة : باب 433.

(See also: LOVE: section 433)

Notes

1. بحار الأنوار : 1 / 279 / 74 .

2. Bihar al-Anwar, v. 74, p. 279, no. 1

3. تنبيه الخواطر : 2 / 179 .

4. Tanbih al-Khawatir, v. 2, p. 179

5. غرر الحكم : 6191 .

6. Ghurar al-Hikam, no. 6191

7. غرر الحكم : 1795 .

8. Ibid. no. 1795

9. غرر الحكم : 4225 .

10. Ibid. no. 4225

الإخاء لِلدُّنْيَا - 25

25. Brotherhood for the Sake of This World

60. الإمام علي عليه السلام : مَنْ لَمْ تَكُنْ مَوَدَّتُهُ فِي اللَّهِ فَاحْذَرُهُ؛ فَإِنَّ مَوَدَّتَهُ لَكَيْمَةٌ ، وَصُحْبَتُهُ مَشُومَةٌ.¹

60. Imam Ali (AS) said, 'He whose friendship is not for the sake of Allah must be avoided, for his friendship is vile, and his company is doomed.'²

61. الإمام علي عليه السلام : مَنْ آخَى فِي اللَّهِ عَنَيْمٌ ، مَنْ آخَى فِي الدُّنْيَا حُرْمٌ.³

61. Imam Ali (AS) said, 'He whose brotherhood is for the sake of Allah is bound to gain, while a man who seeks brothers for the sake of this world is bound to lose.'⁴

62. الإمام علي عليه السلام : مَنْ وَادَّكَ لِأَمْرٍ وَلَّى عِنْدَ انْقِضَائِهِ.⁵

62. Imam Ali (AS) said, 'He who draws close to you for a purpose will abandon you when it is fulfilled.'⁶

Notes

1. غرر الحكم : 8978 .
2. Ibid. no. 8978
3. غرر الحكم : 7776 و 7777 .
4. Ibid. no. 7776-7777
5. غرر الحكم : 8552 .
6. Ibid. no. 8552

إعلامُ الأخِ بِالحُبِّ - 26

26. Informing One's Brother of One's Love [for Him]

63. رسولُ اللَّهِ صلى الله عليه وآله : إذا أحبَّ أحدُكم صاحِبَهُ أو أخاهُ فليُعلِّمهُ.¹

63. The Prophet (SAWA) said, 'When one of you likes his companion or brother, he should let him know.'²

64. بحار الأنوار : مرَّ رجلٌ في المسجدِ وأبو جعفرٍ عليه السلام جالسٌ وأبو عبد الله عليه

السلام، فقال له بعضُ جلسائِهِ: واللَّهِ، إنِّي لأُحِبُّ هذا الرَّجُلَ. قالَ له أبو جعفرٍ عليه السلام:

أَلَا فأُعلِّمُهُ ؛ فَإِنَّهُ أَبْقَى لِلْمَوَدَّةِ ، وَخَيْرٌ فِي الْأُلْفَةِ.³

64. Bihar al-Anwar: A man passed through the mosque, where Abu Ja'far and Abu 'Abdullah [Imam al-Baqir and Imam al-Sadiq] (AS) were seated, when one of the people present said, 'By Allah, I like this man.' Abu Jafar replied, 'Then let him know, for this will maintain the amity and enhance the affection.'⁴

Notes

1. المحاسن : 1 / 415 / 953 .

2. al-Mahasin, v. 1, p. 415, no. 953

3. بحار الأنوار : 74 / 181 / 1 .

4. Bihar al-Anwar, v. 74, p. 181, no. 1

مَوَدَّةُ الْأَخِ دَلِيلٌ عَلَى مَوَدَّتِهِ لِأَخِيهِ - 27

27. One's Amity for Another is a Proof of Reciprocity

65. الإمام علي عليه السلام : سَلُوا الْقُلُوبَ عَنِ الْمَوَدَّاتِ ؛ فَإِنَّهَا شَوَاهِدٌ لَا تَقْبَلُ الرُّشَا

1.

65. Imam Ali (AS) said, 'Ask your hearts about their amities, for they are witnesses that take no bribes.'²

66. الإمام الباقر عليه السلام : اعْرِفِ الْمَوَدَّةَ لَكَ فِي قَلْبِ أَخِيكَ بِمَا لَهُ فِي قَلْبِكَ .³

66. Imam al-Baqir (AS) said, 'Know the amity that your brother has for you in his heart through what you harbour of the same in your own heart.'⁴

67. الإمام الهادي عليه السلام : لَا تَطْلُبِ الصِّفَا مِمَّنْ كَدَّرْتَ عَلَيْهِ ، وَلَا التَّصَحُّحَ مِمَّنْ

صَرَفْتَ سُوءَ ظَنِّكَ إِلَيْهِ ، فَإِنَّمَا قَلْبُ غَيْرِكَ لَكَ كَقَلْبِكَ لَهُ .⁵

67. Imam al-Hadi (AS) said, 'Do not seek sincere amity from a man you have insincere sentiment for, nor honest advice from someone you direct your distrust towards, for another's feelings [lit. heart] towards you are similar to your feelings towards him.'⁶

(أنظر) المحبة : باب 428.

(See also: LOVE: section 428)

Notes

1. غرر الحكم : 5641 .

2. Ghurar al-Hikam, no. 5641

3. كشف الغمّة : 2 / 331 .

4. Kashf al-Ghamma, v. 2, p. 331

5. بحار الأنوار : 74 / 181 .

6. Bihar al-Anwar, v. 74, no. 181

قَطِيعَةُ الإِخْوَانِ - 28

28. Cutting off Relations with Brothers

68. الإمامُ عليٌّ عليه السلام : إِنْ أَرَدْتَ قَطِيعَةَ أَخِيكَ فَاسْتَبِقْ لَهُ مِنْ نَفْسِكَ بَقِيَّةً يَرْجِعُ إِلَيْهَا إِنْ بَدَأَ لَهُ ذَلِكَ يَوْمًا مَّا .¹

68. Imam Ali (AS) said, 'If you want to cut off relations with your brother make sure to leave a place for him in your heart, so he can return to it one day when he so wishes.'²

69. الإمامُ عليٌّ عليه السلام : مَا أَقْبَحَ الْقَطِيعَةَ بَعْدَ الصِّلَّةِ ، وَالْجَفَاءَ بَعْدَ الْإِخَاءِ ، وَالْعَدَاوَةَ بَعْدَ الْمَوَدَّةِ!³

69. Imam Ali (AS) said, 'How awful it is to cut off relations after having maintained them, to turn away after brotherhood, and to have animosity after amity.'⁴

70. الإمامُ الصادق عليه السلام : مَنْ وَضَعَ حُبَّهُ فِي غَيْرِ مَوْضِعِهِ فَقَدْ تَعَرَّضَ لِلْقَطِيعَةِ .⁵

70. Imam al-Sadiq (AS) said, 'A man who places his amity in the wrong place is bound to suffer abandonment.'⁶

(أنظر) عنوان 390 «الهجران» .

(See also: DESERTION: section 390)

Notes

1. نهج البلاغة : الكتاب 31 .
2. Nahj al-Balagha, Letter 31
3. بحار الأنوار : 1 / 210 / 77 .
4. Bihar al-Anwar, v. 77, p. 210, no. 1
5. المحاسن : 1 / 415 / 950 .
6. al-Mahasin, v. 1, p. 415, no. 950

وَصَلُّ الْإِخْوَانَ - 29

29. Maintaining Brotherhood

71. الإمام علي عليه السلام : لا يَكُونَنَّ أَخُوكَ أَقْوَى عَلَى فَطِيعَتِكَ مِنْكَ عَلَى صِلَتِهِ ،
ولا تَكُونَنَّ عَلَى الْإِسَاءَةِ أَقْوَى مِنْكَ عَلَى الْإِحْسَانِ .¹

71. Imam Ali (AS) said, 'Do not let your brother be stronger in his avoidance of you than you are in your maintaining relations with him, and do not be stronger in your harm to him than in your kindness towards him.'²

72. الإمام الحسين عليه السلام : إِنَّ أَوْصَلَ النَّاسِ مَنْ وَصَلَ مَنْ قَطَعَهُ .³

72. Imam al-Husayn (AS) said, 'The best person is the one who maintains relations with one who cuts him off.'⁴

Notes

1. نهج البلاغة : الكتاب 31
2. Nahj al-Balagha, Letter 31
3. بحار الأنوار : 4 / 121 / 78
4. Bihar al-Anwar, v. 78, p. 121, no. 4

أقسام الإخوان - 30

30. Types of Brothers

73. رسول الله صلى الله عليه وآله : أقل ما يكون في آخر الزمان أخ يوثق به أو درهم

من خلال¹.

73. The Prophet (SAWA) said, 'The most scarce things at the end of time will be a trustworthy brother and a legitimately earned dirham.'²

74. الإمام الصادق عليه السلام: الإخوان ثلاثة: فواحد كالغذاء الذي يحتاج إليه كل

وقت فهو العاقل، والثاني في معنى الداء وهو الأحمق، والثالث في معنى الدواء فهو اللبيب³.

74. Imam al-Sadiq (AS) said, 'Brothers are of three [kinds]: one, like food, is needed all the time and he is the wise [friend]. Another is similar to disease, and this is the fool. And the third is like medicine, and this is the tactful [friend].'⁴

75. الإمام الصادق عليه السلام: الإخوان ثلاثة: مؤس بنفسه، وآخر مؤس بماله؛

وهما الصادقان في الإخاء، وآخر يأخذ منك البُلعة، ويريدك لبعض اللذة، فلا تعدّه من

أهل الثقة⁵.

75. Imam al-Sadiq (AS) said, 'Brothers are three [kinds]: one helps with his own self, and another helps with his wealth, and these two are true in their brotherhood. A third is the one who takes from you what he needs and keeps you for some of his pleasure - do not consider him trustworthy.'⁶

Notes

1. تحف العقول : 54 .

2. Tuhaf al-Uqul, no. 54

3. تحف العقول : 323 .

4. Ibid. no. 323

5. تحف العقول : 324 .

6. Ibid. no. 324

التَّهْيِي عَنْ بَعْضِ الْإِخَاءِ - 31

31. Warning against Some Forms of Brotherhood

76. الإمام علي عليه السلام : لَيْسَ لَكَ بِأَخٍ مَنِ اخْتَجَجْتَ إِلَى مُدَارَاتِهِ.¹

76. Imam Ali (AS) said, 'The one you need to safeguard yourself against is not your brother.'²

77. الإمام علي عليه السلام : لَا تُؤَاخَ مَنْ يَسْتُرُ مَنَايِبَكَ ، وَيَنْشُرُ مَثَالِيكَ.³

77. Imam Ali (AS) said, 'Do not take for brother a man who hides your virtues and exposes your lapses.'⁴

78. الإمام الباقر عليه السلام : بَيْسَ الْأَخِ أَخٌ يَرْعَاكَ غَنِيًّا وَيَقْطَعُكَ فَقِيرًا.⁵

78. Imam al-Baqir (AS) said, 'The worst brother is the one who stays with you in your affluence and abandons you in your poverty.'⁶

79. الإمام الباقر عليه السلام : لَا تُقَارِنْ وَلَا تُؤَاخَ أَرْبَعَةً : الْأَحْمَقَ ، وَالْبَخِيلَ ، وَالْجَبَانَ ، وَالْكَذَّابَ.⁷

79. Imam al-Baqir (AS) said, 'Do not take for brothers or companions: the fool, the miserly, the coward, and the liar.'⁸

80. الإمام الصادق عليه السلام : احْذَرُ أَنْ تُؤَاخِيَ مَنْ أَرَادَكَ لِطَمَعٍ أَوْ خَوْفٍ أَوْ مَيْلٍ أَوْ لِلْأَكْلِ وَالشُّرْبِ ، وَاطْلُبْ مُوَاخَاةَ الْأَتْقِيَاءِ وَلَوْ فِي ظُلُمَاتِ الْأَرْضِ ، وَإِنْ أَفْنَيْتَ عُمُرَكَ فِي طَلَبِهِمْ.⁹

80. Imam al-Sadiq (AS) said, 'Be warned against having a brother who wants you for greed, out of fear, or because of food and drink. Instead, seek the brotherhood of the pious even if they are in the darkness of the earth and even if you have to spend your life seeking them.'¹⁰

(أنظر) الصديق : باب 1103 ؛ المحبة : باب 419.

(See also: THE FRIEND: section 1103; LOVE: section 419)

Notes

1. غرر الحكم : 7503 .
2. Ghurar al-Hikam, no. 7503
3. غرر الحكم : 10420 .
4. Ibid. no. 1042
5. الإرشاد : 2 / 166 .
6. al-Irshad, v. 2, p. 166
7. الخصال : 100 / 244 .
8. al-Khisal, p. 244, no. 100
9. بحار الأنوار : 74 / 282 / 3 .
10. Bihar al-Anwar, v. 74, p. 282, no. 3

المُحَافَظَةُ عَلَى الْأُخُوَّةِ الْقَدِيمَةِ - 32

32. Preserving Old Brotherhood

81. رسولُ اللَّهِ صلى الله عليه وآله : إِنَّ اللَّهَ تعالى يُحِبُّ المداوِمَةَ على الإخاءِ القديمِ ،
فَداوِمُوا عليه .¹

81. The Prophet (SAWA) said, 'Allah, the Exalted, likes the maintenance of old brotherhood, so maintain it.'²

82. الإمامُ عليٌّ عليه السلام : احْتَرِ مِنْ كُلِّ شَيْءٍ جَدِيدَهُ ، وَمِنْ الإِخْوَانِ أَقْدَمَهُمْ .³

82. Imam Ali (AS) said, 'Choose the new of everything, but the oldest one from among brothers.'⁴

Notes

1. كنز العمال : 24759 .
2. Kanz al-Ummal, no. 24759
3. غرر الحكم : 2461 .
4. Ghurar al-Hikam, no. 2461

الأخوة الحقيقية - 33

33. Real Brotherhood

83. الإمام علي عليه السلام: إِنَّ أَخَاكَ حَقًّا مَنْ غَفَرَ زَلَّتَكَ ، وَسَدَّ خَلَّتَكَ ، وَقَبَلَ عُذْرَكَ ، وَسَتَرَ عَوْرَتَكَ ، وَنَفَى وَجَلَكَ ، وَحَقَّقَ أَمَلَكَ .¹

83. Imam Ali (AS) said, 'Your true brother is the one who forgives your lapse, fulfils your need, accepts your excuse, hides your vices, removes your fear, and lives up to your aspiration.'²

84. الإمام علي عليه السلام : أَخْوَكُ الَّذِي لَا يَخْذُلُكَ عِنْدَ الشَّدَّةِ ، وَلَا يَغْفُلُ عَنْكَ عِنْدَ الْجَرِيرَةِ ، وَلَا يَخْذَعُكَ حِينَ تَسْأَلُهُ .³

84. Imam Ali (AS) said, 'Your brother is the one who does not abandon you in difficulty, does not forget you at the time of trouble, and does not cheat you when you seek his advice.'⁴

Notes

1. غرر الحكم : 3645 .

2. Ibid. no. 3645

3. بحار الأنوار : 77 / 269 / 1 .

4. Bihar al-Anwar, v. 77, p. 269, no. 1

اختيارُ الأخ - 34

34. Choosing a Brother

85. الإمامُ عليُّ عليه السلام : مَنْ جَانَبَ الْإِخْوَانَ عَلَى كُلِّ ذَنْبٍ قَلَّ أَصْدِقَاؤُهُ ¹.

85. Imam Ali (AS) said, 'He who shuns his brothers for every lapse has few friends.' ²

86. الإمامُ الصّادقُ عليه السلام : مَنْ لَمْ يُؤَاخِ إِلَّا مَنْ لَا عَيْبَ فِيهِ قَلَّ صَدِيقُهُ ³.

86. Imam al-Sadiq (AS) said, 'A man who does not befriend [anyone] unless they are flawless will have few friends.' ⁴

Notes

1. غرر الحكم : 8166 .

2. Ghurar al-Hikam, no. 8166

3. أعلام الدين : 304 .

4. Alam al-Din, no. 304

تَحْمُلُ زَلَّةَ الْأَخ - 35

35. Tolerating the Lapse of a Brother

87. الإمام علي عليه السلام : احْتَمِلْ زَلَّةَ وَلِيِّكَ لَوْ قَتِ وَثْبَةً عَدُوَّكَ .¹

87. Imam Ali (AS) said, 'Tolerate the lapse of your friend for the time of your enemy's attack.'²

88. الإمام علي عليه السلام : الاحْتِمَالُ زِينَةُ الرَّفَاقِ .³

88. Imam Ali (AS) said, 'Tolerance is the splendor of companions.'⁴

89. الإمام علي عليه السلام : مَنْ لَمْ يَحْتَمِلْ زَلَّةَ الصَّدِيقِ مَاتَ وَحِيداً .⁵

89. Imam Ali (AS) said, 'A man who does not endure the lapses of a friend will die in loneliness.'⁶

(أنظر) عنوان 206 «السياسة» .

(See also: MANAGEMENT 206)

Notes

1. بحار الأنوار : 29 / 166 / 74 .
2. Bihar al-Anwar, v. 74, p. 166, no. 29
3. غرر الحكم : 752 .
4. Ghurar al-Hikam, no. 752
5. غرر الحكم : 9079 .
6. Ibid. no. 9079

خَيْرُ الْإِخْوَانِ - 36

36. The Best of Brothers

90. رسول الله صلى الله عليه وآله : خَيْرُ إِخْوَانِكَ مَنْ أَعَانَكَ عَلَى طَاعَةِ اللَّهِ، وَصَدَّقَ عَنْ مَعَاصِيهِ ، وَأَمَرَكَ بِرِضَاهُ .¹

90. The Prophet (SAWA) said, 'The best of your brothers is the one who helps you to obey Allah, prevents you from disobeying Him, and orders you to please Him.'²

91. الإمام علي عليه السلام : خَيْرُ الْإِخْوَانِ أَقْلُهُمْ مُصَانَعَةً فِي النَّصِيحَةِ .³

91. Imam Ali (AS) said, 'The best of brothers is the one with the least hesitation in offering [harsh] advice.'⁴

92. الإمام علي عليه السلام : خَيْرُ إِخْوَانِكَ مَنْ وَاسَاكَ ، وَخَيْرٌ مِنْهُ مَنْ كَفَاكَ ، وَإِنْ احتاج إليك أغفأك .⁵

92. Imam Ali (AS) said, 'The best of your brothers is the one who stands by you, and better than him is he who suffices himself with you, and even when he is in need of you, he spares you.'⁶

93. الإمام علي عليه السلام : خَيْرُ الْإِخْوَانِ مَنْ كَانَتْ فِي اللَّهِ مَوَدَّتُهُ .⁷

93. Imam Ali (AS) said, 'The best brother is the one whose amity is for the sake of Allah.'⁸

94. الإمام علي عليه السلام : خَيْرُ إِخْوَانِكَ مَنْ سَارَعَ إِلَى الْخَيْرِ وَجَذَبَكَ إِلَيْهِ ، وَأَمَرَكَ بِالْبِرِّ وَأَعَانَكَ عَلَيْهِ .⁹

94. Imam Ali (AS) said, 'The best of your brothers is the one who rushes to do good and draws you towards it, and orders you to do good and helps you with it.'¹⁰

95. الإمام علي عليه السلام : خَيْرُ إِخْوَانِكَ مَنْ كَثُرَ إِعْضَابُهُ لَكَ فِي الْحَقِّ .¹¹

95. Imam Ali (AS) said, 'The best of your brothers is the one who is roused to anger for your sake in [standing up for] what is right.'¹²

96. الإمام علي عليه السلام : خَيْرُ الْإِخْوَانِ مَنْ لَا يُخَوِّجُ إِخْوَانَهُ إِلَى سِوَاهُ .¹³

96. Imam Ali (AS) said, 'The best of brothers is the one who does not let his fellow brothers need anyone other than himself.'¹⁴

97. الإمام الصادق عليه السلام : أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ أَهْدَى عُيُوبِي إِلَيَّ .¹⁵

97. Imam al-Sadiq (AS) said, 'The most beloved of my brothers to me is he who confers my faults to me.'¹⁶

(أنظر) الصديق : باب 1106.

(See also: THE FRIEND: section 1106)

Notes

1. تنبيه الخواطر : 2 / 123 .
2. Tanbih al-Khawatir, v. 2, p. 123
3. غرر الحكم : 4978 .
4. Ghurar al-Hikam, no. 4978
5. 4988 : غرر الحكم .
6. Ibid. no. 4988
7. 5017 : غرر الحكم .
8. Ibid. no. 5017
9. 5021 : غرر الحكم .
10. Ibid. no. 5021
11. 5009 : غرر الحكم .
12. Ibid. no. 5009
13. 4985 : غرر الحكم .
14. Ibid. no. 4985
15. 4 / 282 / 74 : بحار الأنوار .
16. Bihar al-Anwar, v. 74, p. 282, no. 4

شَرُّ الإِخْوَانِ - 37

37. The Worst of Brothers

98. الإمام علي عليه السلام : شَرُّ الإِخْوَانِ مَنْ تُكَلِّفَ لَهُ ¹.

98. Imam Ali (AS) said, 'The worst of brothers is he for whom one [is made] to go out of one's way.' ²

99. الإمام علي عليه السلام - لَمَّا سُئِلَ : أَيُّ صَاحِبٍ شَرٌّ ؟ - : الْمَرْيُونُ لَكَ مَعْصِيَةً

اللَّهِ ³.

99. The Commander of the Faithful (AS) was asked, 'Which is the worst companion?' He replied, 'The one who glamorizes acts of disobedience of Allah to you.' ⁴

Notes

1. نهج البلاغة : الحكمة 479.

2. Nahj al-Balagha, Saying 479

3. معاني الأخبار : 4 / 198.

4. Maani al-Akhbar, p. 198, no. 4

اختبار الإخوان - 38

38. Testing Brothers

100. رسول الله صلى الله عليه وآله : إذا رأيت من أخيك ثلاث خصال فارخه :

الحياء ، والأمانة ، والصدق . وإذا لم ترها فلا تزجه .¹

100. The Prophet (SAWA) said, 'When you see three traits in your brother, place your hope in him: bashfulness, trustworthiness, and truthfulness. If you do not see them, do not place your hope in him.'²

101. الإمام علي عليه السلام : من اتخذ أخاً بعد حسن الاختبار دامت صحبته

وتأكدت مودته . من اتخذ أخاً من غير اختبار أجأه الاضطراب إلى مرافقة الأشرار .³

101. Imam Ali (AS) said, 'A man who takes a brother after careful selection is bound to have a lasting companionship and a firm amity, whereas a man who takes a brother without careful testing is bound to resort to the friendship of evil people.'⁴

102. الإمام الصادق عليه السلام : اختبروا إخوانكم بحصلتين؛ فإن كانتا فيهم وإلا

فاعزب ثم اعزب ثم اعزب : محافظة على الصلوات في مواقيتها ، والإبر بالإخوان في العسر واليسر .⁵

102. Imam al-Sadiq (AS) said, 'Test your brothers with two things, which they must possess; otherwise avoid them, avoid them, avoid them: observing the prayers at their prescribed times and helping brothers during hardship as well as ease.'⁶

Notes

1. كنز العمال : 24755 .

2. Kanz al-Ummal, no. 24755

3. غرر الحكم : 8921 ، 8923 .

4. Ghurar al-Hikam, nos. 8921 and 8923

5. الكافي : 2 / 672 / 7 .

6. al-Kafi, v. 2, p. 672, no. 7

إرشادُ الإخوان - 39

39. Advising Brothers

103. رسولُ الله صلى الله عليه وآله : المؤمنُ مِرآةٌ لِأَخِيهِ الْمُؤْمِنِ ، يَنْصَحُهُ إِذَا غَابَ عَنْهُ ، وَيُحِيطُ عَنْهُ مَا يَكْرَهُ إِذَا شَهِدَ ¹.

103. The Prophet (SAWA) said, 'A believer is a mirror for his believing brother; he stays faithful to him in his absence and spares him from what he would hate to see.' ²

104. الإمام علي عليه السلام : مَنْ وَعَظَ أَخَاهُ سِرًّا فَقَدْ زَانَهُ ، وَمَنْ وَعَظَهُ عَلَانِيَةً فَقَدْ شَانَهُ ³.

104. Imam Ali (AS) said, 'He who advises his brother in private adorns him, and he who advises him publicly degrades him.' ⁴

105. الإمام الصادق عليه السلام : مَنْ رَأَى أَخَاهُ عَلَى أَمْرٍ يَكْرَهُهُ فَلَمْ يُرْذِهِ عَنْهُ وَهُوَ يَقْدِرُ عَلَيْهِ فَقَدْ خَانَهُ ⁵.

105. Imam al-Sadiq (AS) said, 'A man who observes bad behavior in his brother without forbidding him from it - whilst he is able to - has indeed betrayed him.' ⁶

(أنظر) عنوان 391 «الهداية» ، 374 «النصح» .

(See also: GUIDANCE 391; ADVISING 374)

Notes

1. بحار الأنوار : 29 / 233 / 74 .
2. Bihar al-Anwar, v. 74, p. 233, no. 29
3. بحار الأنوار : 29 / 166 / 74 .
4. Ibid. p. 166, no. 29
5. بحار الأنوار : 2 / 65 / 75 .
6. Ibid. v. 75, p. 65, no. 2

إِكْرَامُ الْإِخْوَانِ وَإِعْظَامُهُمْ - 40

40. Honoring and Glorifying One's Brothers

106. رسول الله صلى الله عليه وآله : ما في أمتي عبدٌ ألطفَ أخاهُ في الله بشيءٍ من

لطفٍ إلا أخذتهُ الله من خدام الجنة¹.

106. The Prophet (SAWA) said, 'Any person in my community who acts kindly towards his brother in faith, Allah will grant him the service of the servants of Paradise.'²

107. الإمام الصادق عليه السلام : من أتاه أخوه المسلم فأكرمه فإنما أكرم الله عزَّ

وجل³.

107. Imam al-Sadiq (AS) said, 'A man who honours his believing brother when he comes to [visit] him is, by doing so, honouring Allah, Mighty and Exalted.'⁴

(أنظر) عنوان 282 «التعظيم» .

(See also: VENERATION 282)

Notes

1. الكافي : 2 / 206 / 4 .

2. al-Kafi, v. 2, p. 206, no. 4

3. بحار الأنوار : 74 / 298 / 32 .

4. Bihar al-Anwar, v. 74, p. 298, no. 32

قضاء حاجة الإخوان - 41

41. Fulfilling Brothers' Needs

108. الإمام علي عليه السلام : لا يُكَلِّفُ أَحَدُكُمْ أَخَاهُ الطَّلَبَ إِذَا عَرَفَ حَاجَتَهُ.¹

108. Imam Ali (AS) said, 'Let none of you compel his brother to ask, if you already know about his need.'²

109. الإمام الصادق عليه السلام : اللَّهُ فِي عَوْنِ الْمُؤْمِنِ مَا كَانَ الْمُؤْمِنُ فِي عَوْنِ أَخِيهِ.³

109. Imam al-Sadiq (AS) said, 'Allah helps the believer as long as the believer helps his brother.'⁴

110. الإمام الصادق عليه السلام : مَنْ قَضَى لِأَخِيهِ الْمُؤْمِنِ حَاجَةً قَضَى اللَّهُ عَزَّوَجَلَّ لَهُ

يَوْمَ الْقِيَامَةِ مِائَةَ أَلْفِ حَاجَةٍ.⁵

110. Imam al-Sadiq (AS) said, 'He who fulfils one need of his believing brother, Allah will fulfil one hundred thousand needs of his on the Day of Resurrection.'⁶

111. الإمام الصادق عليه السلام : كَفَى بِالْمَرْءِ اعْتِمَاداً عَلَى أَخِيهِ أَنْ يُنْزَلَ بِهِ حَاجَتُهُ

⁷.

111. Imam al-Sadiq (AS) said, 'It suffices for a man to depend on his brother to charge him with his need.'⁸

(أنظر) الحاجة : باب 585 ؛ السؤال (2) : باب 904 ؛ السرور : باب 925 ،

928.

(See also: THE NEED: section 585; ASKING (2): section 904; HAPPINESS: section 925, 928)

Notes

1. بحار الأنوار : 29 / 166 / 74 .

2. Ibid. p. 166, no. 29

3. بحار الأنوار : 89 / 322 / 74 .

4. Ibid. p. 322, no. 89

5. بحار الأنوار : 90 / 322 / 74 .

6. Ibid. p. 89, no. 90

7. الكافي : 8 / 198 / 2 .

8. al-Kafi, v. 2, p. 198, no. 8

أَدَبُ الْإِخَاءِ - 42

42. The Etiquette of Brotherhood

112. رسول الله صلى الله عليه وآله : إذا آخى أحدكم رجلاً فليَسأله عن اسمِهِ واسم أبيهِ وقبيلته ومنزله ؛ فإنه من واجبِ الحقِّ وصافي الإخاء ، وإلا فهي مودةٌ حمقاء .¹

112. The Prophet (SAWA) said, 'When one of you takes a brother, he must ask him his name, his father's name, his tribe and his address. This is part of true brotherhood, otherwise it is a foolish amity.'²

113. رسول الله صلى الله عليه وآله : إلقِ أخاك بوجهٍ مُنْبِسطٍ .³

113. The Prophet (SAWA) said, 'Meet your brother with a joyful face.'⁴

114. بحار الأنوار عن أنس : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا فَقَدَ الرَّجُلَ مِنْ إِخْوَانِهِ ثَلَاثَةَ أَيَّامٍ سَأَلَ عَنْهُ ، فَإِنْ كَانَ غَائِباً دَعَا لَهُ ، وَإِنْ كَانَ شَاهِداً زَارَهُ ، وَإِنْ كَانَ مَرِيضاً عَادَهُ .⁵

114. It is narrated in Bihar al-Anwar: When the Prophet (SAWA) missed the company of any of his brothers for three days, he would ask about him. If he was absent, he would pray for him; and if he was in town, he would visit him; and if he was ill, he would go to see him.'⁶

(أنظر) الصّديق : باب 1107.

(See also friend 1107)

Notes

1. بحار الأنوار : 30 / 166 / 74 .
2. Bihar al-Anwar, v. 74, p. 166, no. 30
3. بحار الأنوار : 38 / 171 / 74 .
4. Ibid. p. 171, no. 38
5. بحار الأنوار : 35 / 233 / 16 .
6. Ibid. v. 16, p. 233, no. 35

الأدب - 6

6. GOOD MANNERS

1

فَضْلُ الْأَدَبِ - 43

43. The Virtue of Good Manners

115. الإمام علي عليه السلام : الأدب كمال الرجل.²

115. Imam Ali (AS) said, 'Good manners are the perfection of man.'³

116. الإمام علي عليه السلام : يا مؤمن ، إنَّ هذا العلم والأدب ثمن نفسك ،

فاجتهد في تعلُّمهما ، فما يزيد من علمك وأدبك يزيد في ثمنك وقدرك.⁴

116. Imam Ali (AS) said, 'O Believer! This knowledge and good manners are the value of your soul so strive to learn them, for however much your knowledge and good manners increase, so will your value and worth accordingly.'⁵

117. الإمام علي عليه السلام : الأدب أحسن سجيّة.⁶

117. Imam Ali (AS) said, 'Good manners are the best disposition.'⁷

118. الإمام علي عليه السلام : خير ما ورث الآباء الأبناء الأدب.⁸

118. Imam Ali (AS) said, 'The best inheritance parents bequeath their progeny are good manners.'⁹

119. الإمام علي عليه السلام : إنَّ الناس إلى صالح الأدب أحوَج منهم إلى الفضة

والذهب.¹⁰

119. Imam Ali (AS) said, 'People need good manners more than gold and silver.'¹¹

120. الإمام علي عليه السلام : حُسن الأدب أفضل نسب وأشرف سبب.¹²

120. Imam Ali (AS) said, 'Good manners are the best lineage and the noblest means.'¹³

121. الإمام علي عليه السلام : عليك بالأدب فإنَّه زين الحسب.¹⁴

121. Imam Ali (AS) said, 'Acquire good manners, for they are the best personal merit.'¹⁵

122. الإمام علي عليه السلام : حُسن الأدب يُنوب عن الحسب.¹⁶

122. Imam Ali (AS) said, 'Good manners may substitute for [noble] lineage.'¹⁷

123. الإمام علي عليه السلام : لا حسب أنفع من الأدب.¹⁸

123. Imam Ali (AS) said, 'There is no personal merit more useful than good manners.'¹⁹

124. الإمام علي عليه السلام : فسَدَ حَسْبُ مَنْ لَيْسَ لَهُ أَدَبٌ.²⁰

124. Imam Ali (AS) said, 'Spoiled is the noble descent of a man who has no good manners.'²¹

125. الإمام علي عليه السلام : زِينَةُ الْأَدَبِ .²²

125. Imam Ali (AS) said, 'Good manners are your adornment.'²³

126. الإمام علي عليه السلام : لَا زِينَةَ كَالْأَدَابِ .²⁴

126. Imam Ali (AS) said, 'There is no adornment like good manners.'²⁵

Notes

1. The Arabic word adab denotes good manners, etiquette, politeness, and other such propriety characteristic of good breeding and discipline (ed.)

2. غرر الحكم : 998 .

3. Ghurar al-Hikam, no. 998

4. مشكاة الأنوار : 689 / 239 .

5. Mishkat al-Anwar, p. 135

6. غرر الحكم : 967 .

7. Ghurar al-Hikam, no. 967

8. غرر الحكم : 5036 .

9. Ibid. no. 5036

10. غرر الحكم : 3590 .

11. Ibid. no. 3590

12. غرر الحكم : 4853 .

13. Ibid. no. 4853

14. غرر الحكم : 6096 .

15. Ibid. no. 6096

16. بحار الأنوار : 8 / 68 / 75 .

17. Bihar al-Anwar, v. 75, p. 68, no. 8

18. بحار الأنوار : 78 / 428 / 71 .

19. Ibid. v. 71, p. 428, no. 78

20. تحف العقول : 96 .

21. Tuhaf al-Uqul, no. 96

22. نهج السعادة : 50 / 2 .

23. Nahj al-Saada, v. 2, no. 50

24. غرر الحكم : 10466 .

25. Ghurar al-Hikam, no. 10466

الأدب والعقل - 44

44. Good Manners and the Mind

127. رسول الله صلى الله عليه وآله : حُسْنُ الْأَدَبِ زِينَةُ الْعَقْلِ.¹

127. The Prophet (SAWA) said, 'Good manners are the beauty of the mind.'²

128. الإمام علي عليه السلام : كُلُّ شَيْءٍ يَحْتَاجُ إِلَى الْعَقْلِ ، وَالْعَقْلُ يَحْتَاجُ إِلَى الْأَدَبِ.³

128. Imam Ali (AS) said, 'Everything needs the mind, and the mind needs good manners.'⁴

129. الإمام علي عليه السلام : الْأَدَبُ فِي الْإِنْسَانِ كَشَجَرَةٍ أَصْلُهَا الْعَقْلُ.⁵

129. Imam Ali (AS) said, 'Good manners in man resemble a tree whose root is the mind.'⁶

130. الإمام علي عليه السلام : مَنْ زَادَ أَدَبُهُ عَلَى عَقْلِهِ كَانَ كَالرَّاعِي بَيْنَ غَنَمٍ كَثِيرَةٍ.⁷

130. Imam Ali (AS) said, 'He whose good manners surpass his reason is like a shepherd among numerous sheep.'⁸

131. الإمام الحسن عليه السلام : لَا أَدَبَ لِمَنْ لَا عَقْلَ لَهُ.⁹

131. Imam al-Hasan (AS) said, 'A man devoid of reason cannot have good manners.'¹⁰

Notes

1. بحار الأنوار : 41 / 131 / 77 .

2. Bihar al-Anwar, v. 77, p. 131, no. 41

3. غرر الحكم : 6911 .

4. Ghurar al-Hikam, no. 6911

5. غرر الحكم : 2004 .

6. Ibid. no. 2004

7. غرر الحكم : 8886 .

8. Ibid. no. 8886

9. بحار الأنوار : 6 / 111 / 78 .

10. Bihar al-Anwar, v. 78, p. 111, no. 6

تَأْدِيبُ النَّفْسِ - 45

45. Disciplining The Self

132. الإمام علي عليه السلام : تَوَلَّوْا مِنْ أَنْفُسِكُمْ تَأْدِيبَهَا، وَاعْدِلُوا بِهَا عَنْ ضَرَاوَةِ

عَادَاتِهَا.¹

132. Imam Ali (AS) said, 'Take charge of the discipline of your selves and shift them away from their rough habits.'²

133. الإمام علي عليه السلام : مُعَلِّمٌ نَفْسِهِ وَمُؤَدِّبٌ بِهَا أَحَقُّ بِالْإِجْلَالِ مِنْ مُعَلِّمِ النَّاسِ

وَمُؤَدِّبِهِمْ.³

133. Imam Ali (AS) said, 'A man who teaches his own self and disciplines it deserves more reverence than a man who teaches others and disciplines them.'⁴

Notes

1. غرر الحكم : 4522 .

2. Ghurar al-Hikam, no. 4522

3. بحار الأنوار : 2 / 56 / 33 .

4. Bihar al-Anwar, v. 2, p. 56, no. 33

مَبَادِيُ الْأَدَبِ - 46

46. That Which Brings about Good Manners

134. تحف العقول : قَالَ اللَّهُ تَعَالَى لِعِيسَى عَلَيْهِ السَّلَامُ : أَدِّبْ قَلْبَكَ بِالْحَشْيَةِ¹.

134. It is narrated in Tuhaf al-Uqul: Allah, most High, told Jesus² (AS), 'Refine your heart with piety.'³

135. تنبيه الخواطر - لَمَّا قِيلَ لِعِيسَى عَلَيْهِ السَّلَامُ : مَنْ أَدَّبَكَ؟ - : مَا أَدَّبَنِي أَحَدٌ ،

رَأَيْتُ قُبْحَ الْجَهْلِ فَجَانَبْتُهُ⁴.

135. Tanbih al-Khawatir: Jesus Christ (AS) was asked, 'Who gave you good manners?' He replied, 'No one disciplined me; when I saw the ugliness of ignorance I avoided it.'⁵

136. الإمامُ عَلِيُّ عَلَيْهِ السَّلَامُ : جَالِسِ الْعُلَمَاءَ يَزِدُّكَ عِلْمُكَ وَيَحْسُنُ أَدَبُكَ وَتَرْكُ

نَفْسِكَ⁶.

136. Imam Ali (AS) said, 'Sit with scholars to increase your knowledge, to improve your manners and to purify your soul.'⁷

137. الإمامُ عَلِيُّ عَلَيْهِ السَّلَامُ : إِذَا زَادَ عِلْمُ الرَّجُلِ زَادَ أَدَبُهُ ، وَتَضَاعَفَتْ حَشْيَتُهُ لِرَبِّهِ

⁸.

137. Imam Ali (AS) said, 'When man's knowledge increases his manners improve and his fear of his Lord increases.'⁹

Notes

1. تحف العقول : 500 .

2. Prophet Jesus (AS) is known in the Arabic tradition as 'isa

3. Tuhaf al-Uqul, no. 500

4. تنبيه الخواطر : 1 / 96 .

5. Tanbih al-Khawatir, v. 1, p. 196

6. غرر الحكم : 4786 .

7. Ghurar al-Hikam, no. 4786

8. غرر الحكم : 4174 .

9. Ibid. no. 4174

آثارُ الأدب - 47

47. The Outcomes of Good Manners

138. الإمامُ عليُّ عليه السلام : سَبَبُ تَزْكِيَةِ الْأَخْلَاقِ حُسْنُ الْأَدَبِ .¹

138. Imam Ali (AS) said, 'The means to purify one's moral virtues is good etiquette.'²

139. الإمامُ عليُّ عليه السلام : مَنْ كَلِفَ بِالْأَدَبِ قَلَّتْ مَسَاوِيهِ .³

139. Imam Ali (AS) said, 'A man who is preoccupied with good manners has fewer vices.'⁴

140. الإمامُ عليُّ عليه السلام : بِالْأَدَبِ تُشْحَذُ الْفِطَنُ .⁵

140. Imam Ali (AS) said, 'The intellect is sharpened by good manners.'⁶

(أنظر) التجربة : باب 329.

(See also: EXPERIENCE: section 329)

Notes

1. غرر الحكم : 5520 .

2. Ibid. no. 5520

3. غرر الحكم : 8271 .

4. Ibid. no. 8271

5. غرر الحكم : 4333 .

6. Ibid. no. 4333

تفسير الأدب - 48

48. Explaining Good Manners

141. الإمام علي عليه السلام : كفاك أدباً لنفسك اجتناب ما تكرهه من غيرك .¹

141. Imam Ali (AS) said, 'It suffices you in disciplining yourself to avoid all that you hold in contempt from others.'²

142. الإمام علي عليه السلام : كفى بالعبد أدباً أن لا يُشرك في نعمه وأربه غير ربه .³

142. Imam Ali (AS) said, 'It suffices man in disciplining himself to not associate anyone with his Lord in his bounties and desires.'⁴

143. الإمام الصادق عليه السلام : أدبني أبي عليه السلام بثلاث ... قال لي : يا بُنَيَّ

مَنْ يَصْحَبِ صَاحِبَ السُّوءِ لَا يَسْلَمْ ، وَمَنْ لَا يُقَيِّدُ أَلْفَاظَهُ يَنْدَمُ ، وَمَنْ يَدْخُلُ مَدَاحِلَ السُّوءِ يُتَّهِمُ .⁵

143. Imam al-Sadiq (AS) said, 'My father (AS) refined my manners by three [statements]. He said to me: 'O son! A man who befriends a vile person cannot escape blame, and a man who does not restrain his words will live in regret, and a man who enters suspicious places will become subject to accusations.'⁶

Notes

1. بحار الأنوار : 27 / 73 / 70 .

2. Bihar al-Anwar, v. 70, p. 73, no. 27

3. بحار الأنوار : 12 / 94 / 94 .

4. Ibid. v. 94, p. 94, no. 12

5. تحف العقول : 376 .

6. Tuhaf al-Uqul, no. 376

أَفْضَلُ الْأَدَبِ - 49

49. The Best Manners

144. الإمام علي عليه السلام : أَفْضَلُ الْأَدَبِ أَنْ يَقِفَ الْإِنْسَانُ عِنْدَ حَدِّهِ وَلَا يَتَعَدَّى قَدْرَهُ.¹

144. Imam Ali (AS) said, 'The best of manners is for man to stop at his limits and to not exceed his status.'²

145. الإمام علي عليه السلام : أَحْسَنُ الْأَدَابِ مَا كَفَّكَ عَنِ الْمَحَارِمِ.³

145. Imam Ali (AS) said, 'The best of manners is that which prevents you from committing sins.'⁴

146. الإمام علي عليه السلام : ضَبَطُ النَّفْسِ عِنْدَ الرَّغْبِ وَالرَّهْبِ مِنْ أَفْضَلِ الْأَدَبِ.⁵

146. Imam Ali (AS) said, 'Self-restraint in times of desire and fear is one of the best manners.'⁶

Notes

1. غرر الحكم : 3241 .
2. Ghurar al-Hikam, no. 3241
3. غرر الحكم : 3298 .
4. Ibid. no. 3298
5. غرر الحكم : 5932 .
6. Ibid. no. 5932

الحثُّ على تأديبِ الأهل - 50

50. Encouraging the Teaching of Good Manners to the Family

147. رسولُ الله صلى الله عليه وآله : أكرِّمُوا أولادَكُمْ وأحسنوا آدابَهُمْ يُعَفَّرَ لَكُمْ .¹

147. The Prophet (SAWA) said, 'Honour your children and refine their manners and your sins will be forgiven.'²

148. الإمامُ عليُّ عليه السلام - للحسن عليه السلام - : إِنَّمَا قَلْبُ الْخَالِئِ كَالْأَرْضِ

الْخَالِيَةِ مَا أُلْقِيَ فِيهَا مِنْ شَيْءٍ قَبِلَتْهُ ، فَبَادَرَتْكَ بِالْأَدَبِ قَبْلَ أَنْ يَفْسُدَ قَلْبُكَ وَيَشْتَغَلَ لُبُّكَ .³

148. Imam Ali (AS) said to Imam al-Hasan (AS), 'The heart of a youth resembles an empty land - it receives all that is thrown into it. This is why I have started to teach you good manners before your heart is hardened and your soul is preoccupied.'⁴

149. الإمامُ الصادقُ عليه السلام : لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ : (يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا

أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا)⁵ قَالَ النَّاسُ : يَا رَسُولَ اللَّهِ! كَيْفَ نَقِي أَنْفُسَنَا وَأَهْلِينَآ؟ قَالَ : اَعْمَلُوا

الْخَيْرَ وَذَكِّرُوا بِهِ أَهْلِيكُمْ فَأَدَّبُوهُمْ عَلَى طَاعَةِ اللَّهِ .⁶

149. Imam al-Sadiq (AS) said, 'When the verse: *"O you who have faith! Protect yourselves and your kin from the Fire..."*⁷ was revealed, people asked, 'O Messenger of Allah! How do we protect ourselves and our kin?' He replied, 'Do good deeds and remind your kin about them, and discipline them to obey Allah.'⁸

150. الإمامُ الرضا عليه السلام : مُرِ الصَّبِيَّ فَلْيَتَصَدَّقْ بِيَدِهِ بِالْكَسْرَةِ وَالْقُبْضَةِ وَالشَّيْءِ

وَإِنْ قَلَّ ، فَإِنَّ كُلَّ شَيْءٍ يُرَادُّ بِهِ اللَّهُ - وَإِنْ قَلَّ - بَعْدَ أَنْ تَصَدَّقَ اللَّيْتَةُ فِيهِ عَظِيمٌ .⁹

150. Imam al-Rida (AS) said, 'Instruct the child to give charity with his own hand, be it a piece of bread or a handful of [food] or any other small thing, for everything - no matter how little it is - if done for the sake of Allah and with an honest intention is great.'¹⁰

(أنظر) الوالد والولد : باب 1892 ؛ عنوان 234 «الصغير» .

(See also: PARENT AND CHILD: section 1892; CHILDHOOD 234)

Notes

1. بحار الأنوار : 104 / 95 / 44 .

2. Bihar al-Anwar, v. 104, p. 95, no. 44

3. نهج البلاغة : الكتاب 31 .

4. Nahj al-Balagha, Letter 31

5. التحريم : 6 .

6. دعائم الإسلام : 1 / 82 .

7. Qur'an 666:
8. Mustadrak al-Wasa'il, v. 12, p. 201, no. 13882
9. الكافي : 10 / 4 / 4 .
10. al-Kafi, v. 4, p. 4, no. 10

كَيْفِيَّةُ التَّأْدِيبِ - 51

51. How to Teach Good Manners

151. رسولُ الله صلى الله عليه وآله : عَلِّمُوا أَوْلَادَكُمْ الصَّلَاةَ إِذَا بَلَغُوا سَبْعًا ، ...

وَفَرَّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ .¹

151. The Prophet (SAWA) said, 'Teach your children to pray when they reach the age of seven....and make them sleep in separate beds.'²

152. رسولُ الله صلى الله عليه وآله : الْوَلَدُ سَيِّدٌ سَبْعَ سِنِينَ ، وَعَبْدٌ سَبْعَ سِنِينَ ، وَوَزِيرٌ

سَبْعَ سِنِينَ ، فَإِنْ رَضِيتَ أَخْلَاقَهُ لِأَحَدَى وَعِشْرِينَ ، وَإِلَّا فَاضْرِبْ عَلَى جَنْبِهِ ، فَقَدْ أَعْدَرْتَ

إِلَى اللَّهِ تَعَالَى .³

152. The Prophet (SAWA) said, 'A child is a master for seven years, a slave for the next seven years, and a minister for another seven years. By the age of twenty one, you must either approve of his manners or cut him loose, for [by then] you would have fulfilled your obligation toward Allah, most High.'⁴

153. الإمامُ الصَّادِقُ عليه السلام : يُؤَدَّبُ الصَّبِيُّ عَلَى الصَّوْمِ مَا بَيْنَ خَمْسَ عَشْرَةَ سَنَةً

إِلَى سِتِّ عَشْرَةَ سَنَةً .⁵

153. Imam al-Sadiq (AS) said, 'A boy should be trained to fast between the ages of fifteen and sixteen.'⁶

(أنظر) الوالد والولد : باب 1893.

(See also: PARENT AND CHILD: section 1893)

Notes

1. كنز العمال : 45330 .

2. Kanz al-Ummal, no. 4533

3. مكارم الأخلاق : 1 / 478 / 1649 .

4. Makarim al-Akhlaq, v. 1, p. 478, no. 1649

5. بحار الأنوار : 103 / 162 / 6 .

6. Bihar al-Anwar, v. 103, p. 162, no. 6

آدابُ التَّأْدِيبِ - 52

52. Methods of Teaching Good Manners

154. بحار الأنوار : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنِ الْأَدْبِ عِنْدَ الْغَضَبِ .¹

154. Ali b. Asbat said, 'The Prophet (SAWA) prohibited disciplining in times of anger.'²

155. الإمامُ عَلِيُّ عَلَيْهِ السَّلَامُ : ارْجُرِ الْمُسِيءَ بِثَوَابِ الْمُحْسِنِ .³

155. Imam Ali (AS) said, 'Punish the wrongdoer by rewarding the good-doer.'⁴

156. الإمامُ عَلِيُّ عَلَيْهِ السَّلَامُ : اسْتِصْلَاحُ الْأَخْيَارِ بِإِكْرَامِهِمْ ، وَالْأَشْرَارِ بِتَأْدِيبِهِمْ .⁵

156. Imam Ali (AS) said, 'You may improve the doers of good by honouring them, and reform the wrongdoers by disciplining them.'⁶

157. الإمامُ عَلِيُّ عَلَيْهِ السَّلَامُ : عَاتَبْ أَخَاكَ بِالْإِحْسَانِ إِلَيْهِ ، وَارْذُدْ شَرَّهُ بِالْإِنْعَامِ عَلَيْهِ .⁷

157. Imam Ali (AS) said, 'Reprimand your brother by being kind to him, and react to his wrongdoing by being generous to him.'⁸

158. الإمامُ عَلِيُّ عَلَيْهِ السَّلَامُ : أَصْلِحْ الْمُسِيءَ بِمُحْسِنِ فِعَالِكَ ، وَذُلَّ عَلَى الْخَيْرِ بِجَمِيلِ مَقَالِكَ .⁹

158. Imam Ali (AS) said, 'Rehabilitate the wrongdoer by your good deed [towards him], and indicate towards good through your good words.'¹⁰

159. الإمامُ الْكَاسِمُ عَلَيْهِ السَّلَامُ - عِنْدَ مَا شَكَى لَهُ بَعْضُهُمْ إِبْنًا لَهُ - : لَا تَضْرِبْهُ ، وَاهْجُرْهُ وَلَا تُطْلَلْ .¹¹

159. man said, 'I complained to Abu al-Hasan [al-Kazim] (AS) about a son of mine. He said, 'Do not beat him, but rather ignore him [i.e.depriving him of your company], but not for too long.'¹²

Notes

1. بحار الأنوار : 79 / 102 / 2 .

2. Ibid. v. 79, p. 102, no. 2

3. نهج البلاغة : الحكمة 177 .

4. Nahj al-Balagha, Saying 177

5. بحار الأنوار : 78 / 82 / 81 .

6. Bihar al-Anwar, v. 78, p. 82, no. 81

7. بحار الأنوار : 71 / 427 / 76 .

8. Ibid. v. 71, p. 427, no. 76

9. غرر الحكم : 2304 .

10. Ghurar al-Hikam, no. 2304

11. بحار الأنوار : 104 / 99 / 74 .

12. Bihar al-Anwar, v. 104, p. 99, no. 74

التَّأْدُّبُ بِآدَابِ اللَّهِ - 53

53. Disciplining Oneself by the Discipline of Allah

160. الإمام علي عليه السلام : مَنْ تَأَدَّبَ بِآدَابِ اللَّهِ عَزَّ وَجَلَّ أَذَاهُ إِلَى الْفَلَاحِ الدَّائِمِ

¹.

160. Imam Ali (AS) said, 'He who disciplines himself by following the etiquette of Allah, the Exalted, will have lasting prosperity.'²

161. الإمام علي عليه السلام : مَنْ لَمْ يَصْلُحْ عَلَى آدَابِ اللَّهِ لَمْ يَصْلُحْ عَلَى آدَابِ نَفْسِهِ

³.

161. Imam Ali (AS) said, 'A man who is not reformed through the etiquette of Allah will not be rehabilitated through his self-discipline.'⁴

Notes

1. بحار الأنوار : 13 / 214 / 92 .

2. Ibid. v. 92, p. 214, no. 13

3. غرر الحكم : 9001 .

4. Ghurar al-Hikam, no. 9001

تَأْدِيبُ اللَّهِ - 54

54. Allah's Discipline

162. الإمام علي عليه السلام : إِنَّ الْبَلَاءَ لِلظَّالِمِ أَدَبٌ.¹

162. Imam Ali (AS) said, 'Misfortune is a form of discipline for the wrongdoer.'²

163. الإمام زين العابدين عليه السلام : إلهي ، لَا تُؤَدِّبْنِي بِعُقُوبَتِكَ.³

163. Imam Zayn al-Abidin (AS) said, 'O Lord! Discipline me not through Your punishment.'⁴

(أنظر) البلاء : باب 267.

(See also: THE ORDEAL: section 267)

Notes

1. بحار الأنوار : 55 / 198 / 81 .

2. Bihar al-Anwar, v. 81, p. 198, no. 55

3. الإقبال : 1 / 157 .

4. Iqbal al-Amal, v. 1, p. 157

الأذان - 7

7. THE CALL FOR PRAYER (ADHAN)

فَضْلُ الْأَذَانِ - 55

55. The Virtue of Call for Prayer

164. رسولُ الله صلى الله عليه وآله : قُمْ يَا بِلَالُ فَأَرْحُنَا بِالصَّلَاةِ .¹

164. The Prophet (SAWA) said, 'Stand up, Bilal, and relieve us with the [call for] prayer.'²

165. رسولُ الله صلى الله عليه وآله : إِنَّ الشَّيْطَانَ إِذَا سَمِعَ الدِّعَاءَ بِالصَّلَاةِ هَرَبَ .³

165. The Prophet (SAWA) said, 'Satan flees when he hears the call for prayer.'⁴

166. رسولُ الله صلى الله عليه وآله : إِنَّ أَهْلَ السَّمَاءِ لَا يَسْمَعُونَ مِنْ أَهْلِ الْأَرْضِ

شَيْئاً إِلَّا الْأَذَانَ .⁵

166. The Prophet (SAWA) said, 'The inhabitants of Heaven hear nothing from the inhabitants of the earth except for the call for prayer.'⁶

Notes

1. كنز العمال : 20954 .

2. Kanz al-Ummal, no. 20954

3. كنز العمال : 20951 .

4. Ibid. no. 20951

5. كنز العمال : 20934 .

6. Ibid. no. 20934

المُؤَذِّن - 56

56. The Caller to Prayer

167. رسول الله صلى الله عليه وآله : يُغْفَرُ لِلْمُؤَذِّنِ مَدُّ صَوْتِهِ وَبَصَرِهِ ، وَيُصَدِّقُهُ كُلُّ

رَطْبٍ وَيَابِسٍ ، وَلَهُ مِنْ كُلِّ مَنْ يُصَلِّي بِأَذَانِهِ حَسَنَةٌ ¹.

167. The Prophet (SAWA) said, 'The caller to prayer is forgiven according to the distance of his voice and his eyes; every wet and dry thing testifies to his credibility; and he receives a reward for everyone that prays in response to his call.' ²

168. الإمام علي عليه السلام : لِيُؤَذِّنَ لَكُمْ أَفْصَحُكُمْ ، وَلِيُؤْمِنُكُمْ أَفْقَهُكُمْ ³.

168. Imam Ali (AS) said, 'Let the most eloquent from among you call for the prayer, and the most knowledgeable from among you lead the prayer.' ⁴

Notes

1. بحار الأنوار : 2 / 104 / 84 .

2. Bihar al-Anwar, v. 84, p. 104, no. 2

3. دعائم الإسلام : 1 / 147 .

4. Daa'im al-Islam, v. 1, p. 147

الأذان في الأذن - 57

57. Reciting the Call for Prayer in the Ears

169. رسول الله صلى الله عليه وآله: يا علي ، إذا وُلِدَ لك غُلامٌ أو جاريةٌ فأذِّنْ في

أُذُنِهِ اليمنى وأقيم في اليسرى ؛ فإنه لا يضرُّه الشيطانُ أبداً .¹

169. The Prophet (SAWA) said, 'O Ali! When a son or daughter is born to you, recite the adhan in his [or her] right ear and the iqama in the left ear; then Satan will never harm him [or her].'²

170. الإمام الصادق عليه السلام: مَنْ ساءَ حُلُقُهُ فَأَذِّنُوا في أُذُنِهِ .³

170. Imam al-Sadiq (AS) said, 'He whose manners deviate, recite the adhan in his ear.'⁴

Notes

1. تحف العقول : 13 .

2. Tuhaf al-Uqul, no. 13

3. بحار الأنوار : 61 / 122 / 104 .

4. Bihar al-Anwar, v. 104, p. 122, no. 61

الإيذاء - 8

8. HARM

كَفَّ الْأَذْيَ عَنِ النَّاسِ - 58

58. Avoiding Harming People

171. رسول الله صلى الله عليه وآله : كُفَّ أَذَاكَ عَنِ النَّاسِ ؛ فَإِنَّهُ صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ.¹

171. The Prophet (SAWA) said, 'Abstain from harming others for this is your charity towards yourself.'²

172. الإمام الصادق عليه السلام : مَنْ كَفَّ يَدَهُ عَنِ النَّاسِ فَإِنَّمَا يَكُفُّ عَنْهُمْ يَدًا وَاحِدَةً وَيَكُفُّونَ عَنْهُ أَيْدِي كَثِيرَةً.³

172. Imam al-Sadiq (AS) said, 'A man who keeps his hand from harming people is keeping one hand from [harming] them, whilst they would keep many hands from [harming] him [as a result].'⁴

(أنظر) الجار : باب 413.

(See also the neighbour 413)

Notes

1. بحار الأنوار : 19 / 54 / 75 .

2. Bihar al-Anwar, v. 75, p. 54, no. 19

3. الخصال : 60 / 17 .

4. al-Khisal, p. 17, no. 60

كَفَّ الْأَذْيَ حَتَّى عَنِ الذَّرِّ - 59

59. Avoiding Harming Even the Ants

173. الإمام الصادق عليه السلام : فاز والله الأبرار ، أتدري من هم؟ هم الذين لا يؤذون الذرَّ.¹

173. Imam al-Sadiq (AS) said, 'By Allah, the righteous have won indeed! Do you know who they are? They are the ones who do not even harm small ants.'²

Notes

1. تفسير القمي : 2 / 146 .
2. Tafsir al-Qummi, v. 2, p. 146

إيذاء المؤمن - 60

60. Harming a Believer

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا¹.

*"Those who torment faithful men and women undeservedly, certainly bear the guilt of slander and flagrant sin."*²

174. الإمام الصادق عليه السلام: قَالَ اللَّهُ عَزَّ وَجَلَّ: لِيَأْذَنَ بِحَرْبٍ مَتَّى مَنْ آذَى

عَبْدِي الْمُؤْمِنَ³.

174. Imam al-Sadiq (AS) said, 'Allah, Mighty and Exalted, said, 'Let a man who harms a believing servant of Mine expect a war waged by Me.'⁴

175. رسول الله صلى الله عليه وآله: مَنْ آذَى مُؤْمِنًا فَقَدْ آذَانِي⁵.

175. The Prophet (SAWA) said, 'He who harms a believer is as if he has harmed me.'⁶

176. رسول الله صلى الله عليه وآله: مَنْ نَظَرَ إِلَى مُؤْمِنٍ نَظْرَةً يُخِيفُهُ بِهَا أَخَافَهُ اللَّهُ تَعَالَى

يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ⁷.

176. The Prophet (SAWA) said, 'He who looks at a believer with a look that scares him, Allah, the most High, will scare him on the Day when no shade will avail except His Shade.'⁸

177. رسول الله صلى الله عليه وآله: مَنْ أَحْزَنَ مُؤْمِنًا ثُمَّ أَعْطَاهُ الدُّنْيَا لَمْ يَكُنْ ذَلِكَ

كَفَّارَتَهُ ، وَلَمْ يُؤْجَرْ عَلَيْهِ⁹.

177. The Prophet (SAWA) said, 'He who saddens a believer then bestows him the whole world will not have done enough to discharge his sin, and nor will he be rewarded for the gift.'¹⁰

Notes

1. الأحزاب : 58 .

2. Qur'an 33:58:

3. الكافي : 2 / 350 / 1 .

4. al-Kafi, v. 2, p. 350, no. 1

5. بحار الأنوار : 67 / 72 / 40 .

6. Bihar al-Anwar, v. 68, p. 72, no. 40

7. بحار الأنوار : 75 / 150 / 13 .

8. Ibid. v. 75, p. 150, no. 13

9. بحار الأنوار : 75 / 150 / 13 .

10. Ibid.

الأسير - 9

9. THE PRISONER [OF WAR]

لا يجوز الاستسلام للأسير - 61

61. Surrendering Oneself to Captivity is Not Allowed

178. الإمام علي عليه السلام : مَنْ اسْتُؤْسِرَ مِنْ غَيْرِ جِرَاحَةٍ مُثْقَلَةٍ فَلَا يُفْدَى مِنْ بَيْتِ الْمَالِ ، وَلَكِنْ يُفْدَى مِنْ مَالِهِ إِنْ أَحَبَّ أَهْلُهُ ¹.

178. Imam Ali (AS) said, 'He who allows himself to be imprisoned without sustaining severe wounds should not be ransomed by the treasury, rather his family may choose to pay his ransom from his own money.' ²

179. الإمام الصادق عليه السلام : لَمَّا بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِرِءَاءٍ مَعَ عَلِيِّ عَلَيْهِ السَّلَامُ بَعَثَ مَعَهُ أَنْاسًا ، وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : مَنْ اسْتُؤْسِرَ مِنْ غَيْرِ جِرَاحَةٍ مُثْقَلَةٍ فَلَيْسَ مِنَّا ³.

179. Imam al-Sadiq (AS) said, 'When the Prophet (SAWA) sent Ali (AS) to propagate the Qur'anic chapter al-Bara'a [chapter], he sent a few men with him and told them, 'A man who surrenders himself without suffering severe wounds does not belong among us.' ⁴

Notes

1. الكافي : 3 / 34 / 5 .

2. al-Kafi, v. 5, p. 34, no. 3

3. الكافي : 2 / 34 / 5 .

4. Ibid. no. 2

الإحسانُ إلى الأسير - 62

62. The Prisoner of War

(وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا) ¹.

"They give food, for the love of Him, to the needy, the orphan and the prisoner" ²

(يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنَّ يَغْلِبَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ) ³.

"O Prophet! Say to the captives who are in your hands, 'If Allah finds any good in your hearts, He will give you [something which is] better than what has been taken away from you, and He will forgive you, and Allah is all-forgiving, all-merciful.'" ⁴

180. الإمام علي عليه السلام : إطعام الأسير والإحسان إليه حق واجب ، وإن قتلته

من الغد ⁵.

180. Imam Ali (AS) said, 'Feeding the prisoner and treating him well is an obligatory duty, even if you are to execute him the next day.' ⁶

181. الإمام علي عليه السلام - لابنائه عليهما السلام لما ضربته ابن ملجم - : احبسوا

هذا الأسير ، وأطعموه ، واسقوه ، وأحسنوا إيساره ⁷.

181. Imam Ali (AS) said to his sons, after Ibn Muljim struck him, 'Imprison this captive and feed him, quench his thirst, and make his captivity endurable.' ⁸

182. الإمام الصادق عليه السلام : إطعام الأسير حق على من أسره وإن كان يراد من

الغد قتلُهُ ، فإنه ينبغي أن يُطعم ويُسقى ويُظَلَّ ويُرفق به ، كافرًا كان أو غيره ⁹.

182. Imam al-Sadiq (AS) said, 'Feeding the prisoner is the obligatory duty of the person who captured him, even if he intends to execute him the next day; he must be fed, given water, sheltered, and treated well - whether he is a disbeliever or not.' ¹⁰

183. الإمام الصادق عليه السلام : إنَّ علياً عليه السلام كان يُطعم من حُلِّد في

السِّجْن من بيت مال المسلمين ¹¹.

183. Imam al-Sadiq (AS) said, 'Imam Ali (AS) used to feed those who were sentenced to life imprisonment using the money of the Muslim treasury.' ¹²

Notes

1. الإنسان : 8 .

2. Qur'an 768:

3. الأنفال : 70 .

4. Qur'an 870:

5. وسائل الشيعة : 11 / 69 / 3 .
6. Wasa'il al-Shia, v. 11, p. 69, no. 3
7. قرب الإسناد : 143 / 515 .
8. Qurb al-Isnad, p. 143, no. 515
9. الكافي : 5 / 35 / 2 .
10. al-Kafi, v. 5, p. 35, no. 2
11. وسائل الشيعة : 11 / 69 / 2 .
12. Wasa'il al-Shia, v. 11, p. 69, no. 2

الأكل - 10

10. FOOD

الحثُّ على قِلَّةِ الأكل - 63

63. Encouraging Little [Consumption of] Food

184. رسولُ الله صلى الله عليه وآله : مَنْ قَلَّ طُعْمُهُ صَحَّ بَطْنُهُ وَصَفَا قَلْبُهُ ، وَمَنْ كَثُرَ طُعْمُهُ سَقَمَ بَطْنُهُ وَقَسَا قَلْبُهُ.¹

184. The Prophet (SAWA) said, 'A man whose [consumption of] food is little has a healthy stomach and a pure heart, and a man whose food is plenty has a sick stomach and a hard heart.'²

185. الإمامُ عليُّ عليه السلام : قِلَّةُ الأكلِ مِنَ العَفَافِ ، وَكَثْرَتُهُ مِنَ الإسْرَافِ.³

185. Imam Ali (AS) said, 'Eating little is a sign of self-restraint, and eating a lot is a sign of wastefulness.'⁴

Notes

1. تنبيه الخواطر : 1 / 46 .

2. Tanbih al-Khawatir, v. 1, p. 46

3. غرر الحكم : 6747 .

4. Ghurar al-Hikam, no. 6747

التحذير عن كثرة الأكل - 64

64. Warning against Eating Excessively

186. رسول الله صلى الله عليه وآله : مَا مَلَأَ آدَمِيٌّ وَعَاءً شَرًّا مِنْ بَطْنِهِ .¹

186. The Prophet (SAWA) said, 'Man cannot fill a container worse than his stomach.'²

187. رسول الله صلى الله عليه وآله : لَا يَدْخُلُ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ مَنْ مَلَأَ

بَطْنُهُ .³

187. The Prophet (SAWA) said, 'A man who fills his stomach will not enter the dominion of the heavens and the earth.'⁴

188. رسول الله صلى الله عليه وآله : إِيَّاكُمْ وَفُضُولَ الْمَطْعَمِ ؛ فَإِنَّهُ يَسِمُ الْقَلْبَ بِالْقَسْوَةِ

، وَيُنَبِّطُ بِالْجَوَارِحِ عَنِ الطَّاعَةِ، وَيُصِمُّ الْهِمَمَ عَنْ سَمَاعِ الْمَوْعِظَةِ .⁵

188. The Prophet (SAWA) said, 'Be warned against excessive food, for it poisons the heart with hardness, slows the limbs in performing acts of obedience, and blocks the souls from hearing counsel.'⁶

189. الإمام علي عليه السلام : مَنْ كَثُرَ أَكْلُهُ قَلَّتْ صِحَّتُهُ ، وَثَقُلَتْ عَلَى نَفْسِهِ مُؤَنَّتُهُ

.⁷

189. Imam Ali (AS) said, 'A man who eats excessively, his health declines and his burden becomes heavier than he can endure.'⁸

190. مصباح الشريعة - فيما نسبه إلى الإمام الصادق عليه السلام : لَيْسَ شَيْءٌ أَضَرَّ

عَلَى قَلْبِ الْمُؤْمِنِ مِنْ كَثَرَةِ الْأَكْلِ ، وَهِيَ مُورِثَةٌ لِشَيْئَتَيْنِ: قَسْوَةُ الْقَلْبِ ، وَهَيْجَانِ الشَّهْوَةِ .⁹

190. Imam al-Sadiq (AS) said, 'Nothing is more harmful to the heart of a believer than excess food. It leaves him with two traits: hard-heartedness and burning lust.'¹⁰

Notes

1. تنبيه الخواطر : 2 / 119 .

2. Tanbih al-Khawatir, v. 1, p. 100

3. تنبيه الخواطر : 1 / 100 .

4. Ibid.

5. بحار الأنوار : 77 / 182 / 10 .

6. Bihar al-Anwar, v. 77, p. 182, no. 10

7. غرر الحكم : 8903 .

8. Ghurar al-Hikam, no. 8903

9. مصباح الشريعة : 239 .

10. Misbah al-Shariah, p. 239

مِنْ مَسَاوِي الْبُطْنَةِ - 65

65. Among The Vices of Gluttony

191. الإمام علي عليه السلام : لَا يَجْتَمِعُ الْفُطْنَةُ وَالْبُطْنَةُ ¹.

191. Imam Ali (AS) said, 'Astuteness and gluttony cannot coexist.' ²

192. الإمام علي عليه السلام : إِذَا مَلَأَ الْبَطْنُ مِنَ الْمَبَاحِ غَمِيَ الْقَلْبُ عَنِ الصَّلَاحِ ³.

192. Imam Ali (AS) said, 'When the stomach is filled with [even] permissible food, the heart becomes blind to goodness.' ⁴

193. الإمام علي عليه السلام : الشَّبَعُ يُفْسِدُ الْوَرَعَ ⁵.

193. Imam Ali (AS) said, 'Overeating spoils piety.' ⁶

194. الإمام علي عليه السلام : نَعَمَ عَوْنُ الْمَعَاصِي الشَّبَعُ ⁷.

194. Imam Ali (AS) said, 'Overeating is the greatest aid to acts of disobedience.' ⁸

Notes

1. غرر الحكم : 10572 .

2. Ghurar al-Hikam, no. 10572

3. غرر الحكم : 4139 .

4. Ibid. no. 4139

5. غرر الحكم : 659 .

6. Ibid. no. 659

7. غرر الحكم : 9922 .

8. Ibid. no. 9922

الجوع - 66

66. Hunger

195. رسول الله صلى الله عليه وآله : طَوْبَى لِمَنْ طَوَى وَجَاعَ وَصَبَرَ، أُولَئِكَ الَّذِينَ

يَشْبَعُونَ يَوْمَ الْقِيَامَةِ.¹

195. The Prophet (SAWA) said, 'Applaud a man who abstains from food, sleeps hungry, and has patience. These are the ones who will be satiated on the Day of Judgment.'²

196. في حديث المعراج : قال [رسول الله صلى الله عليه وآله]: يَا رَبِّ، مَا مِيرَاثُ

الجوع ؟ قال : الْحِكْمَةُ ، وَحِفْظُ الْقَلْبِ ، وَالتَّقَرُّبُ إِلَيَّ ، وَالْحُزْنُ الدَّائِمُ ، وَخِفَةُ الْمَوْتَةِ بَيْنَ النَّاسِ ، وَقَوْلُ الْحَقِّ ، وَلَا يُبَالِي عَاشَ يُسِرُّ أَوْ يُعْسِرُ.³

196. In the Hadith of Miraj (The Prophet's Ascension to the heavens), the Prophet (SAWA) said, 'O Allah! What is the outcome of hunger?' He said, 'Wisdom, protection of the heart, drawing closer to Me, lasting sorrow, less burden on the people, telling the truth, and lack of concern whether one lives in wealth or poverty.'⁴

197. الإمام علي عليه السلام : نِعَمَ الْعَوْنُ عَلَى أَسْرِ النَّفْسِ وَكَسْرِ عَادَتِهَا التَّجَوُّعُ.⁵

197. Imam Ali (AS) said, 'How good a helper hunger is at taming the self and breaking its habit.'⁶

198. الإمام علي عليه السلام : لَا يَجْتَمِعُ الْجُوعُ وَالْمَرَضُ.⁷

198. Imam Ali (AS) said, 'Hunger and disease cannot coexist.'⁸

199. الإمام الهادي عليه السلام : السَّهَرُ أَلَدُّ لِلْمَنَامِ ، وَالْجُوعُ يَزِيدُ فِي طِيبِ الطَّعَامِ.⁹

199. Imam al-Hadi (AS) said, 'Lack of sleep sweetens sleeping and hunger increases the tastiness of food.'¹⁰

Notes

1. بحار الأنوار : 17 / 462 / 75 .

2. Bihar al-Anwar, v. 75, p. 462, no. 17

3. بحار الأنوار : 6 / 22 / 77 .

4. Ibid. v. 77, p. 22, no. 6

5. غرر الحكم : 9942 .

6. Ghurar al-Hikam, no. 9942

7. غرر الحكم : 10569 .

8. Ibid. no. 10569

9. بحار الأنوار : 4 / 369 / 78 .

10. Bihar al-Anwar, v. 78, p. 369, no. 4

الميزانُ في الأكل - 67

67. Balance of Eating

200. رسولُ الله صلى الله عليه وآله : كُلْ وَأَنْتَ تَشْتَهِي ، وَأَمْسِكْ وَأَنْتَ تَشْتَهِي .¹

200. The Prophet (SAWA) said, 'Eat when you desire and stop while you still desire.'²

201. الإمامُ الرضا عليه السلام : مَنْ أَرَادَ أَنْ يَكُونَ صَالِحاً خَفِيفَ الْجِسْمِ (وَاللَّحْمِ)

فَلْيُقَلِّلْ مِنْ عَشَائِهِ بِاللَّيْلِ .³

201. Imam al-Rida (AS) said, 'A man who wants to be healthy and have a light body must decrease his dinner.'⁴

Notes

1. بحار الأنوار : 290 / 62 .

2. Ibid. v. 62, p. 290

3. بحار الأنوار : 324 / 62 .

4. Ibid. p. 324

آداب الأكل - 68

68. Table Manners

202. رسول الله صلى الله عليه وآله : مَنْ أَكَلَ وَدُو عَيْنَيْنِ يَنْظُرُ إِلَيْهِ وَمَ يُؤَاسِهِ، انْبُثْلِي

بِدَائِهِ لَا دَوَاءَ لَهُ .¹

202. The Prophet (SAWA) said, 'A man who is eating and is being watched by another, to whom he does not offer to share his food will be afflicted with an incurable disease.'²

203. رسول الله صلى الله عليه وآله : الْمُؤْمِنُ يَأْكُلُ بِشَهْوَةِ أَهْلِهِ ، وَالْمُنَافِقُ يَأْكُلُ أَهْلُهُ

بِشَهْوَتِهِ .³

203. The Prophet (SAWA) said, 'The believer eats according to the desire of his family, while the hypocrite makes his family eat according to his own desires.'⁴

204. الإمام علي عليه السلام : مَنْ ذَكَرَ اسْمَ اللَّهِ عِنْدَ طَعَامٍ أَوْ شَرَابٍ فِي أَوَّلِهِ ، وَحَمِدَ

اللَّهُ فِي آخِرِهِ لَمْ يُسْأَلْ عَنْ نَعِيمِ ذَلِكَ الطَّعَامِ أَبَدًا .⁵

204. Imam Ali (AS) said, 'Whoever mentions the name of Allah at the beginning of [eating his] food or drink and thanks Allah at the end will never be asked about the favour of this food.'⁶

205. الإمام علي عليه السلام : ابْدُؤُوا بِالْمِلْحِ فِي أَوَّلِ طَعَامِكُمْ ، فَلَوْ يَعْلَمُ النَّاسُ مَا فِي

الْمِلْحِ لَاحْتَنَازُهُ عَلَى الدَّرِيَاقِ الْمَجْرَبِ .⁷

205. Imam Ali (AS) said, 'Start with salt before you eat. If people knew what [benefits] salt has, they would prefer it to tested medicine.'⁸

206. الإمام علي عليه السلام : أَقْرِؤُوا الْحَارَّ حَتَّى يَبْرَدَ ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وآله قُرِبَ إِلَيْهِ طَعَامٌ حَارٌّ فَقَالَ : أَقْرِؤْهُ حَتَّى يَبْرَدَ ، مَا كَانَ اللَّهُ عَزَّ وَجَلَّ لِيُطْعِمَنَا النَّارَ ،

وَالْبَرَكَةُ فِي الْبَارِدِ .⁹

206. Imam Ali (AS) said, 'Set hot food aside until it cools down, for when the Prophet (SAWA) was given hot food, he said, 'Set it aside until it cools down, for Allah, Mighty and Exalted, would not feed us fire when blessings lie with that which is cool.'¹⁰

207. الإمام الحسن عليه السلام : فِي الْمَائِدَةِ اثْنَتَا عَشْرَةَ حَصْلَةً يَجِبُ عَلَى كُلِّ مُسْلِمٍ

أَنْ يَعْرِفَهَا : أَرْبَعٌ مِنْهَا فَرَضٌ ، وَ أَرْبَعٌ سُنَّةٌ ، وَأَرْبَعٌ تَأْدِيبٌ .

فَأَمَّا الْفَرَضُ : فَالْمَعْرِفَةُ ، وَالرِّضَا ، وَالتَّسْمِيَةُ ، وَالشُّكْرُ .

وَأَمَّا السُّنَّةُ : فَالْوُضُوءُ قَبْلَ الطَّعَامِ ، وَالْجُلُوسُ عَلَى الْجَانِبِ الْأَيْسَرِ ، وَالْأَكْلُ بِثَلَاثِ

أَصَابِعَ ، وَلَعْقُ الْأَصَابِعِ .

وَأَمَّا التَّأْدِيبُ : فَالْأَكْلُ مِمَّا يَلِيكَ ، وَتَصْغِيرُ الْقُمَّةِ ، وَتَجْوِيدُ الْمَضْغِ ، وَقَلَّةُ النَّظَرِ فِي وُجُوهِ النَّاسِ .¹¹

207. Imam al-Hasan (AS) said, 'There are twelve things that every Muslim should know about the table [manners]; four are mandatory, four are recommended, and four are general manners. The mandatory are: knowledge [of the food], to be content with it, mentioning the name of Allah [before it], and offering thanks to Him [afterwards]. The recommended acts are: ablution before eating, sitting on one's left side, eating with three fingers. And the general manners are: eating from the closest spot to you, taking small bites, chewing well, and looking less at people's faces [while eating].'¹²

208. الإمام الصادق عليه السلام: مَنْ غَسَلَ يَدَهُ قَبْلَ الطَّعَامِ وَبَعْدَهُ بُورِكَ لَهُ فِي أَوَّلِهِ وَآخِرِهِ ، وَعَاشَ مَعَاشَ فِي سَعَةٍ ، وَعُوفِيَ مِنْ بَلَوَى فِي جَسَدِهِ .¹³

208. Imam al-Sadiq (AS) said, 'He who washes his hands before and after eating will be blessed at the beginning and at the end of his food. As long as he lives, he will be in comfort, and he will be cured of the ills of his body.'¹⁴

209. الإمام الصادق عليه السلام - عن آبائِهِ عَلَيْهِمُ السَّلَامُ فِي حَدِيثٍ مَنَاهِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - : وَنَهَى أَنْ يُنْفَخَ فِي طَعَامٍ أَوْ شَرَابٍ .¹⁵

209. Imam al-Sadiq (AS) narrated, on the authority of his fathers about the tradition entailing certain prohibitions of the Prophet (SAWA), 'He prohibited blowing on food or drink.'¹⁶

210. الإمام الصادق عليه السلام : لَا تَدْعُوا آيَتَكُمْ بِغَيْرِ غِطَاءٍ ؛ فَإِنَّ الشَّيْطَانَ إِذَا لَمْ تُعْطَ الْآيَةُ بَرَقَ فِيهَا ، وَأَخَذَ مِمَّا فِيهَا مَا شَاءَ .¹⁷

210. Imam al-Sadiq (AS) said, 'Do not leave your plates uncovered for Satan spits on uncovered plates and takes from them what he wants.'¹⁸

211. الإمام الكاظم عليه السلام - لَمَّا سُئِلَ عَنِ السَّفَلَةِ - : الَّذِي يَأْكُلُ فِي الْأَسْوَاقِ

¹⁹ .

211. Imam al-Kazim (AS), when he was asked who the contemptible person was, replied, 'The one who eats in the marketplaces.'²⁰

212. الاختصاص : رُوي : أَطِيلُوا الْجُلُوسَ عَلَى الْمَوَائِدِ ؛ فَإِنَّهَا أَوْقَاتٌ لَا تُحْسَبُ مِنْ أَعْمَارِكُمْ .²¹

212. It is narrated in al-Ikhtisas: 'Prolong your seating at the dinnertable [observe proper eating manners], for these are times that will not be accounted for as part of your lives.'²²

Notes

1. تنبيه الخواطر : 1 / 47 .

2. Tanbih al-Khawahir, v. 1, p. 47

3. بحار الأنوار : 62 / 291 .
4. Bihar al-Anwar, v. 62, p. 291
5. وسائل الشيعة : 16 / 484 / 5 ، أنظر أيضاً : ص 479 باب 56 و ص 482 باب 57 .
6. Wasa'il al-Shia, v. 16, p. 484, no. 5
7. وسائل الشيعة : 16 / 520 / 3 ، أنظر أيضاً : ص 519 باب 95 .
8. Ibid. p. 520, no. 3
9. الكافي : 6 / 321 / 1 .
10. al-Kafi, v. 6, p. 321, no. 1
11. وسائل الشيعة : 16 / 539 / 1 .
12. Wasa'il al-Shia, v. 16, p. 539, no. 1
13. المحجة البيضاء : 3 / 6 ، أنظر وسائل الشيعة : 16 / 470 باب 49 .
14. al-Mahajjat al-Bayda', v. 3, p. 6
15. وسائل الشيعة : 16 / 518 / 1 .
16. Wasa'il al-Shia, v. 16, p. 518, no. 1
17. وسائل الشيعة : 16 / 510 / 1 .
18. Ibid. v. 16, p. 510, no. 1
19. وسائل الشيعة : 16 / 513 / 1 .
20. Ibid. v. 16, p. 513, no. 1
21. الاختصاص : 253 .
22. al-Ikhtisas, p. 253

الألفة - 11

11. AMITY

الحثُّ على الألفة - 69

69. Encouraging Amity

(هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ * وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعاً مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ).¹

*"It is He who strengthened you with His help and with the means of the faithful. And united their hearts. Had you spent all that is in the earth, you could not have united their hearts, but Allah united them together. Indeed He is all-mighty, all-wise."*²

(وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَاناً).³

*"And remember Allah's blessing upon you when you were enemies, then He brought your hearts together, so you became brothers with His blessing."*⁴

213. الإمام علي عليه السلام : إِزَالَةُ الرَّوَاسِي أَسْهَلُ مِنْ تَأْلِيفِ الْقُلُوبِ الْمُتَنَافِرَةِ.⁵

213. Imam Ali (AS) said, 'Moving mountains is easier than bringing hostile hearts together.'⁶

214. الإمام الصادق عليه السلام : إِنَّ سُرْعَةَ اثْتِلَافِ قُلُوبِ الْأَبْرَارِ إِذَا اتَّقَوْا - وَإِنْ لَمْ

يُظْهِرُوا التَّوَدُّدَ بِاللِّسَانِ - كَسُرْعَةِ اخْتِلَاطِ مَاءِ السَّمَاءِ بِمَاءِ الْأَنْهَارِ . وَإِنَّ بُعْدَ اثْتِلَافِ قُلُوبِ

الْفُجَّارِ إِذَا اتَّقَوْا - وَإِنْ أَظْهَرُوا التَّوَدُّدَ بِاللِّسَانِ - كَبُعْدِ الْبَهَائِمِ مِنَ التَّعَاطُفِ وَإِنْ طَالَ

اِغْتِلَافُهَا عَلَى مَذْوَدٍ وَاحِدٍ.⁷

214. Imam al-Sadiq (AS) said, 'The speed of amity between the hearts of pious people when they meet - even if they do not show their mutual love on their tongues - is like the speed of the rain water when it mixes with the water of rivers. And the distance between the hearts of the wicked when they meet - even if they make a show of love on their tongues - is like the distance between beasts that cannot have mutual affection no matter how long they eat from the same trough.'⁸

Notes

1. الأنفال : 62 ، 63 .

2. Qur'an 862,63:

3. آل عمران : 103 .

4. Qur'an 3103:

5. بحار الأنوار : 78 / 11 / 70 .

6. Bihar al-Anwar, v. 78, p. 11, no. 70

7. 373 : تحف العقول .

8. Tuhaf al-Uqul, no. 373

لا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ - 70

**70. There is No Good in Someone Who Does Not Like Others,
Nor is He Liked by Them**

215. رسولُ الله صلى الله عليه وآله: خَيْرُكُمْ أَحْسَنُكُمْ أَخْلَاقاً ، الَّذِينَ يَأْلَفُونَ وَيُؤْلَفُونَ

¹.

215. The Prophet (SAWA) said, 'The best among you are the ones who have the best moral traits, those who like others and are well-liked.'²

216. رسولُ الله صلى الله عليه وآله: خَيْرُ الْمُؤْمِنِينَ مَنْ كَانَ مَأْلَفَةً لِلْمُؤْمِنِينَ ، وَلَا خَيْرَ

فِي مَنْ لَا يُؤْلَفُ وَلَا يَأْلَفُ .³

216. The Prophet (SAWA) said, 'The best of the believers is the one who is loved by the believers, and there is no good to be found in someone who does not like others nor is he liked by them.'⁴

Notes

1. تحف العقول : 45 .

2. Ibid. no. 45

3. بحار الأنوار : 9 / 265 / 75 .

4. Bihar al-Anwar, v. 75, p. 265, no. 9

الله - 12

12. ALLAH

«معنى» الله - 71

71. The Meaning of Allah

217. الإمام علي عليه السلام : الله مَعْنَاهُ الْمُعْبُودُ الَّذِي يَأْلَهُ فِيهِ الْخَلْقُ وَيُؤَلُّهُ إِلَيْهِ ، وَاللهُ

هُوَ الْمُسْتَوْر عَنْ دَرْكِ الْأَبْصَارِ ، الْمَحْجُوبُ عَنِ الْأَوْهَامِ وَالْخَطَرَاتِ .¹

217. Imam Ali (AS) said, 'Allah means the worshipped one, by Whom people are bewildered, and to Whom they are submissive. Allah is the One veiled from the grasp of sights, and the One hidden from imagination and contemplation.'²

218. الإمام علي عليه السلام - في تفسير قوله : «الله» - : هُوَ الَّذِي يَتَأَلَّهُ إِلَيْهِ عِنْدَ

الْحَوَائِجِ وَ الشَّدَائِدِ كُلِّ مَخْلُوقٍ عِنْدَ انْقِطَاعِ الرَّجَاءِ مِنْ جَمِيعِ مَنْ هُوَ دُونَهُ ، وَتَقَطُّعِ الْأَسْبَابِ مِنْ كُلِّ مَنْ سِوَاهُ .³

218. Imam Ali (AS), on the exposition of the word 'Allah, said: 'He is One Whom every creature invokes at the time of need, difficulty, [when] losing hope in everything else and having no means but Him.'⁴

219. الإمام الباقر عليه السلام : الله مَعْنَاهُ الْمُعْبُودُ الَّذِي أَلَهُ الْخَلْقُ عَنْ دَرْكِ مَا هِيَئِهِ

وَالْإِخَاطَةِ بِكَيْفِيَّتِهِ .⁵

219. Imam al-Baqir (AS) said, 'Allah means the One who is worshipped and Whom people are too bewildered to comprehend His essence and to fathom His identity.'⁶

220. الإمام الكاظم عليه السلام - في معنى «الله» - : اسْتَوَى عَلَى مَا دَقَّ وَجَلَّ .⁷

220. Imam al-Kazim (AS) on the exposition of the word Allah said, ' He is dominating everything great and small.'⁸

221. الإمام الرضا عليه السلام : إِنَّ فِي تَسْمِيَةِ اللَّهِ عَزَّ وَجَلَّ الْإِقْرَارَ بِرُبُوبِيَّتِهِ وَتَوْحِيدِهِ .⁹

221. Imam al-Rida (AS) said, 'In the name of Allah, Mighty and Exalted, is the attestation to His Lordship and His Oneness.'¹⁰

(أنظر) عنوان 132 «الخالق» ؛ عنوان 202 «اسماء الله» .

(See also: THE CREATOR 132; THE NAMES OF ALLAH 202)

Notes

1. التوحيد : 2 / 89 .

2. al-Tawhid, p. 89, no. 2

3. التوحيد : 5 / 231 .

4. Ibid. p. 231, no. 5
5. التوحيد : 2 / 89
6. Ibid. p. 89, no. 2
7. الكافي : 3 / 115 / 1
8. al-Kafi, v. 3, p. 115, no. 1
9. عيون أخبار الرضا : 1 / 93 / 2
10. Uyun Akhbar al-Rida (AS), v. 2, p. 93, no. 1

الإمارة - 13

13. GOVERNMENT

صَرُورَةُ الإِمَارَةِ - 72

72. The Necessity of Government

222. الإمام علي عليه السلام - في قَضِيَّةِ التَّحْكِيمِ - : إِنَّ هَؤُلَاءِ يَقُولُونَ : لَا إِمْرَةَ !

وَلَا بُدَّ مِنْ أَمِيرٍ يَعْمَلُ فِي إِمْرَتِهِ الْمُؤْمِنُ ، وَيَسْتَمْتِعُ الْفَاجِرُ .¹

222. Imam Ali (AS) said regarding the arbitration, 'These [people] say, 'There is no need for government!' Indeed there has to be a ruler under whose rule the believer toils and the wicked seeks to make merry.'²

223. الإمام علي عليه السلام : لَا يُصْلِحُ النَّاسَ إِلَّا أَمِيرٌ ؛ بَرٌّ أَوْ فَاجِرٌ .³

223. Imam Ali (AS) said, 'No one can straighten people other than a ruler - be he pious or wicked.'⁴

224. الإمام علي عليه السلام : إِنَّ مُعَاوِيَةَ سَيَظْهَرُ عَلَيْكُمْ ، قَالُوا : فَلِمَ تُقَاتِلُ إِذَا ؟

قَالَ : لَا بُدَّ لِلنَّاسِ مِنْ أَمِيرٍ بَرٍّ أَوْ فَاجِرٍ .⁵

224. Imam Ali (AS) said, 'Muawiya will prevail over you.' They asked, 'Why do you fight [him] then?' He replied, 'People must have a ruler - be he pious or wicked.'⁶

225. الإمام علي عليه السلام - فِي الْحُرُورِيَّةِ وَهُمْ يَقُولُونَ : لَا حُكْمَ إِلَّا لِلَّهِ - : الْحُكْمُ

لِلَّهِ ، وَفِي الْأَرْضِ حُكَّامٌ ، وَلَكِنَّهُمْ يَقُولُونَ : لَا إِمَارَةَ ، وَلَا بُدَّ لِلنَّاسِ مِنْ إِمَارَةٍ ؛ يَعْمَلُ فِيهَا

الْمُؤْمِنُ ، وَيَسْتَمْتِعُ فِيهَا الْفَاجِرُ وَالْكَافِرُ ، وَيُبْلَغُ اللَّهُ فِيهَا الْأَجَلَ .⁷

225. Imam Ali (AS) said regarding the Haruriyya and they say that there is no rule other than Allah's, 'The rule is Allah's, and there are also rulers on earth, but they [retort and] say, 'There is no government' - 'There must be a government for the people under which the believer toils and the wicked and the unbeliever seek to make merry, and in which Allah decrees the final outcome.'⁸

226. الإمام علي عليه السلام : لَا بُدَّ لِلنَّاسِ مِنْ أَمِيرٍ بَرٍّ أَوْ فَاجِرٍ ، يَعْمَلُ فِي إِمْرَتِهِ

الْمُؤْمِنُ وَيَسْتَمْتِعُ فِيهَا الْكَافِرُ ، وَيُبْلَغُ اللَّهُ فِيهَا الْأَجَلَ ، وَيُجْمَعُ بِهِ الْقِيَاءُ ، وَيُقَاتَلُ بِهِ الْعَدُوُّ ،

وَتَأْمَنُ بِهِ السُّبُلُ ، وَيُؤْخَذُ بِهِ لِلضَّعِيفِ مِنَ الْقَوِيِّ ، حَتَّى يَسْتَرِيحَ بَرٌّ وَيُسْتَرَاخَ مِنْ فَاجِرٍ .⁹

226. Imam Ali (AS) said, 'The people have to have a ruler over them, be he pious or wicked, under whose rule the believer toils and the wicked seeks to make merry, and in which Allah decrees the final outcome, and under which the booty is collected, the enemy is fought, the roads are made safe, and the weak is protected from the powerful, until the pious rests and the wicked is cast aside.'¹⁰

227. الإمام علي عليه السلام : أَسَدٌ حَطُومٌ خَيْرٌ مِنْ سُلْطَانٍ ظَلُومٍ ، وَسُلْطَانٌ ظَلُومٌ

خَيْرٌ مِنْ فِتْنٍ تَدُومُ .¹¹

227. Imam Ali (AS) said, 'A wild lion is better than an oppressive ruler, while an oppressive ruler is better than lasting schisms.'¹²

228. كنز العمال عن أبي البخترى : دَخَلَ رَجُلٌ الْمَسْجِدَ فَقَالَ : لَا حُكْمَ إِلَّا لِلَّهِ، ثُمَّ

قَالَ آخَرُ : لَا حُكْمَ إِلَّا لِلَّهِ، فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ : لَا حُكْمَ إِلَّا لِلَّهِ (إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُؤْفِقُونَ)¹³ ، فَمَا تَذَرُونَ مَا يَقُولُ هَؤُلَاءِ ، يَقُولُونَ : لَا إِمَارَةَ . أَيُّهَا النَّاسُ! إِنَّهُ لَا يُصْلِحُكُمْ إِلَّا أَمِيرٌ؛ بَرٌّ أَوْ فَاجِرٌ.

قَالُوا : هَذَا الْبَرُّ فَقَدْ عَرَفْنَاهُ ، فَمَا بَالُ الْفَاجِرِ ؟

فَقَالَ : يَعْمَلُ الْمُؤْمِنُ ، وَيُمْلَأُ لِلْفَاجِرِ ، وَيُبْلَغُ اللَّهُ الْأَجَلَ ، وَتَأْمَنُ سُبُلُكُمْ ، وَتَقُومُ أَسْوَاقُكُمْ ،

وَيُجِبِي فِتْنَتُكُمْ ، وَيُجَاهِدُ عَدُوَّكُمْ ، وَيُوَحِّدُ لِلضَّعِيفِ مِنَ الشَّدِيدِ مِنْكُمْ .¹⁴

228. Abu al-Bakhtari said, 'A man entered the mosque and said, 'There is no rule save Allah's.' Then another man said, 'There is no rule save Allah's.' So [Imam] Ali said, 'There is no rule save Allah's. *“Allah's promise is indeed true. And do not let yourself be upset by those who have no conviction.”*¹⁵ You do not know what these [men] are saying; they are saying, 'There [should] be no government'. O People! You are not set straight without a ruler, be he pious or wicked.' They replied, 'We understand about the pious, but what about the wicked?' He said, '[Under whom] the believer toils and the wicked thrives, and Allah decrees the final outcome, your roads become safe, your markets operate, your booty is collected, your enemy is fought, and your weak is protected from the powerful from among you.'¹⁶

Notes

1. أنساب الأشراف : 3 / 135 .

2. Ansab al-Ashraf, v. 3, p. 135

3. كنز العمال : 14286 .

4. Kanz al-Ummal, no. 14286

5. 14366 : كنز العمال .

6. Ibid. no. 14366

7. 31567 : كنز العمال .

8. Ibid. no. 31567

9. بحار الأنوار : 75 / 358 / 72 .

10. Bihar al-Anwar, v. 75, p. 358, no. 72

11. بحار الأنوار : 75 / 359 / 74 .

12. Ibid. p. 359, no. 74

13. الروم : 60 .

14. 31618 : كنز العمال .

15. Qur'an 3060:

16. Kanz al-Ummal, no. 31618

إِمَارَةُ الْأَشْرَارِ - 73

73. The Rule of Wicked People

229. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : إِذَا كَانَ أُمَرَاؤُكُمْ خِيَارَكُمْ، وَأَغْنِيَاؤُكُمْ سُمَحَاءَكُمْ، وَأَمْرُكُمْ شُورَى بَيْنَكُمْ؛ فَظَهَرُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ بَطْنِهَا . وَإِذَا كَانَ أُمَرَاؤُكُمْ شِرَارَكُمْ، وَأَغْنِيَاؤُكُمْ بُحْلَاءَكُمْ ، ... فَبَطْنُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ ظَهْرِهَا .¹

229. The Prophet (SAWA) said, 'When your rulers are the best ones from among you, and the richest people from among you are the most generous, and your affairs are settled by counsel (shura) between yourselves, then being above the ground [i.e. life in this world] will be better for you than being under it [i.e. death]. But when your rulers are the wicked ones from among you, and the richest the most miserly, then being under the ground will be better for you than being above it....'²

Notes

1. تحف العقول : 36 .

2. Tuhaf al-Uqul, p. 36

قِيَمَةُ الْإِمَارَةِ - 74

74. The Value of Government

230. الإمام علي عليه السلام - لابن عباسٍ إذْ دَخَلَ عَلَيْهِ وَقَالَ : إِنَّ الْحَاجَّ قَدْ اجْتَمَعُوا لِيَسْمَعُوا مِنْكَ ، وَهُوَ يَخْصِفُ نَعْلًا - : أَمَا وَاللَّهِ لَهُمَا أَحَبُّ إِلَيَّ مِنْ أَمْرِكُمْ هَذَا ، إِلَّا أَنْ أُقِيمَ حَدًّا أَوْ أُدْفَعَ بَاطِلًا.¹

230. Imam Ali (AS) said to [Abdullah] Ibn 'Abbas, who entered his tent while he was mending his sandal, and told him, 'The pilgrims have gathered to listen to you' - 'I swear by Allah, these [sandals] have more value to me than ruling over you, except for being able to uphold the law and prevent wrongdoings.'²

231. نهج البلاغة عن ابن عباسٍ : دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِذِي قَارِ وَهُوَ يَخْصِفُ نَعْلَهُ، فَقَالَ لِي : مَا قِيَمَةُ هَذَا النَّعْلِ ؟ فَقُلْتُ : لَا قِيَمَةَ لَهَا ! فَقَالَ عَلَيْهِ السَّلَامُ : وَاللَّهِ لَهِيَ أَحَبُّ إِلَيَّ مِنْ إِمْرَتِكُمْ، إِلَّا أَنْ أُقِيمَ حَقًّا ، أَوْ أُدْفَعَ بَاطِلًا.³

231. Imam Ali (AS) asked Ibn 'Abbas [according to another account], 'What is the value of this sandal?' Ibn 'Abbas said, 'It is worthless.' He (AS) said, 'I swear by Allah, it has more value to me than ruling over you, except for being able to uphold the law and prevent wrong doing.'⁴

232. الإمام علي عليه السلام - فِي كِتَابِهِ إِلَى ابْنِ عَبَّاسٍ - : أَمَا بَعْدُ، فَلَا يَكُنْ حَظُّكَ فِي وَلَا يَتَكَ مَالًا تَسْتَفِيدُهُ ، وَلَا غَيْظًا تَسْتَفِيهِ ، وَلَكِنْ إِمَانَةً بَاطِلٍ وَإِحْيَاءَ حَقٍّ.⁵

232. Imam Ali (AS) wrote to Ibn 'Abbas: 'Do not let your share as a result of your rule be wealth that you derive [personal] gain from, nor rage that you satisfy [by revenge], but [let it be] the killing of injustice and the revival of equity.'⁶

(أنظر) عنوان 196 «السلطان» .

(See also: THE RULER [SULTAN] 196)

Notes

1. المناقب لابن شهر آشوب : 2 / 101 .
2. al-Manaqib li Ibn Shahr Ashub, v. 2, p. 101
3. نهج البلاغة : الخطبة 33 .
4. Nahj al-Balagha, Sermon 33
5. بحار الأنوار : 40 / 328 / 10 .
6. Bihar al-Anwar, v. 40, p. 328, no. 10

الأمل - 14

14. EXPECTATION

الأمل رحمة - 75

75. Expectation is a Mercy

233. رسول الله صلى الله عليه وآله : الأمل رحمة لأمتي ، ولولا الأمل ما أرضعت والدّة ولدها، ولا غرس غارس شجرةً.¹

233. The Prophet (SAWA) said, 'Expectation is a mercy for my community; without expectation no mother would nurse her child, nor would anyone plant a tree.'²

234. الإمام علي عليه السلام : الأمل رفيق مؤنس.³

234. Imam Ali (AS) said, 'Expectation is an amiable companion.'⁴

235. تنبيه الخواطر : بينما عيسى بن مريم عليه السلام جالس وشيخ يعمل بمسحاة ويثير به الأرض ، فقال عيسى عليه السلام: اللَّهُمَّ انزع عنه الأمل . فوضع الشيخ المسحاة واضطجع، فلبث ساعة فقال عيسى عليه السلام : اللَّهُمَّ اردد إليه الأمل ، فقام فجعل يعمل.⁵

235. It is narrated in Tanbih al-Khawahir: 'While Jesus son of Mary (AS) was sitting, he saw a man working the land with a shovel. Jesus (AS) said, 'O Allah, take his expectation away from him!' The man put his shovel down and rested on the ground for an hour. Then Jesus (AS) said, 'O Allah, give him back his expectation!' The man stood up and returned to work.'⁶

Notes

1. بحار الأنوار : 77 / 173 / 8 .

2. Ibid. v. 77, p. 173, no. 8

3. غرر الحكم : 1042 .

4. Ghurar al-Hikam, no. 1042

5. تنبيه الخواطر : 1 / 272 .

6. Tanbih al-Khawahir, v. 1, p. 272

الآمالُ لا تنتهي - 76

76. Expectations Never Cease

236. رسولُ الله صلى الله عليه وآله : مَنْ كَانَ يَأْمَلُ أَنْ يَعِيشَ غَدًا فَإِنَّهُ يَأْمَلُ أَنْ يَعِيشَ أَبَدًا.¹

236. The Prophet (SAWA) said, 'A man who expects to be alive tomorrow is a man who expects to be alive forever.'²

237. الإمامُ عليُّ عليه السلام : الأملُ لا غايةَ لَهُ.³

237. Imam Ali (AS) said, 'There is no end to expectation.'⁴

238. الإمامُ عليُّ عليه السلام : الآمالُ لا تنتهي.⁵

238. Imam Ali (AS) said, 'Expectations never cease.'⁶

Notes

1. بحار الأنوار : 31 / 167 / 73 .

2. Bihar al-Anwar, v. 73, p. 167, no. 31

3. غرر الحكم : 1010 .

4. Ghurar al-Hikam, no. 1010

5. غرر الحكم : 639 .

6. Ibid. no. 639

التحذير من الآمال الباطلة - 77

77. Warning Against False Expectations

(ذَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِيَهُمْ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ) ¹.

“Leave them to eat and enjoy and to be diverted by expectations. Soon they will know.” ²

239. الإمام علي عليه السلام : اتَّقُوا باطلَ الأملِ ، فَرُبَّ مُسْتَقْبَلِ يَوْمٍ لَيْسَ بِمُسْتَدِيرِهِ ، وَمُعْبُوطٍ فِي أَوَّلِ لَيْلِهِ ³ قَامَتْ بَوَاكِيهِ فِي آخِرِهِ ⁴.

239. Imam Ali (AS) said, 'Guard yourselves against false expectation, for many a person who begins the day does not live to see its end, and many a one is envied at the beginning of the night while his mourners have assembled by the end of it.' ⁵

240. الإمام علي عليه السلام : الأملُ كالسَّرابِ : يَغُرُّ مَنْ رَأَاهُ ، وَيُخْلِفُ مَنْ رَجَاهُ ⁶.

240. Imam Ali (AS) said, '[False] Expectation is like the mirage - it deceives those who view it and leaves behind those who place their hope on it.' ⁷

241. الإمام علي عليه السلام : الأُمَامِيُّ تُعْمِي عُيُونَ البصائرِ ⁸.

241. Imam Ali (AS) said, 'Wishes blind the eyes of insight.' ⁹

242. الإمام علي عليه السلام : الأملُ سُلْطَانُ الشَّيَاطِينِ عَلَى قُلُوبِ الغافِلِينَ ¹⁰.

242. Imam Ali (AS) said, 'Expectation is the sultan of the Satans over the hearts of the oblivious.' ¹¹

243. الإمام علي عليه السلام : ثَمَرَةُ الأملِ فَسَادُ الْعَمَلِ ¹².

243. Imam Ali (AS) said, 'The fruit of expectation is the spoilage of deeds.' ¹³

244. الإمام علي عليه السلام : إِنَّ الأملَ يُنْهِي القلبَ ، وَيُكْذِبُ الوَعْدَ ، وَيُكْثِرُ الْعَقْلَةَ ، وَيُورِثُ الْحُسْرَةَ ¹⁴.

244. Imam Ali (AS) said, '[False] Expectation causes the heart to forget, breaks promises, increases oblivion, and brings about grief.' ¹⁵

245. الإمام علي عليه السلام : إِنَّ الأملَ يُذْهِبُ الْعَقْلَ ، وَيُكْذِبُ الوَعْدَ ، وَيَحْتِ

عَلَى الْعَقْلَةَ ، وَيُورِثُ الْحُسْرَةَ . فَأَكْذِبُوا الأملَ ؛ فَإِنَّهُ غُرُورٌ ، وَإِنَّ صَاحِبَهُ مَأْزُورٌ ¹⁶.

245. Imam Ali (AS) said, 'Expectation drives reason away, breaks promises, encourages oblivion, and brings about grief. So distrust expectation, for it is deceitful and its addict is a sinner.' ¹⁷

246. الإمام الصادق عليه السلام : كَمْ مِنْ نِعْمَةٍ لِلَّهِ عَلَى عَبْدِهِ فِي غَيْرِ أَمَلِهِ ، وَكَمْ مِنْ

مُؤْمَلٍ أَمَلًا الْخِيَارُ فِي غَيْرِهِ ¹⁸.

246. Imam al-Sadiq (AS) said, 'How many a favour Allah grants His servant without him having expected them, and how many a hopeful one entertains high hopes when [Allah's] choice favours others.' ¹⁹

Notes

1. الحجـر : 3 .
2. Qur'an 153:
3. في المصدر «في أول ليلة» والصواب ما أثبتناه .
4. غرر الحكم : 2572 .
5. Ghurar al-Hikam, no. 2572
6. غرر الحكم : 1896 .
7. Ibid. no. 1896
8. غرر الحكم : 1375 .
9. Ibid. no. 1375
10. غرر الحكم : 1828 .
11. Ibid. no. 1828
12. غرر الحكم : 4641 .
13. Ibid. no. 4641
14. بحار الأنوار : 117 / 35 / 78 .
15. Bihar al-Anwar, v. 78, p. 35, no. 117
16. بحار الأنوار : 2 / 293 / 77 .
17. Ibid. v. 77, p. 293, no. 2
18. بحار الأنوار : 55 / 152 / 71 .
19. Ibid. v. 71, p. 152, no. 55

الْأَمَلُ وَالْأَجَلُ - 78

78. Expectation and Death

247. تنبيه الخواطر : رُوي أَنَّهُ [رسول الله] صلى الله عليه وآله أَخَذَ ثَلَاثَةَ أَغْوَادٍ فَغَرَسَ عُوداً بَيْنَ يَدَيْهِ وَالْآخَرَ إِلَى جَنْبِهِ ، وَأَمَّا الثَّالِثُ فَأَبْعَدَهُ وَقَالَ : هَلْ تَذَرُونَ مَا هَذَا ؟ قَالُوا : اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ : هَذَا الْإِنْسَانُ ، وَهَذَا الْأَجَلُ ، وَهَذَا الْأَمَلُ يَتَعَاطَاهُ ابْنُ آدَمَ وَيَحْتَلِجُهُ الْأَجَلُ دُونَ الْأَمَلِ .¹

247. It has been narrated that the Prophet (SAWA) took three sticks and set one of them in front of him, another one next to it, and the third far away from the two. He then asked, 'Do you know what this is?' to which they replied, 'Allah and His Messenger know better.' He said, 'This one is man, and this is death [next to it], while that one is expectation, which man entertains [about his long life], but death falls upon him prior to his expectation.'²

248. الإمام علي عليه السلام : لو رأى العبد أجله وسرعته إليه أبغض الأمل.³

248. Imam Ali (AS) said, 'If man were to see his death [approaching] and the speed at which it draws near to him, he would despise expectation.'⁴

249. الإمام علي عليه السلام : الأمل يُنسي الأجل.⁵

249. Imam Ali (AS) said, 'Expectation makes one forget death.'⁶

250. الإمام علي عليه السلام : أَقْرَبُ شَيْءٍ الْأَجَلُ، أَبْعَدُ شَيْءٍ الْأَمَلُ.⁷

250. Imam Ali (AS) said, 'The closest thing is death, and the remotest thing is expectation.'⁸

251. الإمام علي عليه السلام : لَا تَخْلُو النَّفْسُ مِنَ الْأَمَلِ حَتَّى تَدْخُلَ فِي الْأَجَلِ.⁹

251. Imam Ali (AS) said, 'A soul does not depart from expectation until it enters the realm of death.'¹⁰

252. الإمام علي عليه السلام : أَلَا وَإِنَّكُمْ فِي أَيَّامٍ أَمَلٍ مِنْ وَرَائِهِ أَجَلٌ ، فَمَنْ عَمِلَ فِي

أَيَّامٍ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ فَقَدْ نَفَعَهُ عَمَلُهُ وَلَمْ يَضُرَّهُ أَجَلُهُ .¹¹

252. Imam Ali (AS) said, 'Indeed you are in the days of expectation that is followed by death. So he who works in the days of his expectation before death arrives will benefit from his work and will not be hurt by death.'¹²

253. الإمام الكاظم عليه السلام : لَوْ ظَهَرَتِ الْأَجَالُ افْتَضَحَتِ الْأَمَالُ .¹³

253. Imam al-Kazim (AS) said, 'If times of death were revealed, expectations would be debunked.'¹⁴

Notes

1. تنبيه الخواطر : 1 / 272 .

2. Tanbih al-Khawatir, v. 1, p. 272

3. بحار الأنوار : 73 / 95 / 79 ، وأنظر أيضاً : 164 / 22 و 166 / 28 .

4. Bihar al-Anwar, v. 73, p. 95, no. 79

5. غرر الحكم : 874 .
6. Ghurar al-Hikam, no. 874
7. غرر الحكم : 2920 و 2921 .
8. Ibid. no. 2920-2921
9. غرر الحكم : 10844 .
10. Ibid. no. 10844
11. بحار الأنوار : 77 / 333 / 21 .
12. Bihar al-Anwar, v. 77, p. 333, no. 21
13. أعلام الدين : 305 .
14. Alam al-Din, p. 305

ثَمَرَاتُ طَوْلِ الْأَمَلِ - 79

79. The Results of High Expectations

254. الكافي : فيما ناجى الله عز وجل به موسى عليه السلام : يا موسى ، لا تُطَوِّلْ

في الدنيا أملكَ فيَقْسُو قَلْبُكَ ، والقاسي القلبَ مَنِّي بَعِيدٌ ¹.

254. It is narrated in al-Kafi: Part of what Allah, the Exalted, told Prophet Moses ² (AS): 'O Moses! Do not extend your expectation in this world's life lest your heart become hard, for the hard-hearted is far from Me.' ³

255. الإمام علي عليه السلام : مَنْ اتَّسَعَ أَمَلُهُ قَصُرَ عَمَلُهُ ⁴.

255. Imam Ali (AS) said, 'A man who has high expectations is deficient in his action.' ⁵

256. الإمام علي عليه السلام : أَمَّا طَوْلُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ ⁶.

256. Imam Ali (AS) said, 'As for high expectation, it causes you to forget the Hereafter.' ⁷

Notes

1. الكافي : 2 / 329 / 1.

2. Prophet Moses (AS) is known in the Arabic tradition as Musa.

3. al-Kafi, v. 2, p. 329, no. 1

4. بحار الأنوار : 77 / 421 / 40.

5. Bihar al-Anwar, v. 77, p. 421, no. 40

6. الكافي : 2 / 336 / 3 ، أنظر تمام الحديث في باب 136.

7. al-Kafi, v. 2, p. 336, no. 3

قَصْرُ الْأَمَلِ - 80

80. Low Expectation

257. رسول الله صلى الله عليه وآله - لابن مسعود - : قَصِرَ أَمَلُكَ ، فإذا أَصْبَحْتَ قُلْتَ : إني لا أُمسي ، وإذا أُمِسْتَ قُلْتَ : إني لا أُصبح ، واعِزْ على مُفارقةِ الدُّنيا ، وأَحِبَّ لِقَاءَ اللَّهِ .¹

257. The Prophet (SAWA) told Ibn Masud, 'Lower your expectation such that when you wake up in the morning, you say, 'I will not see the night' and when you go to sleep at night, you say, 'I will not see the morning.' And be prepared to depart from this life and yearn to meet Allah.'²

258. الإمام علي عليه السلام: مَنْ أَيَقَنَ أَنَّهُ يُفَارِقُ الْأَحْبَابَ، وَيَسْكُنُ الثَّرَابَ، وَيُواجِهُ الْحِسَابَ، وَيَسْتَعْنِي عَمَّا خَلَّفَ، وَيَقْتَفِرُ إِلَى مَا قَدَّمَ ، كَانَ خَرِيًّا بِقَصْرِ الْأَمَلِ وَطُولِ الْعَمَلِ .³

258. Imam Ali (AS) said, 'A man who is sure about leaving his loved ones, dwelling under the earth, facing the final Account, and that he will be needless of what he leaves behind, and needy of what he has sent forth [for the Hereafter] deserves to shorten his expectation and lengthen his action.'⁴

259. الإمام الباقر عليه السلام : تَزَوَّدْ مِنَ الدُّنْيَا بِقَصْرِ الْأَمَلِ .⁵

259. Imam al-Baqir (AS) said, 'Equip yourself with low expectation for this world's life.'⁶

Notes

1. بحار الأنوار : 1 / 101 / 77 .
2. Bihar al-Anwar, v. 77, p. 101, no. 1
3. بحار الأنوار : 31 / 167 / 73 .
4. Ibid. v. 73, p. 167, no. 31
5. تحف العقول : 286 .
6. Tuhaf al-Uqul, no. 286

النَّهْيُ عَنِ التَّأْمِيلِ بِغَيْرِ اللَّهِ - 81

81. Prohibition of Placing One's Expectation in Other than Allah

260. رسولُ الله صلى الله عليه وآله : يَقُولُ اللهُ عَزَّ وَجَلَّ : لَأَقْطَعَنَّ أَمَلَ كُلِّ مُؤْمِنٍ أَمَلَ دُونِي بِالْإِيَّاسِ ¹.

260. The Prophet (SAWA) said, 'Allah, Mighty and Exalted says, 'I will cut off the expectation of every believer who places it in someone other than Me [and replace it] with despair.' ²

261. الإمامُ عليٌّ عليه السلام : مَنْ أَمَلَ إِنْسَانًا فَقَدْ هَابَهُ ³.

261. Imam Ali (AS) said, 'He who places his expectation in a human is indeed fearful of him.' ⁴

(أنظر) التَّوَكَّلُ : باب 1878.

(See also: TRUST (IN ALLAH): section 1878)

Notes

1. صحيفة الإمام الرضا : 20 / 276 .
2. Sahifat al-Imam al-Rida (AS), p. 276, no. 20
3. بحار الأنوار : 61 / 79 / 78 .
4. Bihar al-Anwar, v. 78, p. 79, no. 61

الأمة - 15

15. THE [MUSLIM] COMMUNITY

مَنْزِلَةُ الْأُمَّةِ الْإِسْلَامِيَّةِ - 82

82. The Status of the Muslim Community

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ).¹

*"You are the best nation [ever] brought forth for mankind: you bid what is right and forbid what is wrong and have faith in Allah. And if the people of the Book had believed, it would have been better for them. Among them some are faithful, but most of them are transgressors."*²

262. رسول الله صلى الله عليه وآله : أُمِّي أُمَّةٌ مُبَارَكَةٌ، لَا يُدْرَى أَوَّلُهَا خَيْرٌ أَوْ آخِرُهَا

خَيْرٌ.³

262. The Prophet (SAWA) said, 'My nation is a blessed one, whether its first [early Muslims] is the best or its last [at the end of time] is not known.'⁴

263. رسول الله صلى الله عليه وآله : أُمِّي هَذِهِ أُمَّةٌ مَرْحُومَةٌ.⁵

263. The Prophet (SAWA) said, 'This community of mine is a nation compassionated upon by Allah.'⁶

264. رسول الله صلى الله عليه وآله : إِنَّكُمْ تُتِمُّونَ سَبْعِينَ أُمَّةً، أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا

عَلَى اللَّهِ.⁷

264. The Prophet (SAWA) said, 'Surely you complete seventy communities, of which you are the best and the most honoured before Allah.'⁸

265. رسول الله صلى الله عليه وآله : بَشِيرٌ هَذِهِ الْأُمَّةُ بِالسَّنَاءِ ، وَالذِّينِ ، وَالرِّفْعَةِ ،

وَالنَّصْرِ ، وَالتَّمَكِينِ فِي الْأَرْضِ.⁹

265. The Prophet (SAWA) said, 'Give good news to this nation of exaltedness, religion, superiority, victory and power in the land.'¹⁰

Notes

1. آل عمران : 110 .

2. Qur'an 3:110:

3. كنز العمال : 34451 .

4. Kanz al-Ummal, no. 34451

5. 34452 : كنز العمال .

6. Ibid. no. 34452

7. 34462 : كنز العمال .

8. Ibid. no. 34462

9. 34465 : كثر العمال .

10. Ibid. no. 34465

أَخْيَارُ الْأُمَّةِ - 83

83. The Best of the Muslim Community

266. رسولُ الله صلى الله عليه وآله : حَيْرُ أُمَّتِي أَزْهَدُهُمْ فِي الدُّنْيَا ، وَأَرْغَبُهُمْ فِي الْآخِرَةِ

¹.

266. The Prophet (SAWA) said, 'The best of my community are the most abstemious in the world and the most desirous of the Hereafter.'²

267. رسولُ الله صلى الله عليه وآله : حَيْرُ أُمَّتِي مَنْ هَدَمَ شَبَابَهُ فِي طَاعَةِ اللَّهِ ، وَقَطَمَ

نَفْسَهُ عَنْ لَذَاتِ الدُّنْيَا وَتَوَلَّى بِالْآخِرَةِ ، إِنَّ جَزَاءَهُ عَلَى اللَّهِ أَعْلَى مَرَاتِبِ الْجَنَّةِ .³

267. The Prophet (SAWA) said, 'The best of my community are those who spend away their youth in Allah's obedience, wean themselves away from the worldly pleasures and are infatuated with the Hereafter. Surely their reward upon Allah is the highest levels of Paradise.'⁴

268. رسولُ الله صلى الله عليه وآله : حَيْرُ أُمَّتِي مَنْ إِذَا سُفِفَ عَلَيْهِمْ احْتَمَلُوا ، وَإِذَا

جُنِيَ عَلَيْهِمْ عَفَرُوا ، وَإِذَا أُودُوا صَبَرُوا .⁵

268. The Prophet (SAWA) said, 'The best of my community are those who when treated foolishly are tolerant, and when wronged they forgive, and when they are hurt are patient.'⁶

Notes

1. تنبيه الخواطر : 2 / 123 .

2. Tanbih al-Khawatir, v. 2, p. 123

3. تنبيه الخواطر : 2 / 123 .

4. Ibid. v. 2, p. 123

5. تنبيه الخواطر : 2 / 123 .

6. Ibid. v. 2, p. 123

الْأُمَّةُ الْوَسْطَى - 84

84. The Middle Nation

(وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا).¹

*“Thus We have made you a middle nation that you may be witnessed to the people, and that the Apostle may be a witness to you.”*²

269. الإمام علي عليه السلام : نَحْنُ شُهَدَاءُ اللَّهِ عَلَى خَلْقِهِ ، وَحُجَّتُهُ فِي أَرْضِهِ ، وَنَحْنُ

الَّذِينَ قَالَ اللَّهُ جَلَّ اسْمُهُ : (وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا).³

269. Imam Ali (AS) said, 'We are the witnesses of Allah on His creation and His proof on the earth, and we are those regarding whom Allah has said, *“Thus We have made you a middle nation.”*⁴

Notes

1. البقرة : 143 .

2. Qur'an 2143:

3. شواهد التنزيل : 1 / 119 / 129 .

4. Shawahid al-Tanzil, v. 1, p. 119, no. 129

ما يوجبُ خَيْرَ الأُمَّةِ - 85

85. Factors that Ensure the Goodness of the Muslim Nation

270. رسولُ الله صلى الله عليه وآله : لا تَزَالُ أُمَّتِي بِخَيْرٍ مَا تَحَابُّوا وَأَدَّوْا الأَمَانَةَ ، وَاجْتَنَبُوا الحَرَامَ ، وَفَرَّوْا الضَّيْفَ ، وَأَقَامُوا الصَّلَاةَ ، وَآتَوْا الزَّكَاةَ .¹

270. The Prophet (SAWA) said, 'My nation will continue to thrive as long as they love each other, deliver the trust, refrain from the forbidden, respect the guest, maintain the prayer, and pay the alms-tax (zakat).'

271. رسولُ الله صلى الله عليه وآله : لا تَزَالُ هَذِهِ الأُمَّةُ تَحْتَ يَدِ اللَّهِ وَفِي كَنَفِهِ مَا لَمْ يُدَاهِنْ قُرَاؤُهَا أُمَرَاءُهَا ، وَلَمْ يُزَيِّكْ عُلَمَاؤُهَا فُجَّارَهَا ، وَمَا لَمْ يُهَيِّ خِيَارُهَا أَشْرَارَهَا ، فَإِذَا فَعَلُوا ذَلِكَ رَفَعَ اللَّهُ عَنْهُمْ يَدَهُ ثُمَّ سَلَّطَ عَلَيْهِمْ جَبَابِرَتَهُمْ .³

271. The Prophet (SAWA) said, 'This nation will continue to remain under the supervision and protection of Allah as long as its reciters do not flatter the rulers, its scholars do not declare the vicious ingrates as innocents, and the good people do not approve of the evil ones; if they do that, Allah will take away His supervision and give reign to their oppressors over them.'

Notes

1. بحار الأنوار : 69 / 394 / 77 .
2. Bihar al-Anwar, v. 69, p. 394, no. 77
3. تنبيه الخواطر : 1 / 84 وفيه «يزل» بدل «يزرك» وهو تصحيف .
4. Tanbih al-Khawahir, v. 1, p. 84

مَنْزِلَةُ الْأُمَّةِ الْإِسْلَامِيَّةِ فِي الْآخِرَةِ - 86

86. The Status of the Muslim Community in the Hereafter

272. رسولُ الله صلى الله عليه وآله : أنا أَكْثَرُ النَّبِيِّينَ تَبَعًا يَوْمَ الْقِيَامَةِ .¹

272. The Prophet (SAWA) said, 'Among all the prophets, my followers will be the most on the Day of Resurrection.'²

273. رسولُ الله صلى الله عليه وآله : إِنَّ فِي الْجَنَّةِ عِشْرِينَ وَمِائَةَ صَفٍّ ، أُمَّتِي مِنْهَا

ثَمَانُونَ صَفًّا .³

273. The Prophet (SAWA) said, 'Surely in Paradise there will be one hundred and twenty ranks, of which eighty will be occupied by my community.'⁴

Notes

1. بحار الأنوار : 7 / 130 / 1 .

2. Bihar al-Anwar, v. 7, p. 130, no. 3

3. بحار الأنوار : 7 / 130 / 3 .

4. Ibid. v. 7, p. 130, no. 3

ما يَنْزِعُ مَهَابَةَ الْأُمَّةِ الْإِسْلَامِيَّةِ - 87

87. What Takes Away the Splendour of the Muslim Community

274. الملاحم و الفتن عن ثوبان مولى رسول الله صلى الله عليه وآله : قال رسول الله صلى الله عليه وآله : يُوشِكُ الْأُمَمُ تَدَاعَى عَلَيْكُمْ تَدَاعَى الْأَكَلَةِ عَلَى قَصْعَتِهَا. قَالَ قَائِلٌ مِنْهُمْ : مَنْ قَلَّةٍ تَحْزُنُ يَوْمَئِذٍ ؟ قَالَ : بَلْ أَنْتُمْ كَثِيرٌ ، وَلَكِنْكُمْ غُثَاءٌ كَغُثَاءِ السَّبِيلِ ، وَلَيَنْزِعَنَّ اللَّهُ مِنْ عَدُوِّكُمْ الْمَهَابَةَ مِنْهُمْ ، وَلَيَقْذِفَنَّ فِي قُلُوبِكُمُ الْوَهْنَ! قَالَ قَائِلٌ : يَا رَسُولَ اللَّهِ ، وَمَا الْوَهْنُ ؟ قَالَ : حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ .¹

274. The Prophet (SAWA) said, 'Very soon other communities will attack you, like the attack of a hungry man towards a bowl of food.' One present there asked, 'Will we be a minority then?' He said, 'No, you will be the majority, but you will be like the scum of the flood. And in fact Allah will snatch away the awe that your enemy has of you, and He will cast weakness in your hearts!' One present there asked, 'And what is [that] weakness?' He said, 'Love of the world and dislike of death.'²

275. رسول الله صلى الله عليه وآله : إِذَا عَظَّمَتْ أُمَّتِي الدُّنْيَا نَزَعَ اللَّهُ مِنْهَا هَيْبَةَ الْإِسْلَامِ .³

275. The Prophet (SAWA) said, 'Whenever my community aggrandizes the world, Allah will remove the splendour of Islam from them.'⁴

(أنظر) عنوان 69 «الجماعة» ؛ 130 «الاختلاف» .

(See also: CONGREGATION 69; DIFFERENCES 130)

Notes

1. الملاحم والفتن : 307 / 428 .
2. Al-Malahim wa al-Fitan, p. 307, no. 428
3. تنبيه الخواطر : 1 / 75 .
4. Tanbih al-Khawatir, v. 1, p. 75

ما يَخَافُ النَّبِيُّ عَلَى أُمَّتِهِ - 88

88. The Prophet's (SAWA) Fear for His Community

276. رسول الله صلى الله عليه وآله : إنما أخافُ على أمتي ثلاثاً : شُحاً مُطاعاً ، وهوى مُتَّبِعاً ، وإماماً ضالّاً .¹

276. The Prophet (SAWA) said, 'Indeed I fear three things for my community: obeying their greed, following their desires, and an astray leader.'²

277. رسول الله صلى الله عليه وآله : ثلاثة أخافُهُنَّ على أمتي : الضَّلالةُ بَعْدَ المَعْرِفَةِ ، ومُضِلَّاتُ الفِتَنِ ، وشَهْوَةُ البَطْنِ والفَرْجِ .³

277. The Prophet (SAWA) said, 'I fear three things for my community: deviation after awareness, the misleading temptations, and the desires of the stomach and the private parts.'⁴

278. رسول الله صلى الله عليه وآله : أشدُّ ما يُتَخَوَّفُ على أمتي ثلاثة : زَلَّةُ عَالِمٍ ، أو جدالُ منافقٍ بالقرآن ، أو دُنْيَا تَقْطَعُ رِقَابَكُمْ فَاتَّهَمُوهَا على أَنْفُسِكُمْ .⁵

278. The Prophet (SAWA) said, 'The worst I fear for my community are three: the downfall of a scholar, the disputation of a hypocrite by means of the Qur'an, and the world which beheads you. So, for your own sakes, be suspicious of this world.'⁶

279. رسول الله صلى الله عليه وآله : إِنَّ أَخُوفَ ما أَخْوَفُ على أمتي مِنْ بَعْدِي : هذه المِكَاسِبُ المَحْرَمَةُ ، والشَّهْوَةُ الحَقِيقَةُ ، والرِّبَا .⁷

279. The Prophet (SAWA) said, 'Verily the most dreadful things that I fear for my community after me are: these unlawful earnings, covert carnal desire [i.e. lust] and usury.'⁸

280. رسول الله صلى الله عليه وآله : إِنَّ أَخُوفَ ما أَخافُ على أمتي الهوى وطولُ الأملِ ؛ أمَّا الهوى فَإِنَّهُ يَصُدُّ عَنِ الحَقِّ ، وأمَّا طُولُ الأملِ فَيُنْسِي الآخِرَةَ .⁹

280. The Prophet (SAWA) said, 'Certainly the most dreadful things I fear for my community are: [following] desires and entertaining high hopes, for desires obstruct one from the truth and high hopes make one forget the Hereafter.'¹⁰

281. رسول الله صلى الله عليه وآله : إِنَّ أَخُوفَ ما أَخافُ عَلَيْكُمُ الشِّرْكَ الأصْعَرُ . قالوا : وما الشِّرْكَ الأصْعَرُ يا رسول الله ؟ قال : هُوَ الرِّيَاءُ .¹¹

281. The Prophet (SAWA) said, 'Certainly the most dreadful thing I fear for you is the lesser polytheism.' They asked, 'And what is the lesser polytheism, O Messenger of Allah?' He (SAWA) replied, 'It is showing off (riya').'¹²

282. رسول الله صلى الله عليه وآله : إِنَّ أَخَوْفَ مَا أَخَافُ عَلَى أُمَّتِي كُلِّ مُنَافِقٍ عَلَيْهِ
اللسان. ¹³

282. The Prophet (SAWA) said, 'Verily the most dreadful thing I fear for my community is every well-spoken hypocrite.' ¹⁴

283. رسول الله صلى الله عليه وآله : أَخَوْفُ مَا أَخَافُ عَلَى أُمَّتِي زَهْرَةُ الدُّنْيَا وَكَثْرَتُهَا
15.

283. The Prophet (SAWA) said, 'The most dreadful thing I fear for my community is the splendour and abundance of worldly possessions.' ¹⁶

Notes

1. بحار الأنوار : 178 / 161 / 77 .
2. Bihar al-Anwar, v. 77, p. 161, no. 178
3. الأمالي للطوسي : 263 / 157 .
4. Amali al-Tusi, p. 157, no. 263
5. الخصال : 214 / 163 .
6. al-Khisal, p. 163, no. 214
7. بحار الأنوار : 3 / 158 / 73 .
8. Bihar al-Anwar, v. 73, p. 158, no. 3
9. بحار الأنوار : 3 / 75 / 70 .
10. Ibid. v. 70, p. 75, no. 3
11. بحار الأنوار : 50 / 303 / 72 .
12. Ibid. v. 72, p. 303, no. 50
13. كنز العمال : 28969 و 28968 و 28970 .
14. Kanz al-Ummal, nos. 28969, 28968, 28970
15. تفسير الطبري : 13 / الجزء 25 / 30 .
16. Tafsir al-Tabari, v. 13, part. 25, p. 30

(الإمامة 1 - 16)

16. LEADERSHIP (1) GENERAL LEADERSHIP (IMAMA)

1

أهمية الإمامة - 89

89. The Importance of Divinely Appointed Leadership

(الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا)².

*“Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam as your religion.”*³

284. الإمام علي عليه السلام : الإمامة نظام الأمة .⁴

284. Imam Ali (AS) said, 'Imama is the [structural] system of the [Muslim] community.'⁵

285. الإمام الباقر عليه السلام : بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ : عَلَى الصَّلَاةِ ، وَالزَّكَاةِ ،

وَالصَّوْمِ ، وَ الْحَجِّ ، وَالْوَلَايَةِ ، وَلَمْ يُنَادَ بِشَيْءٍ كَمَا تُودَى بِالْوَلَايَةِ .⁶

285. Imam al-Baqir (SAWA) said, 'Islam is based on five: prayer, alms, fasting, the obligatory pilgrimage(hajj), and the divine guardianship and no other issue has been called for as much as divine guardianship.'⁷

286. الإمام الكاظم عليه السلام : الإمامة هي النور ، وذلك قوله عز وجل: (آمِنُوا بِاللَّهِ

وَرَسُولِهِ وَالنُّورَ الَّذِي أَنْزَلْنَا)⁸، قَالَ : النُّورُ هُوَ الْإِمَامُ .⁹

286. Imam al-Kazim (AS) said, 'Imama is the light, and that is the purport of His saying [in the Qur'an]: *“So have faith in Allah and His Apostle and the light which We have sent down”*. He (AS) said, 'The light is the Imam.'¹⁰

287. الإمام الرضا عليه السلام : وَأَنْزَلَ فِي حِجَّةِ الْوَدَاعِ وَهِيَ آخِرُ عُمرِهِ صلى الله عليه

وآله (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ) وَأَمَرُ الْإِمَامَةِ مِنْ تَمَامِ الدِّينِ .¹¹

287. Imam al-Rida (AS) said, 'And it was revealed in the Prophet's farewell pilgrimage, during the end of his life: *“Today I have perfected your religion for you...”* and the issue of Imama is the completion of the religion.'¹²

288. الإمام الرضا عليه السلام : إِنَّ الْإِمَامَةَ أَسُّ الْإِسْلَامِ النَّامِي ، وَفَرْعُهُ السَّامِي .¹³

288. Imam al-Rida (AS) said, 'Verily Imama is the basis of the progressive Islam, as well as its lofty branches.'¹⁴

289. الإمام الرضا عليه السلام : إِنَّ الْإِمَامَةَ زِمَامُ الدِّينِ ، وَنِظَامُ الْمُسْلِمِينَ ، وَصَلَاحُ

الدُّنْيَا ، وَعِزُّ الْمُؤْمِنِينَ .¹⁵

289. Imam al-Rida (AS) said, 'Verily Imama is the reins of religion, the ruling system of the Muslims, the prosperity for the world and an honour for the believers.'¹⁶

(أنظر) الصراط : باب 1119.

(See also: **THE PATH: section 1119**)

Notes

1. Imama in its general sense in Arabic refers to any type of leadership, positive or negative, divinely appointed or otherwise. Within general Islamic terminology, however, it has been coined to refer to leadership within a Muslim community, where an Imam is the leader of a congregation, of the congregational prayer or of a mosque. In Shia terminology and creed, in addition to the above, it also refers quite specifically to the divinely appointed leadership of the twelve Imams (AS) from the lineage of the Prophet (SAWA) for mankind's spiritual and worldly prosperity. In this chapter, where the word Imama refers to this last meaning, the word will be left as 'Imama' in order to differentiate it from other types of leadership referred to in the text. Similarly, Imam will be left as it is wherever it refers to one of the divinely appointed Imams, and will be specified as 'leader' or otherwise elsewhere. (ed.)

2. المائدة : 3 .

3. Qur'an 63:

4. غرر الحكم : 1095 .

5. Ghurar al-Hikam, no. 1095

6. الكافي : 2 / 18 / 3 .

7. al-Kafi, v. 2, p. 18, no. 3

8. التغبين : 8 .

9. الكافي : 1 / 196 / 6 .

10. Ibid. v. 1, p. 196, no. 6

11. الكافي : 1 / 199 / 1 .

12. Ibid. v. 1, p. 199, no. 1

13. الكافي : 1 / 200 / 1 .

14. Ibid. v. 1, p. 200, no. 1

15. الكافي : 1 / 200 / 1 .

16. Ibid.

فَضْلُ الْإِمَامَةِ عَلَى النَّبُوءَةِ - 90

90. The Superiority of Imama over Prophethood

(وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا) ¹

“And when his Lord tested Abraham with certain words, and he fulfilled them, He said, ‘I am making you the Imam of mankind.’” ²

290. الإمام الصادق عليه السلام : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى اتَّخَذَ إِبْرَاهِيمَ عَبْدًا قَبْلَ أَنْ يَتَّخِذَهُ نَبِيًّا ، وَإِنَّ اللَّهَ اتَّخَذَهُ نَبِيًّا قَبْلَ أَنْ يَتَّخِذَهُ رَسُولًا ، وَإِنَّ اللَّهَ اتَّخَذَهُ رَسُولًا قَبْلَ أَنْ يَتَّخِذَهُ خَلِيلًا ، وَإِنَّ اللَّهَ اتَّخَذَهُ خَلِيلًا قَبْلَ أَنْ يَجْعَلَهُ إِمَامًا ، فَلَمَّا جَمَعَ لَهُ الْأَشْيَاءَ قَالَ : إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ³.

290. Imam al-Sadiq (AS) said, 'Verily Allah, Blessed and most High, took Abraham ⁴ as a slave before He took him as a prophet, and verily Allah took him as a prophet before He took him as an apostle, And verily Allah took him as an apostle before He took him as a friend. And verily Allah took him as a friend before He made him an Imam. And when all these ranks came together in him, He said, *“I am making you the Imam of mankind.”* ⁵

Notes

1. البقرة : 124 .

2. Qur'an 2124:

3. الكافي : 1 / 175 / 2 .

4. Prophet Abraham (AS) is known in the Arabic tradition as Ibrahim.

5. al-Kafi, v. 1, p. 175, no. 2

الاضطرار إلى الإمام - 91

91. The Essential Need for an Imam

291. الإمام الباقر عليه السلام : لو أن الإمام رُفِعَ مِنَ الأرضِ ساعةً لَمَاجَتْ بِأَهْلِهَا

كَمَا يَمْوجُ الْبَحْرُ بِأَهْلِهِ .¹

291. Imam al-Baqir (AS) said, 'If the Imam was to ever be removed from the earth even for an instant, the whole earth would tremble its inhabitants the way the ocean trembles with those who are on it.'²

292. الإمام الصادق عليه السلام : إِنَّ الأرضَ لَا تَخْلُو إِلَّا وَفِيهَا إِمَامٌ ، كَيْمَا إِنْ زَادَ

الْمُؤْمِنُونَ شَيْئاً رَدَّهْمُ ، وَإِنْ نَقَصُوا شَيْئاً أَتَمَّهُ لَهُمْ .³

292. Imam al-Sadiq (AS) said, 'The earth will never be absent of having an Imam, so that if the believers were to add something [to religion] he would refute it, and if they were to omit something from it, he would complete it by bringing it back.'⁴

Notes

1. الكافي : 1 / 179 / 12 .

2. Ibid. v. 1, p. 179, no. 12

3. الكافي : 1 / 178 / 2 .

4. Al-Kafi, v. 1, p. 178, no. 2

الحُجَّةُ إِمَامٌ يُعْرَفُ - 92

92. The Authority is a Known Imam

293. الإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ : إِنَّ الْحُجَّةَ لَا تَقُومُ لِلَّهِ عَزَّ وَجَلَّ عَلَى خَلْقِهِ إِلَّا

بِإِمَامٍ حَتَّى يُعْرَفَ .¹

293. Imam al-Sadiq (AS) said, 'Verily Allah's proof [authority] over His creation will not be established except by an Imam in order that he be known.'²

Notes

1. الكافي : 1 / 177 / 2 .

2. Ibid. v. 1, p. 177, no. 2

قَدْ يَكُونُ الْإِمَامُ خَائِفاً مَغْموراً - 93

**93. The Imam May be Worried and Hence,
Undistinguishable**

294. الإمام علي عليه السلام : اللَّهُمَّ بَلَى ، لَا تَخْلُو الْأَرْضُ مِنْ قَائِمٍ لِلَّهِ بِحُجَّتِهِ ، إِمَّا ظَاهِراً مَشْهُوراً ، أَوْ خَائِفاً مَغْموراً لئَلَّا تَبْطُلَ حُجَّتُ اللَّهِ وَبَيِّنَاتُهُ .¹

294. Imam Ali (AS) said, 'Yes indeed, the earth will not be devoid of one who upholds the proofs for the sake of Allah - either a manifest and well-known authority, or one who is worried and undistinguishable - so that His proofs and arguments may never be invalid.'²

295. الإمام الباقر عليه السلام : لَا تَبْقَى الْأَرْضُ بِغَيْرِ إِمَامٍ ظَاهِرٍ أَوْ بَاطِنٍ .³

295. Imam al-Baqir (AS) said, 'The earth will never remain without an Imam, be he apparent or hidden.'⁴

Notes

1. بحار الأنوار : 23 / 46 / 91 .

2. Bihar al-Anwar, v. 23, p. 46, no. 91

3. بحار الأنوار : 23 / 23 / 26 .

4. Ibid. v. 23, p. 23, no. 26

لَوْلَا الْإِمَامُ لَسَاخَتْ الْأَرْضُ - 94

94. Were It Not For The Imam, The Earth Would Have Perished

296. الإمام الصادق عليه السلام : لَوْ بَقِيَتِ الْأَرْضُ بِغَيْرِ إِمَامٍ لَسَاخَتْ .¹

296. Imam al-Sadiq (AS) said, 'If the earth were to remain without an Imam, it would perish.'²

297. الإمام الصادق عليه السلام : إِنَّ الْأَرْضَ لَا تَكُونُ إِلَّا فِيهَا حُجَّةٌ ، إِنَّهُ لَا

يُصْلِحُ النَّاسَ إِلَّا ذَلِكَ ، وَلَا يُصْلِحُ الْأَرْضَ إِلَّا ذَاكَ .³

297. Imam al-Sadiq (AS) said, 'Certainly the earth cannot exist without an authority [of Allah -i.e. a hujja] therein. In fact, mankind can only prosper through him, and the earth can only prosper through that.'⁴

(أنظر) عنوان 88 «الحُجَّة» .

(See also: THE ARGUMENT, section 88)

Notes

1. الكافي : 1 / 179 / 10 .

2. al-Kafi, v. 1, p. 179, no. 10

3. بحار الأنوار : 23 / 51 / 101 .

4. Bihar al-Anwar, v. 23, p. 51, no. 101

دَعْوَةُ كُلِّ أُمَّةٍ بِإِمَامِهَا - 95

95. The Summoning of Every Nation With Their Imam

(يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ) ¹.

² “The day We shall summon every group of people with their Imam.”

298. الإمام الصادق عليه السلام : إذا كان يوم القيامة ... يأتي النداء من عند الله

جلّ جلاله : ألا من اتّمتّ بإمام في دار الدنيا فليتبّعهُ إلى حيث يذهب به ، فحينئذٍ (تَبَرَّأَ

الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا...) ³ . ⁴

298. Imam al-Sadiq (AS) said, 'When the Day of Judgment comes... an address will come from Allah, the Exalted, saying, 'Lo! whosoever accepts the leadership of an Imam in the worldly abode should follow him wherever he takes him, hence 'those who were followed will disown the followers...' ⁵

Notes

1. الإسراء : 71 .

2. Qur'an 1771:

3. البقرة : 166 .

4. بحار الأنوار : 8 / 10 / 3 .

5. Bihar al-Anwar, v. 8, p. 10, no. 3

أَهَمِّيَّةُ مَعْرِفَةِ الْإِمَامِ - 96

96. Importance of Knowing the Imam

299. رسولُ الله صلى الله عليه وآله : مَنْ مَاتَ وَهُوَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً

¹.

299. The Prophet (SAWA) said, 'Whoever dies without knowing his Imam has died a pagan [pre-Islamic] death.'²

300. رسولُ الله صلى الله عليه وآله : مَنْ مَاتَ بغيرِ إِمَامٍ مَاتَ مِيتَةً جَاهِلِيَّةً ³ . ⁴

300. The Prophet (SAWA) said, 'Whoever dies without having an Imam has died a pagan [pre-Islamic] death.'⁵

301. الإمامُ الحسينُ عليه السلام - لَمَّا سُئِلَ عَنْ مَعْرِفَةِ اللَّهِ - : مَعْرِفَةُ أَهْلِ كُلِّ زَمَانٍ

إِمَامُهُمُ الَّذِي يَحِبُّ عَلَيْهِمْ طَاعَتُهُ ⁶ .

301. Imam Husayn (AS), when asked how to attain knowledge of Allah, replied, 'It is for the people of every time to know their Imam, obedience to whom is mandatory.'⁷

302. الإمامُ الصادقُ عليه السلام - فِي قَوْلِهِ تَعَالَى : (وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ

خَيْرًا كَثِيرًا) ⁸ - : طَاعَةُ اللَّهِ وَمَعْرِفَةُ الْإِمَامِ ⁹ .

302. Imam al-Sadiq (AS), regarding Allah's verse: *"and he who is given wisdom, is certainly given an abundant good."*¹⁰, said, '[It is] obedience to Allah and knowing one's Imam.'¹¹

303. الإمامُ الصادقُ عليه السلام : الإمامُ عَلَمٌ بَيْنَ اللَّهِ عَزَّ وَجَلَّ وَبَيْنَ خَلْقِهِ ، فَمَنْ

عَرَفَهُ كَانَ مُؤْمِنًا ، وَمَنْ أَنْكَرَهُ كَانَ كَافِرًا ¹² .

303. Imam al-Sadiq (AS) said, 'The Imam is a guide between Allah and His creation, therefore whoever acknowledges him is a believer, and whoever rejects him is a disbeliever.'¹³

304. الإمامُ الصادقُ عليه السلام : مَنْ لَمْ يَعْرِفْنَا وَلَمْ يُنْكِرْنَا كَانَ ضَالًّا حَتَّى يَرْجِعَ إِلَى

الْهُدَى الَّذِي افْتَرَضَ اللَّهُ عَلَيْهِ مِنْ طَاعَتِنَا الْوَاجِبَةِ ، فَإِنْ يَمُتْ عَلَى ضَلَالَتِهِ يَفْعَلِ اللَّهُ بِهِ مَا

يَشَاءُ ¹⁴ .

304. Imam al-Sadiq (AS) said, 'He who neither knows us nor rejects us is astray, until he returns to the guidance that Allah has made incumbent upon him - that is the obligatory obedience to us. And if he dies in this deviation of his, Allah will do with him as He pleases.'¹⁵

Notes

1. بحار الأنوار : 23 / 76 / 1 .

2. Ibid. v. 23, p. 76, no. 1

3. كنز العمال : 464 .

نقل ابن أبي الحديد أنَّ عبد الله بن عُمَرَ امْتَنَعَ مِنْ بَيْعَةِ عَلِيٍّ عَلَيْهِ السَّلَامُ ، وَطَرَقَ عَلَى الْحِجَّاجِ بَابَهُ لَيْلاً .
لِيُبَايِعَ لِعَبْدِ الْمَلِكِ كِي لَا يَبِيَتْ تِلْكَ اللَّيْلَةَ بِلَا إِمَامٍ ، زَعَمَ لِأَنَّهُ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ : مَنْ
مَاتَ وَلَا إِمَامَ لَهُ مَاتَ مِيتَةَ الْجَاهِلِيَّةِ ، وَحَتَّى بَلَغَ مِنْ احْتِقَارِ الْحِجَّاجِ لَهُ وَاسْتِزْدَالِهِ حَالَهُ أَنْ أُخْرِجَ رَجُلُهُ مِنَ الْفِرَاشِ
. فَقَالَ : اصْفُقْ بِبَيْدِكَ عَلَيْهَا ! شرح نهج البلاغة : 13 / 242

5. Kanz al-Ummal, no. 464

6. بحار الأنوار : 23 / 83 / 22 .

7. Bihar al-Anwar, v. 23, p. 83, no. 22

8. البقرة : 269 .

9. الكافي : 1 / 185 / 11 .

10. Qur'an 2269:

11. al-Kafi, v. 1, p. 185, no. 11

12. بحار الأنوار : 23 / 88 / 32 .

13. Bihar al-Anwar, v. 23, p. 88, no. 32

14. الكافي : 1 / 187 / 11 .

15. al-Kafi, v. 1, p. 187, no. 11

شَرَائِطُ الْإِمَامَةِ وَخَصَائِصُ الْإِمَام - 97

97. Conditions and Qualifications of the Imam

(وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ) ¹.

“And amongst them We appointed Imams who guide [the people] by Our command, when they had been patient and had conviction in Our signs.” ²

(أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ) ³.

“Is He who guides to the truth worthier to be followed, or he who guides not unless he is [himself] guided? What is the matter with you?” ⁴

305. الإمام علي عليه السلام : لا يحمل هذا الأمر إلا أهل الصبر والبصر والعلم بمواقع

الأمر ⁵.

305. Imam Ali (AS) said, 'None can bear this responsibility [Imama] except those who are patient, and have insight and knowledge of the circumstances of this issue.' ⁶

306. الإمام علي عليه السلام : يحتاج الإمام إلى قلب عاقل، ولسان قوول، وجنان

على إقامة الحق صوول ⁷.

306. Imam Ali (AS) said, 'The Imam needs a wise heart, an expressive tongue and a staunch soul [i.e. authority] in establishing the truth.' ⁸

307. الإمام علي عليه السلام : من نصب نفسه للناس إماماً فلْيبدأ بتعليم نفسه قبل

تعليم غيره ، وليكن تأديبه بسيرته ، قبل تأديبه بلسانه ⁹.

307. Imam Ali (AS) said, 'One who appoints himself as a leader of the people must first begin by educating himself before educating others; he must discipline through his own behaviour, before disciplining with his tongue.' ¹⁰

308. الإمام علي عليه السلام : لا يُقيم أمر الله سبحانه إلا من لا يُصانع ولا يُضارِع

ولا يتَّبِع المطامع ¹¹.

308. Imam Ali said, 'None can uphold the command of Allah, Glory be to Him, save one who can neither be bribed, nor does he give up, nor follows coveted desires.' ¹²

309. الإمام علي عليه السلام : كَبَارُ حُدُودِ وَلَايَةِ الْإِمَامِ الْمُفْرُوضِ الطَّاعَةِ أَنْ يُعْلَمَ أَنَّهُ

مَعْصُومٌ مِنَ الْخَطَا وَالزَّلَالِ وَالْعَمْدِ ، وَمِنَ الذُّنُوبِ كُلِّهَا صَغِيرِهَا وَكَبِيرِهَا ، لَا يَزِلُّ ، وَلَا يُخْطِئُ ،

وَلَا يَلْهُو بِشَيْءٍ مِنَ الْأُمُورِ الْمَوْبِقَةِ لِلدِّينِ ، وَلَا بِشَيْءٍ مِنَ الْمَلَاهِي ، وَأَنَّهُ أَعْلَمُ النَّاسِ بِحِلَالِ

اللَّهِ وَحَرَامِهِ ، وَفَرَائِضِهِ وَسُنَنِهِ وَأَحْكَامِهِ ، مُسْتَعْنٍ عَنْ جَمِيعِ الْعَالَمِ ، وَغَيْرُهُ مُتَحْتَاجٌ إِلَيْهِ ، وَأَنَّهُ

أَسْحَى النَّاسِ وَأَشْجَعُ النَّاسِ ¹³.

309. Imam Ali (AS) said, 'Among the definitions of the custodianship of an Imam whose obedience is obligatory is to know that he is immune from committing mistakes, errors, intentional wrongs, and from all sins, petty and grave. He never makes mistakes or sin, and neither is he ever diverted from the issues that endanger the religion by any sort of diversion. He is the most knowledgeable of all people about what Allah has made lawful and unlawful, His obligations, recommendations and rulings. He stands needless of the entire world whilst they all need him. And he is the most generous and courageous of men.'¹⁴

310. الإمام علي عليه السلام : وَقَدْ عَلِمْتُمْ أَنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ عَلَى الْفُرُجِ وَالِدِمَاءٍ وَالْمَغَانِمِ وَالْأَحْكَامِ وَإِمَامَةِ الْمُسْلِمِينَ : الْبَخِيلُ فَتَكُونَ فِي أَمْوَالِهِمْ نُهْمَتُهُ ، وَلَا الْجَاهِلُ فَيُضِلُّهُمْ بِجَهْلِهِ ، وَلَا الْجَانِي فَيَقْطَعَهُمْ بِجَفَائِهِ ، وَلَا الْحَائِفُ (الْجَائِفُ) لِلدُّوَلِ فَيَتَّخِذَ قَوْمًا دُونَ قَوْمٍ ، وَلَا الْمُرْتَشِي فِي الْحُكْمِ فَيَذْهَبَ بِالْحَقِّ وَيَقِفَ بِهَا دُونَ الْمَقَاطِعِ ، وَلَا الْمَعْطَلُ لِلسُّنَّةِ فَيُهْلِكَ الْأُمَّةَ .¹⁵

310. Imam Ali (AS) said, 'You certainly know that he who is in charge of the honour, the lives, the booty [enforcement of], the commandments and the leadership of the Muslims must not be: a miser, as he would avidly crave their wealth, nor an ignorant man as he would then mislead them with his ignorance, nor crude in his manner for he would estrange them with his crudeness, nor one who deals unjustly with the distributing of wealth thus preferring one group over another, nor one to accept bribes in his ruling lest he forfeit people's rights and pass judgments without them [their rights], nor one to suspend recommended practices whereby he would ruin the community.'¹⁶

311. الإمام الحسين عليه السلام - في كتابه إلى أهل الكوفة - : فَلَعَمْرِي ، مَا الْإِمَامُ إِلَّا الْحَاكِمُ بِالْكِتَابِ ، الْقَائِمُ بِالْقِسْطِ ، الدَّائِنُ بِدِينِ الْحَقِّ ، الْحَاسِبُ نَفْسَهُ عَلَى ذَاتِ اللَّهِ .¹⁷

311. Imam Husayn (AS), in his letter to the inhabitants of Kufa said, 'By my life, an Imam is only one who rules by the Book, a maintainer of justice, bound to the right religion, and controls himself for the sake of Allah.'¹⁸

312. الإمام الباقر عليه السلام - في تبيين علامة الإمام - : طَهَارَةُ الْوِلَادَةِ وَحُسْنُ الْمِنْشَأِ ، وَلَا يَلْهُو وَلَا يَلْعَبُ .¹⁹

312. Imam al-Baqir (AS), explaining the traits of an Imam, said, '[He must be] of legitimate birth and well-bred, he neither gets distracted nor does he play.'²⁰

313. الإمام الرضا عليه السلام - في صفة الإمام - : مُضْطَلَعٌ بِالْإِمَامَةِ ، عَالِمٌ بِالسِّيَاسَةِ .²¹

313. Imam al-Rida (AS), describing an Imam, said, 'Thoroughly proficient with leadership and well-versed in politics.'²²

Notes

1. السجدة : 24 .
2. Qur'an 3224:
3. يونس : 35 .
4. Qur'an 1035:
5. شرح نهج البلاغة : 7 / 36 .
6. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 7, p. 36
7. غرر الحكم : 11010 .
8. Ghurar al-Hikam, no. 11010
9. نهج البلاغة : الحكمة 73 .
10. Nahj al-Balagha, Saying 73
11. نهج البلاغة : الحكمة 110 .
12. Ibid. Saying 110
13. بحار الأنوار : 25 / 164 .
14. Bihar al-Anwar, v. 68, p. 389, no. 39
15. نهج البلاغة : الخطبة 131 .
16. Nahj al-Balagha, Sermon 131
17. الإرشاد : 2 / 39 .
18. al-Irshad, v. 2, p. 39
19. الكافي : 1 / 285 / 4 .
20. al-Kafi, v. 1, p. 375, no. 4
21. الكافي : 1 / 202 / 1 .
22. Ibid. v. 1, p. 202, no. 1

ما فُرضَ عَلَى أئِمَّةِ الْعَدْلِ - 98

98. That Which is Mandatory on Just Leaders

314. الإمام علي عليه السلام : إِنَّ اللَّهَ جَعَلَنِي إِمَامًا لِحَلْقِهِ ، فَفَرَضَ عَلَيَّ التَّقْدِيرَ فِي نَفْسِي وَمَطْعَمِي وَمَشْرَبِي وَمَلْبَسِي كَضُعْفَاءِ النَّاسِ ، كَيْ يَفْتَنَدِيَ الْفَقِيرُ بِفَقْرِي ، وَلَا يُطْغِيَ الْغَنَى غِنَاهُ .¹

314. Imam Ali (AS) said, 'Certainly Allah has made me an Imam for His creation, so He has made it mandatory upon me to take into consideration myself, my food, my drink, and my clothing like that of the weak people [of the community], so that the poor may follow me in my poverty and the wealth of the rich does not embolden them to intimidation.'²

315. الإمام علي عليه السلام : إِنَّهُ لَيْسَ عَلَى الْإِمَامِ إِلَّا مَا حُمِّلَ مِنْ أَمْرِ رَبِّهِ : الْإِبْلَاغُ فِي الْمَوْعِظَةِ ، وَالاجْتِهَادُ فِي النَّصِيحَةِ ، وَالْإِحْيَاءُ لِلسُّنَّةِ ، وَإِقَامَةُ الْحُدُودِ عَلَى مَسْتَحِقِّهَا ، وَإِصْدَارُ السُّهُمَانِ عَلَى أَهْلِهَا .³

315. Imam Ali (AS) said, 'Verily there is no obligation on the Imam except that which has been devolved on him by Allah, namely to convey exhortations, to strive to give good counsel, to keep the prophetic practice alive, to enforce penalties on those liable to them and to issue shares [of taxes and charity] to those who deserve them.'⁴

Notes

1. بحار الأنوار : 40 / 336 / 17 .

2. Bihar al-Anwar, v. 40, p. 336, no. 17

3. نهج البلاغة : الخطبة 105 .

4. Nahj al-Balagha, Sermon 105

الحقوق المتبادلة بين الإمام والأمة - 99

99. The Reciprocal Duties and Rights Between the Imam and the Community

316. الإمام علي عليه السلام : حَقُّ عَلَى الإمام أَنْ يَحْكُمَ بِمَا أَنْزَلَ اللَّهُ وَأَنْ يُؤَدِّي

الأمانة ، فإذا فَعَلَ فَحَقُّ عَلَى النَّاسِ أَنْ يَسْمَعُوا لَهُ وَأَنْ يُطِيعُوا وَأَنْ يُجِيبُوا إِذَا دُعُوا .¹

316. Imam Ali (AS) said, 'It is the duty of an Imam to rule in accordance with what Allah has revealed, and that he delivers what he has been entrusted with. If he does that, then it is the duty of the people to listen to him and to obey him and to hearken [to his call] when they are called.'²

317. الإمام علي عليه السلام : أَمَّا بَعْدُ ، فَإِنَّ حَقًّا عَلَى الْوَالِي أَلَّا يُعَيِّرَهُ عَلَى رَعِيَّتِهِ

فَضْلُ نَالِهِ ، وَلَا طَوْلُ حُصَّ بِهِ ، وَأَنْ يَزِيدَهُ مَا قَسَمَ اللَّهُ لَهُ مِنْ نِعَمِهِ دُنُوًّا مِنْ عِبَادِهِ ، وَعَظْفًا عَلَى إِخْوَانِهِ.

أَلَا وَإِنَّ لَكُمْ عِنْدِي أَلَّا أُخْتَجَرَ دُونَكُمْ سِرًّا إِلَّا فِي حَرْبٍ ، وَلَا أَطْوَى دُونَكُمْ أَمْرًا إِلَّا فِي حُكْمٍ ، وَلَا أُؤَخَّرَ لَكُمْ حَقًّا عَنْ مَحَلِّهِ ، وَلَا أَقِفَ بِهِ دُونَ مَقْطَعِهِ ، وَأَنْ تَكُونُوا عِنْدِي فِي الْحَقِّ سَوَاءً ، فَإِذَا فَعَلْتُ ذَلِكَ وَجَبَتْ لِلَّهِ عَلَيْكُمُ النِّعْمَةُ وَلِي عَلَيْكُمُ الطَّاعَةُ .³

317. Imam Ali (AS) said, 'Now it is obligatory upon a ruler that the distinction he achieves, or the wealth with which he has been exclusively endowed, should not make him change his behaviour towards those under him. Rather the bounties that Allah has bestowed on him should increase him in nearness to his people and in kindness towards his brethren.

Beware then that it is my duty towards you that I should not keep anything secret from you except during war, nor should I decide any matter without consulting you except with regards to the commands of religion, nor should I postpone the fulfilment of any of your rights nor desist until I discharge it fully. And that all of you are equal to me in your rights. When I have done all this, it becomes obligatory upon you to thank Allah for this bounty and to obey me.'⁴

Notes

1. كنز العمال : 14313 .

2. Kanz al-Ummal, no. 14313

3.. نهج البلاغة : الكتاب 50 .

4. Nahj al-Balagha, Letter 50

أَيْمَتُكُمْ وَفُدُكُمْ - 100

100. Your Imams Are Your Representatives

318. رسول الله صلى الله عليه وآله : إِنَّ أَيْمَتَكُمْ وَفُدُكُمْ إِلَى اللَّهِ، فَانْظُرُوا مَنْ تُؤْفِدُونَ

فِي دِينِكُمْ وَصَلَاتِكُمْ.¹

318. The Prophet (SAWA) said, 'Verily your Imams are your representatives before Allah, therefore be careful whom you follow in your religion and your prayers.'²

319. رسول الله صلى الله عليه وآله : إِنَّ أَيْمَتَكُمْ قَادَتُكُمْ إِلَى اللَّهِ ، فَانْظُرُوا بِمَنْ تَقْتَدُونَ

فِي دِينِكُمْ وَصَلَاتِكُمْ.³

319. The Prophet (SAWA) said, 'Your Imams are your leaders towards Allah, therefore be careful whom you follow in your religion and your prayers.'⁴

Notes

1.. بحار الأنوار : 23 / 30 / 46 ..

2. Bihar al-Anwar, v. 23, p. 30, p. 46

3. بحار الأنوار : 23 / 30 / 46 ..

4. Ibid.

مَنْ اتَّخَذَ بِغَيْرِ إِمَامٍ الْحَقِّ - 101

101. One Who Accepts The Leadership of An Unrightful Leader

320. الإمام الباقر عليه السلام : قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى : لَأُعَذِّبَنَّ كُلَّ رَعِيَّةٍ فِي الْإِسْلَامِ

دَانَتْ بِوَلَايَةِ كُلِّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ .¹

320. Imam al-Baqir (AS) said, 'Allah, Blessed and most High said, 'I will certainly punish every Muslim community who accepted the leadership of a tyrant leader who is not chosen by Allah.'²

321. الإمام الصادق عليه السلام : مَنْ أَشْرَكَ مَعَ إِمَامٍ إِمَامَتُهُ مِنْ عِنْدِ اللَّهِ مَنْ لَيْسَتْ

إِمَامَتُهُ مِنَ اللَّهِ كَانَ مُشْرِكًا بِاللَّهِ .³

321. Imam al-Sadiq (AS) said, 'Whoever associates with an Imam chosen by Allah, a leader whose leadership is not endorsed by Allah, [is tantamount to having] ascribed a partner to Allah.'⁴

322. الإمام الصادق عليه السلام : لَا يَقْبَلُ اللَّهُ مِنَ الْعِبَادِ الْأَعْمَالِ الصَّالِحَةِ الَّتِي

يَعْمَلُونَهَا إِذَا تَوَلَّوْا الْإِمَامَ الْجَائِرَ الَّذِي لَيْسَ مِنَ اللَّهِ تَعَالَى .⁵

322. Imam al-Sadiq (AS) said, 'Allah will not accept the good deeds performed by the servants if they accept the custodianship of a tyrant leader who has not been appointed by Allah, most High.'⁶

Notes

1. الكافي : 1 / 376 / 4 .

2. al-Kafi, v. 1, p. 376, no. 4

3. الكافي : 1 / 373 / 6 .

4. Ibid. p. 373, no. 6

5. الأمالي للطوسي : 417 / 939 .

6. Amali al-Tusi, p. 417, no. 939

أئمة النار - 102

102. Leaders to the Fire

(وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ).¹

*“We made them leaders who invite to the Fire.”*²

323. الإمام علي عليه السلام : إِنَّ شَرَّ النَّاسِ عِنْدَ اللَّهِ إِمَامٌ جَائِرٌ ضَلَّ وَضَلَّ بِهِ ، فَأَمَاتَ سُنَّةَ مَأْخُودَةٍ وَأَحْيَا بِدْعَةَ مَتْرُوكَةٍ ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ : يُؤْتَى يَوْمَ الْقِيَامَةِ بِالْإِمَامِ الْجَائِرِ وَلَيْسَ مَعَهُ نَصِيرٌ وَلَا عَاذِرٌ ، فَيُلْقَى فِي نَارِ جَهَنَّمَ ، فَيَدُورُ فِيهَا كَمَا تَدُورُ الرَّحَى ، ثُمَّ يُرْتَبَطُ فِي قَعْرِهَا .³

323. Imam Ali (AS) said, 'Certainly the worst of people before Allah is the oppressive leader who himself has gone astray and misleads others. He destroys the prophetic practice and revives abandoned innovations. I have heard the Messenger of Allah (SAWA) saying, 'On the Day of Resurrection the oppressive leader will be brought without any helper or anyone to advance excuses on his behalf, and then he will be thrown into the Fire of Hell, where he will turn as the hand-mill turns, then he will be confined to its depth.'⁴

Notes

1. القصص : 41 .

2. Qur'an 2841:

3. نهج البلاغة : الخطبة 165 .

4. Nahj al-Balagha, Sermon 165

مُدَّعِي الإِمَامَةِ كَاذِبًا - 103

103. The False Claimants of Imama

324. الإمام الباقر عليه السلام - في قوله تعالى : (وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى

اللَّهِ وُجُوهُهُمْ مُسْوَدَّةٌ)¹ - : مَنْ قَالَ: إِنِّي إِمَامٌ ، وَلَيْسَ بِإِمَامٍ .²

324. Imam al-Baqir (AS), regarding Allah's verse in the Qur'an: “*On the Day of Resurrection you will see those who attributed lies to Allah with their faces blackened*”, said, '[It refers to] whoever says: I am an Imam, whereas he is not an Imam.'³

325. الإمام الصادق عليه السلام : مَنْ ادَّعَى الإِمَامَةَ وَلَيْسَ مِنْ أَهْلِهَا فَهُوَ كَافِرٌ .⁴

325. Imam al-Sadiq (AS) said, 'One who claims the Imama unrightfully is an infidel.'⁵

Notes

1. الزمر : 60 .

2. الكافي : 1 / 372 / 1 .

3. al-Kafi, v. 1, p. 372, no. 1

4. بحار الأنوار : 25 / 112 / 7 .

5. Bihar al-Anwar, v. 25, p. 112, no. 7

لا طاعةَ لِمَنْ لَمْ يُطِيعِ اللَّهَ - 104

104. No Obedience Is Due To One Who Disobeys Allah

(وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا) ¹

“And they will say, 'Our Lord! We obeyed our leaders and elders, and they led us astray from the way’” ²

326. رسول الله صلى الله عليه وآله : لا طاعةَ لِمَنْ لَمْ يُطِيعِ اللَّهَ . ³

326. The Prophet (SAWA) said, 'There is no obedience due to one who disobeys Allah.' ⁴

327. رسول الله صلى الله عليه وآله : يا علي ، أربعةٌ مِنْ قَوَاصِمِ الظُّهْرِ : إِمَامٌ

يَعْصِي اللَّهَ وَيُطَاعُ أَمْرُهُ ... ⁵

327. The Prophet (SAWA) said, 'O Ali, four things are truly back-breaking: a leader who disobeys Allah whilst his command is obeyed...' ⁶

328. الإمام علي عليه السلام : بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جَيْشًا وَأَمَرَ عَلَيْهِمْ رَجُلًا

وَأَمَرَهُمْ أَنْ يَسْتَمِعُوا لَهُ وَيُطِيعُوا ، فَأَجَجَ نَارًا وَأَمَرَهُمْ أَنْ يَفْتَحِمُوا فِيهَا ، فَأَبَى قَوْمٌ أَنْ يَدْخُلُوهَا وَقَالُوا : إِنَّا فَرَرْنَا مِنَ النَّارِ . وَأَرَادَ قَوْمٌ أَنْ يَدْخُلُوهَا ، فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ :

: لَوْ دَخَلُوهَا لَمْ يَزَالُوا فِيهَا ، وَقَالَ : لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ . ⁷

328. Imam Ali (AS) said, 'The Prophet (SAWA) dispatched an army, over whom he appointed a commander and ordered them to listen to him and to obey him. He [the commander] set ablaze a fire and ordered them to jump in it. Some people refused to enter it, saying, 'Verily we flee from the fire', whilst others intended to enter it. The Prophet (SAWA) was informed of this, about which he (SAWA) said, 'Had they entered it, they would have remained therein forever [i.e. the Hellfire].' And he said, 'There is no obedience due to [one who calls to] Allah's disobedience. Rather obedience is due [when calling] for the good.' ⁸

Notes

1. الأحزاب : 67 .

2. Qur'an 33:67:

3. كنز العمال : 14872 .

4. Kanz al-Ummal, no. 14872

5. الخصال : 24 / 206 .

6. al-Khisal, p. 206, no. 24

7. تنبيه الخواطر : 1 / 51 .

8. Tanbih al-Khawatir, v. 1, p. 5

وُجُوبُ الْخُرُوجِ عَلَى أَيْمَةِ الْجَوْرِ - 105

105. Obligation of Revolting Against Tyrant Leaders

329. الدَّرّ المنثور : - قال رسولُ الله صلى الله عليه وآله - : إِنَّ رَحَى الْإِسْلَامِ سَتَدُورُ ، فَحَيْثُ مَا دَارَ الْقُرْآنُ فَدُورُوا بِهِ ، يُوشِكُ السُّلْطَانُ وَالْقُرْآنُ أَنْ يَفْتَتِلَا وَيَتَفَرَّقَا ، إِنَّهُ سَيَكُونُ عَلَيْكُمْ مُلُوكٌ يَحْكُمُونَ لَكُمْ بِحُكْمٍ ، وَهُمْ بَعِيرُهُ ، فَإِنْ أَطَعْتُمُوهُمْ أَضَلُّوكُمْ ، وَإِنْ عَصَيْتُمُوهُمْ قَتَلُوكُمْ . قالوا : يا رسولَ الله ، فكَيْفَ بنا إِنْ أَدْرَكْنَا ذَلِكَ؟ قَالَ : تَكُونُونَ كَأَصْحَابِ عِيسَى : نُشِرُوا بِالْمِناشِيرِ وَرُفِعُوا عَلَى الْحَشَبِ . مَوْتُ فِي طَاعَةٍ خَيْرٌ مِنْ حَيَاةٍ فِي مَعْصِيَةٍ .¹

329. The Prophet (SAWA) said, 'Verily the grinding stone of Islam will soon turn, so turn alongside the Qur'an wherever it turns. Soon the ruler and the Qur'an will combat each other and separate from each other. In fact there will be kings who will rule over you with one ruling and adhere to a different ruling for themselves. If you obey them, they will lead you astray. And if you disobey them, they will kill you.' They asked, 'O Messenger of Allah, what should we do if we witness such times?' He said, 'You must be like the companions of Jesus, who were cut into pieces with saws and were raised up on crosses. Dying in obedience [of Allah] is better than a life in disobedience.'²

Notes

1. الدَّرّ المنثور : 3 / 125 .

2. al-Durr al-Manthur, v. 3, p. 125

ما يُجُوزُ القُعودُ - 106

106. Circumstances Where Desisting From Revolting] Is Allowed

330. الإمام الباقر عليه السلام : إذا اجتمع للإمام عدّة أهل بدرٍ «ثلاثمائة وثلاثة

عشر» وجب عليه القيام والتغيير.¹

330. Imam al-Baqir (AS) said, 'If three hundred and thirteen people, the number of fighters at Badr get together in support of an Imam, it is obligatory upon him to rise up [against the unrightful leader] and bring about a change.'²

331. الكافي : - قال الإمام الصادق عليه السلام لسدير - : والله يا سدير ، لو كان

لي شيعّةٍ بعددِ هذه الجداءِ ما وسعني القعودُ. [قال سدير :] نزلنا وصلينا، فلما

فرغنا من الصلاة عطفت على الجداءِ، فعددتها فإذا هي سبعة عشر.³

331. Imam al-Sadiq (AS) said, 'O Sadir! By Allah, were I to have followers as many as these goats, it would not be permissible for me to desist [from revolt].' Sadir narrated, 'We disembarked and prayed, and when we finished the prayer, I looked at the goats and counted them, and there were only seventeen!'⁵

Notes

1. بحار الأنوار : 18 / 49 / 100 .

2. Bihar al-Anwar, v. 100, p. 49, no. 18

3. المراد من هذه الروايات وأمثالها هو أنّ أئمة أهل البيت عليهم السلام لم يكن لديهم - ولو الحد الأدنى - من القوّات والأعوان الحقيقيين والصادقين بحيث يتمكنون عن طريقهم الثورة ضدّ الحكومات الجائرة والظالمة .

4. الكافي : 2 / 243 / 4 .

5. al-Kafi, v. 2, p. 243, no. 4. Such traditions indicate that the Imams did not have an adequate amount of devoted companions with whose support they could revolt against the tyrant rulers.

اختيار الإمام - 107

107. Electing An Imam

332. كمال الدين عن سعد بن عبد الله القمي - لما سأله (الإمام المهدي عليه السلام) عن العلة التي تمنع القوم من اختيار إمام لأنفسهم - قال : مُصْلِحٌ أو مُفْسِدٌ؟ ، قلتُ : مُصْلِحٌ ، قال : فَهَلْ يَجُوزُ أَنْ تَقَعَ خَيْرُهُمْ عَلَى الْمُفْسِدِ بَعْدَ أَنْ لَا يَعْلَمَ أَحَدٌ مَا يَخْطُرُ بِبَالٍ غَيْرِهِ مِنْ صَلاَحٍ أو فَسادٍ؟ قلتُ : بلى ، قال : فَهِيَ الْعِلَّةُ ¹.

332. Imam Mahdi (AS), when Sad b. Abdillah al-Qummi asked him the reason why people cannot elect an Imam for themselves, replied, 'Would he be a righteous man or a corrupt man?' I said, 'Righteous.' He said, 'Is it possible that the selected individual be actually corrupt, for no one really knows what passes through another's mind, in terms of their righteousness or corruption?' I said, 'Yes'. He said, 'That is the reason why.' ²

Notes

1. كمال الدين : 21 / 461 .

2. Kamal al-Din, p. 461, no. 21

حَدِيثُ الثَّقَلَيْنِ - 108

108. The Tradition of The Two Weighty Things (al-thaqalayn)

333. رسولُ الله صلى الله عليه وآله : إِنِّي قَدْ تَرَكْتُ فِيكُمْ الثَّقَلَيْنِ ، مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي ، وَأَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ : كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ، وَعِثْرَتِي أَهْلُ بَيْتِي ، أَلَا وَإِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ .¹

333. The Prophet (SAWA) said, 'Verily I leave behind among you the two weighty things, which as long as you continue to adhere to, you will never go astray after me, and one of which is greater than the other. The Book of Allah is the rope stretched from the heavens to the earth, and my progeny, my household. Behold, verily they will never separate from each other until they meet me at the Heavenly Waters.'²

Notes

1. - 870 ، كنز العمال : باب 7 ، 104 / 23 بحار الأنوار : أنظر : 7 / 106 / 23 ، 873 ، 898 ، 942 - 947 ، 951 - 953 ، 958 ، 1650 ، 1657 ، 1667 .

2. Bihar al-Anwar, v. 23, p. 106, no. 7

وُجُوبُ مُلَازِمَةِ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَام - 109

109. The Obligation of Clinging On To The Household of the Prophet

334. رسول الله صلى الله عليه وآله : إِنَّمَا مَثَلُ أَهْلِ بَيْتِي فِيكُمْ كَمَثَلِ سَفِينَةِ نُوحٍ ؛ مَنْ رَكِبَهَا نَجَّى ، وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ .¹

334. The Prophet (SAWA) said, 'Indeed the example of my household among you is like that of Noah's Ark; whosoever embarked it was saved and whosoever chose to remain behind it was drowned.'²

335. الإمام علي عليه السلام : انظروا أهل بيت نبيكم ، فالزموا سمتهم ، واتبعوا أثرهم ، فلن يُخرِجوكم من هدى ، ولن يُعيدوكم في ردى ، فإن لبّدوا فالبدوا ، وإن نهضوا فانهضوا .³

335. Imam Ali (AS) said, 'Look at the people of the Prophet's household. Adhere to their direction, follow their footsteps, because they will never remove you from guidance, and will never throw you into destruction. If they sit down [i.e. desist from revolting], you sit down, and if they rise up, you rise up.'⁴

336. الإمام علي عليه السلام : أَلَا إِنَّ مَثَلَ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَمَثَلِ نُجُومِ السَّمَاءِ ؛ إِذَا حَوَى نَجْمٌ طَلَعَ نَجْمٌ ، فَكَأَنَّكُمْ قَدْ تَكَامَلْتُمْ مِنَ اللَّهِ فِيكُمْ الصَّنَائِعُ ، وَأَرَأَيْكُمْ مَا كُنْتُمْ تَأْمَلُونَ .⁵

336. Imam Ali (AS) said, 'Lo! Verily the example of the family of Muhammad (SAWA) is like that of the stars in the sky. When one star sets, another one rises. So you are in a position that Allah's blessings on you have been perfected and he has shown you what you have wished for.'⁶

337. الإمام علي عليه السلام : نَحْنُ شَجَرَةُ النُّبُوَّةِ ، وَمَحَطُّ الرِّسَالَةِ ، وَمُخْتَلَفُ الْمَلَائِكَةِ ، وَمَعَادِنُ الْعِلْمِ ، وَبَنَائِعُ الْحُكْمِ .⁷

337. Imam Ali (AS) said, 'We are the tree of prophethood, the settling place of the divine message, the place frequented by angels, the mines of knowledge and the springs of wisdom.'⁸

338. الإمام علي عليه السلام : إِنَّمَا الْأَئِمَّةُ قُورَاءُ اللَّهِ عَلَى خَلْقِهِ ، وَعُرَفَاؤُهُ عَلَى عِبَادِهِ ، وَلَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَهُمْ وَعَرَفُوهُ ، وَلَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَهُمْ وَأَنْكَرُوهُ .⁹

338. Imam Ali (AS) said, 'Verily the Imams are the vicegerents of Allah over His creation, and they make the creatures know Allah. None will enter Paradise except he who acknowledges them and who himself is acknowledged by them, and none will enter Hell except he who denies them and is himself denied by them.'¹⁰

339. الإمام علي عليه السلام : نَحْنُ النُّمُورَةُ الْوُسْطَى ، بَهَا يَلْحَقُ التَّالِي وَإِلَيْهَا يَرْجِعُ

الغالي .¹¹

339. Imam Ali (AS) said, 'We [the Prophet's household] are like the saddle-cushion in the middle. He who slides behind has to come forward to it, while he who has slid too far forward has to return back to it [people should take us as an example].'¹²

340. الإمام الصادق عليه السلام - فِي ذِكْرِ حَالِ الْأَئِمَّةِ وَصِفَاتِهِمْ - : جَعَلَهُمُ اللَّهُ

حَيَاةً لِلْأَنَامِ ، وَمَصَابِيحَ لِلظُّلَامِ ، وَمِفْتَاحَ لِلْكَلَامِ ، وَدَعَائِمَ لِلْإِسْلَامِ .¹³

340. Imam al-Sadiq (AS), mentioning the status and qualities of the Imams said, 'Allah has made them the [source of] life for mankind, the lamps in the darkness, the keys to expression and the pillars of Islam.'¹⁴

(أنظر) العلم : باب 1367.

(See also: KNOWLEDGE: section 1367)

Notes

1. بحار الأنوار : 23 / 105 / 3 .

2. Ibid. p. 105, no. 3

3. نهج البلاغة : الخطبة 97 .

4. Nahj al-Balagha, Sermon 97

5. نهج البلاغة : الخطبة 100 .

6. Ibid. Sermon 100

7. نهج البلاغة : الخطبة 109 .

8. Ibid. Sermon 109

9. نهج البلاغة : الخطبة 152 .

10. Ibid. Sermon 152

11. نهج البلاغة : الحكمة 109 .

12. Ibid. Saying 109

13. الكافي : 1 / 204 / 2 .

14. al-Kafi, v. 1, p. 204, no. 2

عِلَّةُ الاسْتِبْدَادِ عَلَى أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَام - 110

110. The Reason For The Oppression Against The Household (AS)

341. الإمامُ عليٌّ عليه السلام : أمَّا الاسْتِبْدَادُ عَلَيْنَا بِهَذَا الْمَقَامِ - وَنَحْنُ الْأَعْلَوْنَ نَسَباً وَالْأَشَدُّونَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَوْطاً - فَإِنَّهَا كَانَتْ أَثَرَةً ، شَحَّتْ عَلَيْهَا نَفُوسُ قَوْمٍ وَسَحَّتْ عَنْهَا نَفُوسُ آخَرِينَ ، وَالْحَكَمُ لِلَّهِ .¹

341. Imam Ali (AS) said, 'As regards the oppression against us in this matter - in spite of being the foremost in descent and bearing the strongest relationship to the Messenger of Allah (SAWA) - it [caliphate] was tempting. The hearts of some people coveted it [the leadership] whereas the hearts of others did not care for it. And the Arbiter is Allah.'²

Notes

1. نهج البلاغة : الخطبة 162 .

2. Nahj al-Balagha, Sermon 162

فَلَسَفَةُ الْحُكْمِ عِنْدَ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ - 111

111. The Philosophy of Leadership In The Viewpoint of The Household (AS)

342. الإمام علي عليه السلام : اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَمْ يَكُنِ الَّذِي كَانَ مِنَّا مُنَافَسَةً فِي سُلْطَانٍ ، وَلَا التَّمَسَّسَ شَيْءٍ مِنْ فُضُولِ الْخُطَامِ ، وَلَكِنْ لِنَرُدَّ الْمَعَالِمَ مِنْ دِينِكَ ، وَنُظْهِرَ الْإِصْلَاحَ فِي بِلَادِكَ ، فَيَأْمَنَ الْمَظْلُومُونَ مِنْ عِبَادِكَ ، وَتُقَامَ الْمَعْطَلَةُ مِنْ حُدُودِكَ .¹

342. Imam Ali (AS) said, 'O Allah! You know that what we did was neither to compete for power nor to acquire anything from the vanities of the world. Rather we only wanted to restore the original characteristics of Your religion and to usher prosperity into Your lands, so that the oppressed from among Your servants may be safe and that Your abolished commands may be re-established.'²

(أنظر) الإمارة : باب 74.

(See also: GOVERNMENT: section 74)

Notes

1. نهج البلاغة : الخطبة 131.

2. Ibid. Sermon 131

لَوْلا مَخَافَةُ الْفُرْقَةِ - 112

112. Were It Not For Fear of Dissention

343. الإمام علي عليه السلام : وايم الله، لولا مخافة الفرقة بين المسلمين ، وأن يعودوا إلى الكفر ويعورر الدين، لَكُنَّا قد عَيَّرْنَا ذلك ما اسْتَطَعْنَا .¹

343. Imam Ali (AS) said, 'By Allah, were it not for fear of dissention among the Muslims, that they would return to disbelief and that the religion would be damaged, we would indeed have changed the situation [of leadership] as much as possible.'²

Notes

1. الأمالي للمفيد : 6 / 155 .

2. Amali al-Mufid, p. 155, no. 6

الأئمة الإثنا عشر - 113

113. The Twelve Imams

344. رسول الله صلى الله عليه وآله : لا يزال أمر الناس ماضيًا ما وليهم اثنا عشر رجلاً ... كلهم من قريش¹ .²

344. The Prophet (SAWA) said, 'The affairs of the people will continue to progress as long as the twelve men govern them ... all of them will be from [the tribe of] Quraysh.'³

345. رسول الله صلى الله عليه وآله : إنَّ عدَّة الخلفاء بعدي عدَّة نُقباء موسى⁴ .

345. The Prophet (SAWA) said, 'Verily the number of successors after me is as the number of chiefs of Moses.'⁵

Notes

1. صحيح مسلم : 3 / 1452 / 6 .

2. (والأخبار في هذا المعنى كثيرة ، راجع صحيح مسلم : 3 / 1451) كتاب الإمارة .

3. Sahih Muslim, no. 1821

4. كنز العمال : 14971 .

5. Kanz al-Ummal, no. 14971

عِلْمُ الْإِمَام - 114

114. The Knowledge of The Imam

346. الإمام الصادق عليه السلام : إِنَّ عَلِيّاً كَانَ عَالِماً وَالْعِلْمُ يُتَوَارَثُ ، وَلَنْ يَهْلِكَ

عَالِمٌ إِلَّا بَقِيَ مِنْ بَعْدِهِ مَنْ يَعْلَمُ عِلْمَهُ أَوْ مَا شَاءَ اللَّهُ .¹

346. Imam al-Sadiq (AS) said, 'Verily Ali was knowledgeable and knowledge is something that is inherited. In fact, no sooner does a knowledgeable man die than there remains after him one who knows his knowledge or whatever Allah wishes.'²

347. الإمام الصادق عليه السلام : وَاللَّهِ ، إِنِّي لَأَعْلَمُ كِتَابَ اللَّهِ مِنْ أَوَّلِهِ إِلَى آخِرِهِ كَأَنَّهُ

فِي كَفِّي ، فِيهِ خَبَرُ السَّمَاءِ وَخَبَرُ الْأَرْضِ ، وَخَبَرُ مَا كَانَ وَخَبَرُ مَا هُوَ كَائِنٌ ، قَالَ اللَّهُ عَزَّ وَجَلَّ : فِيهِ تِبْيَانُ كُلِّ شَيْءٍ³ .⁴

347. Imam al-Sadiq (AS) said, 'By Allah, certainly I know the Book of Allah from its beginning to its end, as if it is in my palm. In it is contained the information about the heavens and the earth, about all that existed and all that is to be. Allah, Mighty and Exalted, has said: *"In it is clarification of all things."*⁵⁶

348. الإمام الرضا عليه السلام : إِنَّ الْعَبْدَ إِذَا اخْتَارَهُ اللَّهُ عَزَّ وَجَلَّ لِأُمُورِ عِبَادِهِ شَرَحَ

صَدْرَهُ لَذَلِكَ ، وَأَوْدَعَ قَلْبَهُ بِنَايِغِ الْحِكْمَةِ ، وَأَلْهَمَهُ الْعِلْمَ الْإِلَهَاماً ، فَلَمْ يَغَيِّ بِعَدَّةٍ بِجَوَابٍ وَلَا يَحِيرُ فِيهِ عَنِ الصَّوَابِ⁷ .

348. Imam al-Rida (AS) said, 'Whenever Allah selects a person to manage the affairs of His creation, He opens his breast [endows him with tolerance] for that purpose, and he makes springs of wisdom flow in his heart, and bestows knowledge to him by way of inspiration, after which he never again lacks the capacity to answer, nor is confused from finding the right way out.'⁸

(أنظر) العلم : باب 1365 ، 1367 ؛ الغيب : باب 1453.

(See also: KNOWLEDGE: section 1365, 1367; THE UNSEEN: section 1453)

Notes

1. الكافي : 1 / 221 / 1 .

2. al-Kafi, v. 1, p. 221, no. 1

3. إشارة إلى الآية (وَوَيْلْنَا عَلَيْكَ كِتَاباً تَبْيَاناً لِكُلِّ شَيْءٍ) من سورة النحل : 89 .

4. الكافي : 1 / 229 / 4 .

5. Qur'an 1681:

6. al-Kafi, v. 1, p. 229, no. 4

7. 1 / 202 / 1 : الكافي .

8. Ibid. p. 202, no. 1

الإمامة (2) الأمامة الخاصة - 17

17. LEADERSHIP (2) Particular Imama IMAM ALI (AS)

فضائل الإمام علي عن لسان النبي صلى الله عليه وآله - 1

¹ - The Virtues of Imam Ali in the Sayings of the Holy Prophet (SAWA)

115 - حُبُّ الإمام عَلِيٍّ وَبُغْضُهُ عَلَيْهِ السَّلَام

115. Love For Imam Ali And Hatred Towards Him

349. رسول الله صلى الله عليه وآله : حُبُّ عَلِيٍّ يَأْكُلُ الدُّنُوبَ كَمَا تَأْكُلُ النَّارُ

الْحَطَبُ ¹.

349. The Prophet (SAWA) said, 'Love for Ali consumes sins as fire consumes wood.' ²

350. رسول الله صلى الله عليه وآله : عَنْوَانُ صَحِيفَةِ الْمُؤْمِنِ حُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ

³.

350. The Prophet (SAWA) said, 'The title of the deeds of a believer is the love for Ali b. Abu Talib.' ⁴

351. رسول الله صلى الله عليه وآله : مَا ثَبَّتَ اللَّهُ حُبَّ عَلِيٍّ فِي قَلْبِ مُؤْمِنٍ قَزَلَتْ بِهِ

قَدَمٌ إِلَّا ثَبَّتَ اللَّهُ قَدَمًا يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ ⁵.

351. The Prophet (SAWA) said, 'When Allah secures the love for Ali in a believer's heart, whenever his foot slips, Allah will secure his foot on the Sirat [Bridge outstretched over Hell] on the Day of Resurrection.' ⁶

352. رسول الله صلى الله عليه وآله - لِعَلِيٍّ عَلَيْهِ السَّلَام - : لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ ، وَلَا

يُبْغِضُكَ إِلَّا مُنَافِقٌ ⁷.

352. The Prophet (SAWA) said to Ali, 'None will love you but a believer and none will hate you but a hypocrite.' ⁸

(أنظر) المحبة : باب 434.

(See also: LOVE: section 434)

Notes

1. كنز العمال : 33021 .

2. Kanz al-Ummal, no. 33021

3. كنز العمال : 32900 .

4. Ibid. no. 32900

5. 33022 : كنز العمال .

6. Ibid. no. 33022

7. 32878 : كنز العمال .

8. Ibid. no. 32878

عَلِيٌّ عَلَيْهِ السَّلَامُ إِمَامُ الْبَرَّةِ - 116

116. Ali is the Imam of the Righteous

353. رسول الله صلى الله عليه وآله : عليٌّ إمامُ البرَّةِ ، وقَاتِلُ الفَجْرَةِ ، منصورٌ مَنْ نَصَرَهُ ، مَخْذُولٌ مَنْ خَذَلَهُ .¹

353. The Prophet (SAWA) said, 'Ali is the Imam of the righteous, and the fighter of the insolent lot. Whoever helps him is helped [by Allah] and whoever abandons him is abandoned [by Allah].'²

354. رسول الله صلى الله عليه وآله : أُوْحِيَ إِلَيَّ فِي عَلِيٍّ بِنِثْلِ خِصَالٍ : أَنَّهُ سَيِّدُ الْمُسْلِمِينَ ، وَإِمَامُ الْمُتَّقِينَ ، وَقَائِدُ الْعُرِّ الْمَحْجَلِينَ .³

354. The Prophet (SAWA) said, 'It has been revealed to me about Ali that he is the chief of the Muslims, the Imam of the Godwary, and the leader of the bright faced ones.'⁴

355. رسول الله صلى الله عليه وآله : إِنَّ اللَّهَ عَزَّ وَجَلَّ عَهَدَ إِلَيَّ فِي عَلِيٍّ عَهْدًا ، قُلْتُ : يَا رَبِّ بَيِّنْهُ لِي . قَالَ : اسْمَعْ . قُلْتُ : قَدْ سَمِعْتُ ، قَالَ : إِنَّ عَلِيًّا رَايَةُ الْهُدَى وَإِمَامُ أَوْلِيَائِي وَنُورٌ مَنْ أَطَاعَنِي ، وَهُوَ الْكَلِمَةُ الَّتِي أُلْزِمْتُهَا الْمُتَّقِينَ⁵ ، مَنْ أَحَبَّهُ أَحَبَّنِي ، وَمَنْ أَطَاعَهُ أَطَاعَنِي .⁶

355. The Prophet (SAWA) said, 'Verily Allah informed me of certain issues regarding Ali b. Abu Talib (AS). I said, 'O Lord, reveal them to me.' He said, 'Listen.' I said, 'Certainly I listen'. He said, 'Verily Ali is the banner of guidance, the Imam of My friends, the light of those who obey Me. He is the word that I have attached to the Godwary. Whoever loves him loves Me, and whoever obeys him obeys Me.'⁷

Notes

1. كنز العمال : 32909 .

2. Ibid. no. 32909

3. تاريخ دمشق : 8835 / 303 / 42 .

4. Tarikh Dimashq, Biography of Imam Ali (AS), v. 2, p. 258, no. 775

5. يمكن أن يكون تلميحاً للآية 26 من سورة الفتح : (وَالزُّمُّهُمْ كَلِمَةُ التَّقْوَى)، راجع تفسير نمونه : 22 / 22 .

97 .

6. الأُمَالِي لِلصَّدُوقِ : 765 / 565 .

7. Tafsir Nemune, v. 22, p. 97

عليّ خليفَةُ النَّبيِّ صلى الله عليه وآله - 117

117. Ali is the Successor of the Holy Prophet (SAWA)

356. رسولُ الله صلى الله عليه وآله : إنّ أخي ووصيّتي ووزيرِي وخليفَتِي في أهلي عليّ

بنُ أبي طالبٍ ، يَفْضِي دِينِي ، وَيُنْجِزُ مَوْعِدِي يا بني هاشمٍ .¹

356. The Prophet (SAWA) said, 'Certainly my brother, the executor of my will, my minister and my successor from among my family is Ali b. Abu Talib. He will repay my dues and will fulfil my promises, O Bani Hashim.'²

357. رسولُ الله صلى الله عليه وآله - مُشِيرًا إلى عليّ عليه السلام - : إنّ هذا أخي

ووصيّتي وخليفَتِي فيكم ، فاسْمَعُوا لَهُ وَأَطِيعُوا .³

357. The Prophet (SAWA), pointing to Ali said, 'Verily this is my brother, the executor of my will, and my successor among you, so listen to him and obey him.'⁴

Notes

1. الأُمالي للطوسي : 602 / 1244 .

2. Amali al-Tusi, p. 602, no. 1244

3. كنز العمال : 36419 .

4. Kanz al-Ummal, no. 36419

عَلِيٌّ عَلَيْهِ السَّلَامُ وَلِيُّ كُلِّ مُؤْمِنٍ - 118

118. Ali Is the Master of the Believers

358. رسولُ الله صلى الله عليه وآله : مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ .¹

358. The Prophet (SAWA) said, 'For whosoever I am master, Ali is his master.'²

359. رسولُ الله صلى الله عليه وآله : إِنَّ عَلِيًّا مَتِّي وَأَنَا مِنْهُ ، وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي

³.

359. The Prophet (SAWA) said, 'Certainly Ali is from me and I am from him, and he is the custodian of every believer.'⁴

360. تاريخ دمشق عن عبد الرحمن بن أبي ليلى : شَهِدْتُ عَلِيًّا فِي الرُّحْبَةِ يَنْشُدُ النَّاسَ

: أَنْشُدُ اللَّهَ مَنْ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ يَوْمَ غَدِيرِ حُمٍّ : « مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ » لَمَّا قَامَ فَشَهِدَ ، قَالَ عَبْدُ الرَّحْمَنِ : فَقَامَ اثْنَا عَشَرَ بَدْرِيًّا ، كَأَنِّي أَنْظُرُ إِلَى أَحَدِهِمْ ، فَقَالُوا: نَشْهَدُ أَنَّ سَمِعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ يَوْمَ غَدِيرِ حُمٍّ : أَلَسْتُ أَوَّلَى بِالْمُؤْمِنِينَ ... ؟ فَقُلْنَا: بَلَى يَا رَسُولَ اللَّهِ ، قَالَ : مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ .⁵

360. Abd al-Rahman b. Abi Layla said, 'I witnessed Ali in Ruhba [Kufa] summoning out to the people: I summon before Allah whosoever heard the Prophet say on the Day of Ghadir Khum, 'For whosoever I am master, Ali is his master' to stand and bear witness. [Abd al-Rahman said], 'Twelve men from Badr stood up, like as if I am looking at one of them[recollect them one by one], saying, 'We bear witness that we heard the Prophet (SAWA) say on the Day of Ghadir Khum: 'Do I not have more authority over the believers than their own selves...?' Then we said, 'Yes, O Messenger of Allah.' He then said, 'Then, for whosoever I am master, Ali is his master. O Allah befriend whoever befriends him and fight whoever fights him.'⁶

Notes

1. تاريخ دمشق : 8637 / 188 / 42 .

2. Tarikh Dimashq, Biography of Imam Ali (AS), v. 42, p. 188, no. 8637

3. تاريخ دمشق : 8663 / 197 / 42 .

4. Ibid. v. 42, p. 197, no. 8663

5. تاريخ دمشق : 8683 / 207 / 42 .

6. Ibid. v. 42, p. 207, no. 8683

عَلِيٌّ عَلَيْهِ السَّلَامُ مَعَ الْحَقِّ وَالْقُرْآن - 119

119. Ali is with the Truth and the Qur'an

361. رسولُ اللَّهِ صلى الله عليه وآله : عَلِيٌّ مَعَ الْحَقِّ وَالْحَقُّ مَعَ عَلِيٍّ ، يَدُورُ حَيْثُمَا دَارَ¹

².

361. The Prophet (SAWA) said, Ali is with the truth and the truth is with Ali - it turns wherever he turns [they are inseparable].'³

362. رسولُ اللَّهِ صلى الله عليه وآله : الْحَقُّ مَعَ عَلِيٍّ أَيْنَمَا مَالَ⁴.

362. The Prophet (SAWA) said, 'The truth is with Ali wherever he inclines.'⁵

363. رسولُ اللَّهِ صلى الله عليه وآله : عَلِيٌّ مَعَ الْحَقِّ وَالْحَقُّ مَعَ عَلِيٍّ ، وَلَنْ يَتَفَرَّقَا حَتَّى

يَرِدَا عَلَيَّ الْحَوْضَ يَوْمَ الْقِيَامَةِ⁶.

363. The Prophet (SAWA) said, Ali is with the Qur'an and the Qur'an is with Ali. They will never separate until they come to me at the Heavenly Waters.'⁷

364. رسولُ اللَّهِ صلى الله عليه وآله : عَلِيٌّ مَعَ الْحَقِّ وَالْقُرْآنِ ، وَالْحَقُّ وَالْقُرْآنُ مَعَ عَلِيٍّ ،

وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ⁸.

364. The Prophet (SAWA) said, Ali is with the truth and the Qur'an, and the truth and the Qur'an are with Ali, and they will not separate until they come to me at the Heavenly Waters.'⁹

Notes

1. شرح نهج البلاغة : 2 / 297 .

2. قال ابن أبي الحديد : قد ثبت عنه - أي عن النبي صلى الله عليه وآله - في الأخبار الصحيحة أنه قال :

(عليٌّ مَعَ الْحَقِّ) (شرح نهج البلاغة : 2 / 297 .

3. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 2, p. 297

4. الكافي : 1 / 294 / 1 .

5. al-Kafi, v. 1, p. 294, no. 1

6. تاريخ دمشق : 42 / 449 / 9025 .

7. Tarikh Dimashq, Biography of Imam Ali (AS), v. 42, p. 49 no. 9025

8. فرائد السمطين : 1 / 177 / 140 .

9. Farad al-Simtayn, v. 1, p. 177 no. 140

عَلِيٌّ عَلَيْهِ السَّلَامُ بَابُ عِلْمِ النَّبِيِّ - 120

120. Ali is the Gate to the Prophet's Knowledge

365. رسولُ اللَّهِ صلى الله عليه وآله : أنا مدينةُ العلمِ وعليٌّ بابُها ، فمن أرادَ العلمَ

فليأتِ البابَ .¹

365. The Prophet said, 'I am the city of knowledge and Ali is its gate, whosoever wants the knowledge should approach it through its gate.'²

366. رسولُ اللَّهِ صلى الله عليه وآله : أنا دارُ الحِكْمَةِ وعليٌّ بابُها .³

366. The Prophet (SAWA) said, 'I am the house of wisdom and Ali is its door.'⁴

367. رسولُ اللَّهِ صلى الله عليه وآله : أفضى أُمّتي وأعلمُ أُمّتي بعدي عليٌّ .⁵

367. The Prophet (SAWA) said, 'The most superior in judgment from my community and the most learned of my community after me is Ali.'⁶

Notes

1. كنز العمال : 32890 .

2. Kanz al-Ummal, no. 32979

3. كنز العمال : 32889 .

4. Ibid. no. 32889

5. الأمالي للصدوق : 870 / 642 .

6. Amali al-Saduq, p. 440, no. 20

عليّ والنبي من شجرة واحدة - 121

121. Ali and the Prophet (SAWA) are from the Same Tree

368. رسول الله صلى الله عليه وآله : أنا وعليّ من شجرة واحدة ، والناس من أشجار

شَتَّى .¹

368. The Prophet (SAWA) said, 'Ali and I are from the same tree, and the rest of people are from different trees.'²

369. رسول الله صلى الله عليه وآله - لعليّ عليه السلام - : أنت أخي في الدنيا

والآخرة .³

369. The Prophet (SAWA) said to Ali, 'You are my brother in this world and in the Hereafter.'⁴

370. رسول الله صلى الله عليه وآله : عليّ منّي وأنا منه .⁵

370. The Prophet (SAWA) said, 'Ali is from me and I am from him.'⁶

371. رسول الله صلى الله عليه وآله : عليّ منّي بمنزلة رَأْسِي من بَدَنِي .⁷

371. The Prophet (SAWA) said, 'Ali is to me like my head is to my body.'⁸

372. رسول الله صلى الله عليه وآله : إِنَّ عَلِيّاً لَحَمُّهُ مِنْ لَحْمِي وَدَمُهُ مِنْ دَمِي .⁹

372. The Prophet said, 'Verily Ali's flesh is from my flesh and his blood is from my blood.'¹⁰

373. تاريخ دمشق : إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ بِعَرَفَةَ وَعَلِيٌّ تَجَاهَهُ ، فَقَالَ : يَا

عَلِيّ ، أَدُنُّ مِنِّْي (و) ضَعَّ خَمْسَكَ فِي خَمْسِي . يَا عَلِيّ ، خُلِقْتُ أَنَا وَأَنْتَ مِنْ شَجَرَةٍ أَنَا

أَصْلُهَا وَأَنْتَ فَرْعُهَا ، وَالْحَسَنُ وَالْحُسَيْنُ أَغْصَانُهَا ، مَنْ تَعَلَّقَ بِغُصْنٍ مِنْهَا أَدْخَلَهُ اللَّهُ الْجَنَّةَ .¹¹

373. Jabir narrated, 'The Prophet (SAWA) was once in Arafa and Ali (A.S) was facing him. He then said to him, 'Ali, come closer to me and place your five [fingers of your hand] on my five. O Ali, you and I have been created from one tree. I am its root and you are its trunk. Hasan and Husayn are its branches. Whoever clings onto any of its branches, Allah will make him enter Paradise.'¹²

Notes

1. كنز العمال : 32943 .

2. Kanz al-Ummal, no. 32943

3. تاريخ دمشق : 8385 / 52 / 42 .

4. Tarikh Dimashq, Biography of Imam Ali (AS), v. 42, p. 52, no. 8385

5. سنن ابن ماجه : 1 / 44 / 119 .

6. Sunan Ibn Maja, no. 119

7. كنز العمال : 32914 .

8. Kanz al-Ummal, no. 32914

9. كنز العمال : 32936 .
10. Ibid. no. 32936
11. تاريخ دمشق : 64 / 42 .
12. Tarikh Dimashq, Biography of Imam Ali (AS), v. 42, p. 64

النَّوَادِر - 122

122. Miscellaneous

374. رسول الله صلى الله عليه وآله - لعلي عليه السلام - : أنت مِنِّي بمنزلة هارونَ مِن موسى إلا أنه لا نبيَّ بعدي .¹

374. The Prophet (SAWA) said to Ali (AS), 'Your position with respect to me is as that of Aaron² to Moses, except that there is no prophet after me.'³

375. رسول الله صلى الله عليه وآله - عندما ذُكرت الإمامة أو الخلافة عنده - : إنَّ وَلِيَّتُموها علياً وَجَدْتُمُوهُ هَادِياً مَهْدِياً ، يَسْلُكُ بِكُمْ عَلَى الطَّرِيقِ الْمُسْتَقِيمِ .⁴

375. The Prophet (SAWA), when the issue of the rulership and the successorship [after him] was mentioned, said, 'If you entrust the government to Ali, you will find him a rightly-guided guide, who will take you to the right path.'⁵

376. رسول الله صلى الله عليه وآله : مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى آدَمَ فِي عِلْمِهِ ، وَإِلَى نُوحٍ فِي فَهْمِهِ ، وَإِلَى إِبْرَاهِيمَ فِي حِلْمِهِ ، وَإِلَى يُحْيَى بْنِ زَكَرِيَّا فِي زُهْدِهِ ، وَإِلَى مُوسَى بْنِ عِمْرَانَ فِي بَطْشِهِ ، فَلْيَنْظُرْ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ .⁶

376. The Prophet (SAWA) said, 'Whoever wishes to look at Adam for his knowledge, Noah⁷ for his understanding, Abraham for his clemency, John [the Baptist]⁸ son of Zacharias⁹ for his abstemiousness, and Moses son of Amran for his might, should look at Ali b. Abu Talib.'¹⁰

377. رسول الله صلى الله عليه وآله : عَلِيٌّ سَيِّدُ الْمُؤْمِنِينَ .¹¹

377. The Prophet (SAWA) said, 'Ali is the chief of the believers.'¹²

378. رسول الله صلى الله عليه وآله : عَلِيٌّ عَمُودُ الدِّينِ .¹³

378. The Prophet (SAWA) said, 'Ali is the pillar of the religion.'¹⁴

379. رسول الله صلى الله عليه وآله : مَنْ آذَى عَلِيًّا فَقَدْ آذَانِي .¹⁵

379. The Prophet (SAWA) said, 'Whoever hurts Ali has in fact hurt me.'¹⁶

380. رسول الله صلى الله عليه وآله : عَلِيٌّ يَعْسُوبُ الْمُؤْمِنِينَ ، وَالْمَالُ يَعْسُوبُ الْمُنَافِقِينَ .¹⁷

380. The Prophet (SAWA) said, 'Ali is the chief of the believers, and wealth is the chief of the hypocrites.'¹⁸

381. رسول الله صلى الله عليه وآله : حَقُّ عَلِيٍّ عَلَى هَذِهِ الْأُمَّةِ كَحَقِّ الْوَالِدِ عَلَى الْوَلَدِ .¹⁹

381. The Prophet (SAWA) said, 'Ali's right over this community is like the right of a father over his son.'²⁰

- 382.** رسول الله صلى الله عليه وآله : صَاحِبُ سِرِّي عَلِيٌّ بْنُ أَبِي طَالِبٍ .²¹
- 382.** The Prophet (SAWA) said, 'Ali b. Abu Talib is my confidant.'²²
- 383.** رسول الله صلى الله عليه وآله : إِنَّ عَلِيًّا وَشِيعَتَهُ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ .²³
- 383.** The Prophet (SAWA) said, 'Verily Ali and his followers will be the winners on the Day of Resurrection.'²⁴
- 384.** رسول الله صلى الله عليه وآله : ذِكْرُ عَلِيٍّ عِبَادَةٌ .²⁵
- 384.** The Prophet (SAWA) said, 'The remembrance of Ali is worship.'²⁶
- 385.** رسول الله صلى الله عليه وآله : كَفِّي وَكَفَّ عَلِيٌّ فِي الْعَدْلِ سَوَاءً .²⁷
- 385.** The Prophet (SAWA) said, 'My hand and that of Ali in administering justice are equal.'²⁸

Notes

1. كنز العمال : 32881 .
2. Prophet Aaron (AS) is known as Harun in the Arabic tradition (ed.)
3. Kanz al-Ummal, no. 32881
4. تاريخ دمشق : 9012 / 419 / 42 .
5. Tarikh Dimashq, Biography of Imam Ali (AS), v. 42, p. 419, no. 9012
6. تاريخ دمشق : 8862 / 313 / 42 .
7. Prophet Noah (AS) is known as Nuh in the Arabic tradition (ed.)
8. John the Baptist (AS) is known as Yahya in the Arabic tradition (ed.)
9. Prophet Zacharias (AS) is known as Zakariyya in the Arabic tradition (ed.)
10. Ibid. v. 42, p. 313, no. 8862
11. الكافي : 1 / 294 / 1 .
12. al-Kafi, v. 1, p. 294, no. 1
13. الكافي : 1 / 294 / 1 .
14. Ibid.
15. بحار الأنوار : 1 / 69 / 5 .
16. Bihar al-Anwar, v. 5, p. 69, no. 1
17. تاريخ دمشق : 8838 / 304 / 42 .
18. Tarikh Dimashq, Biography of Imam Ali (AS), v. 42, p. 304, no. 8838
19. بحار الأنوار : 1 / 5 / 36 .
20. Bihar al-Anwar, v. 36, p. 5, no. 1
21. تاريخ دمشق : 8872 / 317 / 42 .
22. Tarikh Dimashq, Biography of Imam Ali (AS), v. 42, p. 317, no. 8871
23. تاريخ دمشق : 8900 / 333 / 42 .
24. Ibid. p. 333, no. 8900
25. تاريخ دمشق : 8949 / 356 / 42 .
26. Ibid. p. 356, no. 8949
27. تاريخ دمشق : 8963 / 369 / 42 .
28. Ibid. p. 369, no. 8963

فضائل الإمام عليّ عن لسانه - 2

2 - The Virtues of Imam Ali in His Own Words

عِلْمُ الإمامِ عَلِيِّ عَلَيْهِ السَّلَام - 123

123. Imam Ali (AS)'s Knowledge

386. الإمامُ عليٌّ عليه السلام - في حُطْبَتِهِ لما بُويعَ بالخِلافةِ - : يامعشرَ النَّاسِ، سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي ، سَلُونِي فَإِنَّ عِنْدِي عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ. أَمَّا وَاللَّهِ لَوْ تُنِي لِي الْوَسَادُ لَحَكَمْتُ بَيْنَ أَهْلِ التَّوَارَةِ بِتَوَارِهِمْ...
- ثُمَّ قَالَ : - سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي ، فَوَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ لَوْ سَأَلْتُمُونِي عَنْ آيَةِ آيَةٍ لَأَخْبَرْتُكُمْ بِوَقْتِ نُزُولِهَا وَفِي مَنْ نَزَلَتْ .¹

386. Imam Ali (AS), in his sermon after having been pledged allegiance to as the Caliph, said, 'O people, ask me before you lose me. Ask me for I have the knowledge of the past and the future. By Allah, if I was set up to judge, I would certainly judge for the people of the Torah with their Torah itself...'. He then said, 'Ask me before you lose me. By He who split the seed and originated man, were you to ask me about each and every verse of the Qur'an, I would inform you when the verse was revealed and the reason for its revelation.'²

387. الإمامُ عليٌّ عليه السلام : اَنْدَجَجْتُ عَلَى مَكْنُونٍ عِلْمٍ لَوْ بُجِّتُ بِهِ لاضْطَرَّيْتُمْ اضْطِرَابَ الْأَرَشِيَّةِ فِي الطَّوِيِّ الْبَعِيدَةِ .³

387. Imam Ali (AS) said, 'I am fused with a hidden knowledge such that were I to disclose it, you would be shaking like ropes hanging from a bucket in a deep well.'⁴

Notes

1. الإرشاد : 1 / 35 .
2. al-Irshad, v. 1, p. 35
3. نهج البلاغة : الخطبة 5 .
4. Nahj al-Saada, v. 1, p. 42

مَظْلُومِيَّةُ الْإِمَامِ عَلِيٍّ عَلَيْهِ السَّلَام - 124

124. Imam Ali's Victimization

388. الإمام عليّ عليه السلام : ما زِلْتُ مُذْ قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَظْلُوماً.¹

388. Imam Ali (AS) said, 'I have been oppressed ever since the Prophet (SAWA) passed away.'²

389. الإمام عليّ عليه السلام : مَا لَقِيَ أَحَدٌ مِنَ النَّاسِ مَا لَقِيتُ.³

389. Imam Ali (AS) said, 'No person has faced what I have faced.'⁴

390. الإمام عليّ عليه السلام : كُنْتُ أَرَى أَنَّ الْوَالِيَّ يَظْلِمُ الرَّعِيَّةَ ، فَإِذَا الرَّعِيَّةُ تَظَلَّمُوا الْوَالِيَّ!⁵

390. Imam Ali (AS) said, 'I used to think that the ruler oppresses the people, but now the people oppress the ruler!'⁶

391. الإمام عليّ عليه السلام - وَقَدْ قِيلَ لَهُ : إِنَّكَ عَلَى هَذَا الْأَمْرِ [الْخِلَافَةِ] لَحَرِيصٌ - : بَلْ أَنْتُمْ وَاللَّهِ لَأَحْرَصُ وَأَبْعَدُ ، وَأَنَا أَحْصُ وَأَقْرَبُ ، وَإِنَّمَا طَلَبْتُ حَقّاً لِي وَأَنْتُمْ تَحُولُونَ بَيْنِي وَبَيْنَهُ ، وَتَضْرِبُونَ وَجْهِي ذُوْنَهُ ... اللَّهُمَّ إِنِّي أَسْتَعْدِيكَ عَلَى فُرَيْشٍ وَمَنْ أَعَانَهُمْ ، فَإِنَّهُمْ قَطَعُوا رَحْمِي ، وَصَغَّرُوا عَظِيمَ مَنَزَلِي ، وَأَجْمَعُوا عَلَى مُنَازَعَتِي أَمراً هُوَ لِي.⁷

391. Imam Ali (AS) when someone said to him, 'Verily you are greedy for the caliphate', he replied, 'Rather, you are, by Allah, greedier and more remote, while I am more suited as well as more qualified for it. I have only demanded it as a right that is mine, while you are intervening between me and it, and you are keeping me away from it ... 'O Allah, I appeal to you for assistance against the Quraysh and all those who have aided them, for verily they have denied me the rights of kinship, lowered my high position, and have grouped together to challenge what is rightfully mine.'⁹

Notes

1. خصائص الأئمة عليهم السلام : 99 .

2. Ibid. v. 2, p. 448

3. شرح نهج البلاغة : 4 / 103 .

4. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 4, p. 103

5. كنز العمال : 36541 .

6. Kanz al-Ummal, no. 36541

7. نهج البلاغة : الخطبة 172 .

8. قال ابن أبي الحديد : اعلم أنه قد تواترت الأخبار الإمام عليّ عليه السلام بنحو من هذا القول ، نحو : قوله : ما زِلْتُ مَظْلُوماً مُنْذُ قُبِضَ اللَّهُ رَسُولُهُ حَتَّى يَوْمَ النَّاسِ هَذَا . وقوله : اللَّهُمَّ أَخْزِ فُرَيْشاً فَإِنَّمَا مَنَعَتْنِي حَقِّي ، وَغَصَبَتْنِي أَمْرِي . وقوله : فعزى فريشاً عني الجوازي ؛ فَإِنَّهُمْ ظَلَمُونِي حَقِّي ، وَاعْتَصَبُونِي سُلْطَانَ ابْنِ أُمِّي . وقوله - وَقَدْ سَمِعَ صَارِخاً يُبَادِي : أَنَا مَظْلُومٌ فَقَالَ - : هَلُمَّ فَلَنَصْرُحْ مَعاً ، فَإِنِّي مَا زِلْتُ مَظْلُوماً . وقوله : وَإِنَّهُ لَيَعْلَمُ أَنَّ

تَحَلَّى مِنْهَا حَلَّ الْقُطْبِ مِنَ الرَّحَى . وَقَوْلُهُ : أَرَى ثَرَاتِي نَهَبًا . وَقَوْلُهُ : أَصْعَبًا بِإِنَانِنَا ، وَحَمَلًا النَّاسَ عَلَى رِقَابِنَا .
وَقَوْلُهُ : إِنَّ لَنَا حَقًّا إِنْ نُعْطَهُ نَأْخُذْهُ ، وَإِنْ مُنِعَهُ تَرَكِبْ أَعْجَازَ الْإِبِلِ وَإِنْ طَالَ السُّرَى . وَقَوْلُهُ : مَا زِلْتُ مُسْتَأْثَرًا
(. عَلِيٍّ ، مَدْفُوعًا عَمَّا أَسْتَجِثُّهُ وَأَسْتَوْجِبُهُ . (شرح نهج البلاغة : 3069

9. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 9, p. 305

«ما يبدأ بلفظ «إني» - 125

125. What Begins with “Verily I..”

392. الإمام علي عليه السلام : إني لا أحثُّكم على طاعةٍ إلَّا وأسبِقُكم إليها ، ولا أنْهاكم

عن معصيةٍ إلَّا وأتْناهي قبْلَكم عنها .¹

392. Imam Ali (AS) said, 'Verily I do not encourage you to perform any act of obedience without performing it myself first, nor do I prohibit you from any sin without first refraining from it myself.'²

393. الإمام علي عليه السلام : إني فيكم أيُّها النَّاسُ كهَارُونَ في آلِ فِرْعَوْنَ ، وكَبَابِ

حِطَّةٍ في بني إِسْرَائِيلَ ، وكَسْفِينَةِ نُوحٍ عليه السلام في قَوْمِ نُوحٍ ، وإني النَّبَأُ الأعْظَمُ ، والصِّدِّيقُ

الأَكْبَرُ ، وعن قَلِيلٍ سَتَعْلَمُونَ ما تُوعَدُونَ .³

393. Imam Ali (AS) said, 'Verily I am among you, O people, like Aaron was among Pharaoh's clan, like the door of relief [from the burden of sins] for the Children of Israel, like Noah's Ark for Noah's people. And verily I am the Great News, the most veracious person, and very soon you will all know what you have been promised.'⁴

394. الإمام علي عليه السلام : إني لَمْ أَفِرَّ مِنَ الرَّحْفِ قَطُّ .⁵

394. Imam Ali (AS) said, 'Verily I have never fled from the battlefield.'⁶

Notes

1. غرر الحكم : 3781 .

2. Ghurar al-Hikam, no. 3781

3. تنبيه الخواطر : 2 / 41 .

4. Tanbih al-Khawatir, v. 2, p. 41

5. الخصال : 580 / 1 .

6. Nur al-Thaqalayn, v. 2, p. 139, no. 37

«ما يبدأ بلفظ «أنا» - 126

126. What Begins with the word “I ...”

395. الإمام علي عليه السلام : أنا الذي أهنت الدنيا .¹

395. Imam Ali (AS) said, 'I am the one who belittles the world.'²

396. الإمام علي عليه السلام : أنا صِنْتُ رسول الله ، والسَّابِقُ إلى الإسلام ، وكاسِرُ

الأصنام ، ومُجَاهِدُ الكُفَّارِ ، وقَامِعُ الأضدادِ .³

396. Imam Ali (AS) said, 'I am the closest [in resemblance] to the Prophet, the foremost to [enter] Islam, the demolisher of the idols, the combatant of the faithless, and the suppressor of the antagonists [of Islam]'.⁴

397. الإمام علي عليه السلام : أنا عَلَمُ الهدى ، وَكَهْفُ الثَّقَى ، وَمَحَلُّ السَّخَاءِ ، وَبَحْرُ

النَّدَى ، وَطَوْدُ النُّهَى .⁵

397. Imam Ali (AS) said, 'I am the flag of guidance, the sanctuary of the Godwary ones, the place of generosity, the ocean of open-handedness, and the mountain of intelligence.'⁶

398. الإمام علي عليه السلام : أنا قَسِيمُ الله بَيْنَ الْجَنَّةِ وَالنَّارِ ، لَا يَدْخُلُهَا دَاخِلٌ إِلَّا

عَلَى حَدِّ قَسَمِي ، وَأَنَا الْفَارُوقُ الْأَكْبَرُ ، وَأَنَا الْإِمَامُ لِمَنْ بَعْدِي ، وَالْمُؤَدِّي عَمَّنْ كَانَ قَبْلِي .⁷

398. Imam Ali (AS) said, 'I am Allah's differentiator between Hell and Heaven, and none will enter it but as differentiated by me, I am the greatest distinguisher [between falsehood and truth] and I am the Imam for those after me and the executor of [the will of] those before me.'⁸

399. الإمام علي عليه السلام : أَنَا يَعْسُوبُ الْمُؤْمِنِينَ ، وَالْمَالُ يَعْسُوبُ الْفَجَّارِ .⁹

399. Imam Ali (AS) said, 'I am the leader of the believers and wealth is the leader of the debauched..¹⁰

400. الإمام علي عليه السلام : أنا الهادي ، وأنا المهتدي ، وأنا أبو اليتامى والمساكين

، وزوج الأرمال ، وأنا ملجأ كلِّ ضعيفٍ ، ومأمْنُ كلِّ خائفٍ ، وأنا قائدُ المؤمنين إلى الجنة ،

وأنا حبلُ الله المتين ، وأنا عروةُ الله الوثقى ، وكلمةُ التقوى ، وأنا عينُ الله ، ولسانُ الصادق ،

ويُدُّهُ .¹¹

400. Imam Ali (AS) said, 'I am the guide and I am the guided. I am the father of the orphans and the destitute, and the guardian of the widows. I am the refuge of every weak person and the haven of every fearful one. I am the leader of the believers to Paradise; I am the strong rope of Allah; I am Allah's firmest handle and the word of Godwariness. I am the eye of Allah, His truthful tongue and His hand.'¹²

401. الإمام علي عليه السلام : أنا أَوَّلُ مَنْ يَجْتَنُو لِلْخُصُومَةِ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ يَوْمَ

الْقِيَامَةِ .¹³

401. Imam Ali (AS) said, 'I am the first who will plead for justice before Allah on the Day of Resurrection.'¹⁴

402. الإمام علي عليه السلام : أنا أوَّلُ مَنْ أسَلَّمَ .¹⁵

402. Imam Ali (AS) said, 'I was the first to embrace Islam.'¹⁶

403. الإمام علي عليه السلام : أنا أوَّلُ مَنْ صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ .¹⁷

403. Imam Ali (AS) said, 'I was the first to pray with the Prophet (SAWA).'¹⁸

Notes

1. تاريخ دمشق : 489 / 42 .
2. Tarikh Dimashq, Biography of Imam Ali (AS), v. 3, p. 202, no. 1253
3. غرر الحكم : 3761 .
4. Ghurar al-Hikam, no. 3761
5. نهج السعادة : 79 / 3 .
6. Nahj al-Saada, v. 3, p. 79
7. الكافي : 3 / 198 / 1 .
8. al-Kafi, v. 1, p. 198, no. 3
9. نهج البلاغة : الحكمة 316 . قال الشريف الرضي : ومعنى ذلك أن المؤمنين يتبعوني والفجار يتبعون .
المال كما تتبع النحل يعسوبها وهو رئيسها
10. Nahj al-Balagha, Saying 316. Al-Sharif al-Radi said: The meaning to this is: The believers follow me and the debauched and wicked follow wealth the same way the bee follows the queen bee (yasub) which is its leader.
11. التوحيد : 2 / 164 .
12. Ibid. p. 164, no. 2
13. تاريخ دمشق : 475 / 42 .
14. Tarikh Dimashq, Biography of Imam Ali (AS), v. 42, p. 475
15. تاريخ دمشق : 31 / 42 .
16. Ibid. p. 31
17. تاريخ دمشق : 31 / 42 .
18. Ibid.

النَّوَادِرُ - 127

127. Miscellaneous

404. الإمام علي عليه السلام : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : لَوْلَاكَ يَا عَلِيُّ، مَا عُرِفَ الْمُؤْمِنُونَ مِنِّي بَعْدِي .¹

404. Imam Ali (AS) narrated that the Prophet (SAWA) said, 'Were it not for you, O Ali, the believers would not have been known after me.'²

405. الإمام علي عليه السلام : وَاللَّهِ ، لَأَنْ أُبَيِّتَ عَلَى حَسَنِكِ السَّعْدَانِ مُسَهَّدًا أَوْ أُجَزَّ فِي الْأَعْلَالِ مُصَفَّدًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْقَى اللَّهَ وَرَسُولَهُ يَوْمَ الْقِيَامَةِ ظَالِمًا ...
وَاللَّهِ ، لَوْ أُعْطِيتُ الْأَقَالِيمَ السَّبْعَةَ بِمَا تَحْتَ أَفْلَاكِهَا عَلَى أَنْ أُعَصِيَ اللَّهَ فِي تَمَلٍّ أَسْلُبُهَا جُلُبَ شَعِيرَةٍ مَا فَعَلْتُهُ .³

405. Imam Ali (AS) said, 'By Allah, I would rather pass a night awake on the thorns of prickly bush or be driven in chains as a prisoner than meet Allah and His Messenger on the Day of Resurrection as having wronged anyone ...'

By Allah, even if I am given all the domains of the seven heavens with all that exists under the skies in exchange for disobeying Allah to the extent of snatching away one grain of barley from an ant, I would never do it.'⁴

406. الإمام علي عليه السلام : إِنَّمَا مَثَلِي بَيْنَكُمْ كَالسِّرَاجِ فِي الظُّلْمَةِ ، يَسْتَضِيءُ بِهَا مَنْ وَلَجَهَا .⁵

406. Imam Ali (AS) said, 'Verily my example among you is as that of a lamp in the darkness, whoever enters its vicinity is enlightened by it.'⁶

407. الإمام علي عليه السلام - أَنَّهُ كَانَ يَقُولُ - : مَا لِلَّهِ عَزَّ وَجَلَّ آيَةٌ هِيَ أَكْبَرُ مِنِّي .⁷

407. Imam Ali (AS) used to say, 'Neither does Allah have a sign bigger than me, nor does Allah have news greater than me [after the holy Prophet (SAWA)].'⁸

408. الإمام علي عليه السلام : مَا شَكَّكْتُ فِي الْحَقِّ مُذْ أُرِيتُهُ .⁹

408. Imam Ali (AS) said, 'I have never doubted the truth ever since it was shown to me.'¹⁰

Notes

1. كنز العمال : 36477 .

2. Kanz al-Ummal, 36477

3. نهج البلاغة : الخطبة 224 .

4. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 11, p. 245

5. غرر الحكم : 3883 .

6. Ghurar al-Hikam, no. 3883

7. الكافي : 1 / 207 / 3 .
8. Nur al-Thaqalayn, v. 5, p. 491, no. 5
9. غرر الحكم : 9482 .
10. Ghurar al-Hikam, no. 9482

أُمُّ الْأَنْثَمَةِ فَاطِمَةُ - 18

18. FATIMA, THE MOTHER OF THE IMAMS (AS)

أَسْمَاءُ فَاطِمَةَ عَلَيْهَا السَّلَام - 128

128. Fatima (AS)'s Names

409. رسول الله صلى الله عليه وآله : إِنَّمَا سُمِّيَتْ ابْنَتِي فَاطِمَةُ لِأَنَّ اللَّهَ عَزَّوَجَلَّ فَطَمَهَا وَفَطَمَ مَنْ أَحَبَّهَا مِنَ النَّارِ.¹

409. The Prophet (SAWA) said, 'My daughter was named Fatima because Allah, Mighty and Exalted, has weaned her² and weaned those who love her from the Fire.'³

410. الإمام الصادق عليه السلام : لِفَاطِمَةَ سَلَامٌ اللَّهُ عَلَيْهَا تِسْعَةُ أَسْمَاءٍ عِنْدَ اللَّهِ عَزَّ وَجَلَّ : فَاطِمَةُ وَالصِّدِّيقَةُ وَالْمُبَارَكَةُ وَالطَّاهِرَةُ وَ الرُّكِّيَّةُ وَالرَّضِيَّةُ وَالْمَرْضِيَّةُ وَالْمُحَدَّثَةُ وَالزَّهْرَاءُ.⁴

410. Imam al-Sadiq (AS) said, 'Fatima, salutetions of Allah be upon her, has nine names before Allah: Fatima, al-Siddiqa (the veracious one), al-Mubarika (the blessed), al-Tahira (the clean), al-Zakiyya (the pure), al-Radiyya (the content), al-Mardiyya (the one who pleases Allah), al-Muhadditha (the one who speaks to angels) and al-Zahra' (the radiant one).'⁵

411. معاني الأخبار عن عَمَّارَةَ : سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ فَاطِمَةَ لَمْ يُسَمِّتْ زَهْرَاءُ ؟ فَقَالَ : لِأَنَّهَا كَانَتْ إِذَا قَامَتْ فِي مِحْرَابِهَا زَهَرَ نُورُهَا لِأَهْلِ السَّمَاءِ كَمَا يَزْهَرُ نُورُ الْكَوَاكِبِ لِأَهْلِ الْأَرْضِ.⁶

411. Ammara narrated, 'I asked Aba Abdillah [al-Sadiq] (AS) as to why Fatima has been named al-Zahra', to which he replied, 'Because when she stood for prayers in her prayer niche, her light would radiate for the dwellers of the skies jut as the light of the stars radiates for the dwellers of the earth.'⁷

Notes

1. الأُمالي للطوسي : 300 .
2. The Arabic root fa-ta-ma, from which the name 'Fatima' is derived, means 'to wean' (ed.)
3. Amali al-Tusi, p. 300
4. الأُمالي للصدوق : 18 / 474 .
5. Amali al-Saduq, p. 474, no. 18
6. معاني الأخبار : 15 / 64 .
7. Maani al-Akhbar, p. 64, no. 15

فَاطِمَةُ عَلَيْهَا السَّلَامُ بَضْعَةٌ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - 129

129. Fatima is a Part of the Prophet (SAWA)

412. رسولُ اللهِ صلى اللهُ عليه وآله : فَاطِمَةُ بَضْعَةٌ مِنِّي ، مَنْ سَرَّهَا فَقَدْ سَرَّنِي وَمَنْ

سَاءَهَا فَقَدْ سَاءَنِي ، فَاطِمَةُ أَعَزُّ النَّاسِ عَلَيَّ .¹

412. The Prophet (SAWA) said, 'Fatima is a part of me - whoever pleases her pleases me, whoever grieves her grieves me. Fatima is the dearest of all people to me.'²

413. رسولُ اللهِ صلى اللهُ عليه وآله : إِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي ، وَهِيَ نَوْرٌ عَيْنِي ، وَثَمَرَةٌ

فُؤَادِي ، يَسُوؤُنِي مَا سَاءَهَا ، وَيَسُرُّنِي مَا سَرَّهَا ، وَإِنَّمَا أَوَّلُ مَنْ يَلْحَقُنِي مِنْ أَهْلِ بَيْتِي .³

413. The Prophet (SAWA) said, 'Verily Fatima is a part of me, and is the light of my eyes and the fruit of my heart, whatever grieves her grieves me, whatever pleases her pleases me, and indeed she will be the first to join me [after my death] from my household.'⁴

Notes

1. بحار الأنوار : 43 / 23 / 17 .

2. Bihar al-Anwar, v. 43, p. 23, no. 17

3. الأمالي للصدوق : 575 / 787 .

4. Amali al-Saduq, p. 394, no. 18

فَاطِمَةُ عَلَيْهَا السَّلَامُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ - 130

130. Fatima is the Chief [Lady] of the Women of the Worlds

414. رسولُ اللَّهِ صلى الله عليه وآله : ابنتي فاطمةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ ¹.

414. The Prophet (SAWA) said, 'My daughter Fatima is the chief [Lady] of all the women of the worlds.' ²

415. رسولُ اللَّهِ صلى الله عليه وآله : فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ ³.

415. The Prophet (SAWA) said, 'Fatima is the chief [Lady] of the women of Paradise.' ⁴

416. رسولُ اللَّهِ صلى الله عليه وآله : أَمَّا ابْنَتِي فَاطِمَةُ فَإِنَّهَا سَيِّدَةُ نِسَاءِ الْعَالَمِينَ مِنْ

الْأُولَى وَالْآخِرِينَ ⁵.

416. The Prophet (SAWA) said, 'As for my daughter Fatima, she is the Lady of the women of the worlds, from the first to the last.' ⁶

Notes

1. بحار الأنوار : 43 / 22 / 13 .

2. Bihar al-Anwar, v. 43, p. 22, no. 13

3. مسند ابن حنبل : 3 / 80 .

4. Musnad Ahmad b. Hanbal, v. 3, p. 80

5. الأمالي للصدوق : 175 / 178 .

6. Amali al-Saduq, p. 175, no. 178

غَضَبُ اللَّهِ لِعَظَبِ فَاطِمَةَ عَلَيْهَا السَّلَامُ - 131

131. Allah's Anger for the sake of Fatima's Anger

417. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - لِفَاطِمَةَ عَلَيْهَا السَّلَامُ - : إِنَّ اللَّهَ يَغْضَبُ

لِعَظَبِكَ ، وَيَرْضَى لِرِضَاكَ .¹

417. The Prophet (SAWA) said to Fatima (AS), 'Verily Allah is angry at whatever angers you, and is pleased with whatever pleases you.'²

Notes

1. كنز العمال : 37725 .

2. Kanz al-Ummal, no. 37725

في مُصِيبَةِ فَاطِمَةَ عَلَيْهَا السَّلَام - 132

132. In Mourning for Fatima (AS)

418. الإمام علي عليه السلام - عِنْدَ دَفْنِ فَاطِمَةَ عَلَيْهَا السَّلَام - : السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ عَنِّي وَعَنْ ابْنَتِكَ النَّازِلَةِ فِي جِوَارِكَ وَالسَّرِيعَةِ اللَّحَاقِ بِكَ. قُلَّ يَا رَسُولَ اللَّهِ عَنْ صَفِيَّتِكَ صَبْرِي، وَرَقَّ عَنْهَا تَجَلُّدِي؛ إِلَّا أَنَّ لِي فِي النَّأْسِي بَعْظِيمَ فُرْقَتِكَ وَفَادِحَ مُصِيبَتِكَ مَوْضِعَ تَعَرٍّ؛ فَلَقَدْ وَسَدْتُكَ فِي مَلْحُودَةٍ قَبْرِكَ، وَفَاضَتْ بَيْنَ نَحْرِي وَصَدْرِي نَفْسُكَ. فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. فَلَقَدْ اسْتَرْجَعَتِ الْوُدِيعَةُ، وَأُخِذَتِ الرَّهْيْنَةُ. أَمَّا حُزْنِي فَسَرْمَدٌ، وَأَمَّا لَيْلِي فَمُسَهَّدٌ إِلَى أَنْ يَخْتَارَ اللَّهُ لِي دَارَكَ الَّتِي أَنْتَ بِهَا مُقِيمٌ. وَسَتُنَبِّئُكَ ابْنَتُكَ بِتَضَافُرِ أُمَّتِكَ عَلَى هَضْمِهَا فَأَحْفِهَا السُّؤَالَ وَاسْتَخْرِهَا الْحَالَ. هَذَا وَلَمْ يَطُلِ الْعَهْدُ وَلَمْ يَخُلْ مِنْكَ الذِّكْرُ. وَالسَّلَامُ عَلَيْكُمَا سَلَامٌ مُؤَدَّعٍ لَأَقَالٍ وَلَا سَمِيمٍ. فَإِنْ أَنْصَرَفَ فَلَا عَنْ مَلَالَةٍ، وَإِنْ أَقِمَ فَلَا عَنْ سُوءِ ظَنٍّ بِمَا وَعَدَ اللَّهُ الصَّابِرِينَ.¹

418. Imam Ali (AS), when burying Fatima (AS) said, 'O Prophet of Allah, peace be upon you from me and from your daughter, who is joining you and who has hastened to meet you. O Prophet of Allah, my patience with [the demise of] your chosen one [your daughter] has been exhausted, and my power of endurance has weakened, except that I have ground for consolation in having endured the great hardship and heart-rending event of your separation. I laid you down in your grave when your last breath had passed [when your head was] between my neck and chest.

"...Indeed we belong to Allah, and to Him do we intend return."

Now, the trust has been returned and what had been given has been taken back. As to my grief, it knows no bounds, and as to my nights, they will remain sleepless till Allah chooses for me the house in which you are now residing.

Certainly, your daughter would apprise you of the gathering of your community in oppressing her. You ask her in detail and get all the news about the situation. This happened when a long time had not even elapsed [since your demise] and your remembrance had not yet ceased. My salutation be on you both, the salutation of one grief-stricken, not a disgusted or hateful person; for if I go away it is not because I am weary [of you], and if I stay it is not due to lack of belief in what Allah has promised the endurors.²

Notes

1. نهج البلاغة : الخطبة 202.

2. Nahj al-Balagha, Sermon 202

الإمام الحسن بن علي - 19

19. IMAM AL-HASAN B. ALI (AS)

النَّصُّ عَلَى إِمَامَتِهِ - 133

133. Proofs for His Imama

419. الإمام الباقر عليه السلام : إِنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَمَّا حَضَرَهُ الَّذِي حَضَرَهُ قَالَ لِابْنِهِ الْحَسَنِ : أَدْنُ مِنِّي حَتَّى أُسَيِّرَ إِلَيْكَ مَا أَسَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَيَّ ، وَأَتَثِمِّنَكَ عَلَى مَا أَتَثَمِّنُنِي عَلَيْهِ ، فَفَعَلَ .¹

419. Imam al-Baqir (AS) said, 'When death came to the Commander of the Faithful [Imam Ali] (AS), he said to his son Hasan, 'Come closer to me so that I may tell you a secret which the Prophet of Allah (SAWA) told me, and that I may entrust to you what he entrusted to me. And so he did.'²

Notes

1. الكافي : 1 / 298 / 2 .

2. al-Kafi, v. 1, p. 298, no. 2

حَسَنٌ مِنِّي وَأَنَا مِنْهُ - 134

134. Hasan is from Me and I am from him

420. رسولُ الله صلى الله عليه وآله : حسنٌ مِنِّي وأنا مِنْهُ ، أَحَبَّ اللهُ مَنْ أَحَبَّهُ ،

الحسنُ والحسينُ سِبْطَانِ مِنَ الْأَسْبَاطِ .¹

420. The Prophet said (SAWA), 'Hasan is from me and I am from him. Allah loves the one who loves him. Hasan and Husayn are the two most special grandchildren.'²

421. رسولُ الله صلى الله عليه وآله : اللَّهُمَّ إِنِّي أَحِبُّهُ فَأَحِبَّهُ ، وَأَحِبَّ مَنْ يُحِبُّهُ .³

421. The Prophet (SAWA) said, 'O Allah, I love him, so You too love him and love whoever loves him.'⁴

Notes

1. بحار الأنوار : 43 / 306 / 66 .

2. Bihar al-Anwar, v. 43, p. 306, no. 66

3. كنز العمال : 37640 .

4. Kanz al-Ummal, no. 37640

فَضَائِلُهُ عَلَيْهِ السَّلَام - 135

135. His Virtues

422. الإمام زين العابدين عليه السلام : إِنَّ الْحَسَنَ بْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَام كَانَ أَعْبَدَ النَّاسِ فِي زَمَانِهِ وَأَزْهَدَهُمْ وَأَفْضَلَهُمْ، وَكَانَ إِذَا حَجَّ حَجًّا مَاشِيًّا وَزُبْمًا مَشَى حَافِيًّا ، وَكَانَ إِذَا ذُكِرَ الْمَوْتُ بَكَى ، وَإِذَا ذُكِرَ الْقَبْرُ بَكَى ، وَإِذَا ذُكِرَ الْبَعْثُ وَالنُّشُورُ بَكَى ، وَإِذَا ذُكِرَ الْمَمَرُّ عَلَى الصِّرَاطِ بَكَى ، وَإِذَا ذُكِرَ الْعَرَضُ عَلَى اللَّهِ تَعَالَى ذِكْرُهُ شَهِقَ شَهْقَةً يُغْشَى عَلَيْهِ مِنْهَا ، وَكَانَ إِذَا قَامَ فِي صَلَاتِهِ تَرْتَعُدُ فَرَائِصُهُ بَيْنَ يَدَي رَبِّهِ عَزَّ وَجَلَّ ، وَكَانَ إِذَا ذُكِرَ الْجَنَّةُ وَالنَّارُ اضْطَرَبَ اضْطِرَابَ السَّلِيمِ وَسَأَلَ اللَّهَ تَعَالَى الْجَنَّةَ وَتَعَوَّذَ بِهِ مِنَ النَّارِ .¹

422. Imam Zayn al-'Abidin (AS) said, 'Verily Hasan b. Ali b. Abu Talib was the best worshipper of his time, the most abstemious and the best of them all. Whenever he went for hajj, he went on foot, and sometimes even bare-footed. When he remembered death, he cried. When he remembered the grave, he cried. When he was reminded of the Day of Judgment and Resurrection, he cried. When he was reminded of the crossing over the Bridge [outstretched over Hell], he cried. When he was reminded of the great exposure before Allah - exalted be His remembrance - he would gasp in such a way that he would faint. When he stood for his prayers, his limbs trembled before his Lord. When he was reminded of Paradise and the Fire, he was greatly disturbed as if bitten by a snake, and asked Allah for Paradise and sought refuge in Him from the Fire.'²

423. المناقب لابن شهر آشوب : إِنَّهُ مَرَّ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ عَلَى فُقَرَاءٍ وَقَدْ وَضَعُوا كَسِيرَاتٍ عَلَى الْأَرْضِ وَهُمْ فُعوذٌ يَلْتَقِطُونَهَا وَيَأْكُلُونَهَا فَقَالُوا لَهُ : هَلُمَّ يَا بْنَ رَسُولِ اللَّهِ إِلَى الْغَدَاءِ ، قَالَ : فَتَنَزَلَ وَقَالَ : إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْتَكْبِرِينَ وَجَعَلَ يَأْكُلُ مَعَهُمْ حَتَّى اكْتَفَوْا وَالزَّادُ عَلَى حَالِهِ بِبَرَكَتِهِ ثُمَّ دَعَاهُمْ إِلَى ضِيَائِهِ وَأَطْعَمَهُمْ وَكَسَاهُمْ .³

423. al-Manaqib li Ibn Shahr Ashub reported: 'Hasan b. Ali (AS) passed by some beggars sitting on the ground, eating pieces of bread placed in front of them. They said to him, 'O son of the Prophet's daughter, come and join us for lunch.' [He narrated], 'So he sat down and said, 'Verily Allah does not like the arrogant.' He ate with them until they had all had enough though the amount of food remained the same by virtue of his blessings. Then he invited them to be his guests, and fed them and clothed them.'⁴

424. مختصر تاريخ دمشق عن رجلٍ من أهل الشام : قَدِمْتُ الْمَدِينَةَ فَرَأَيْتُ رَجُلًا بَهْرَجِي جَمَالُهُ ، فَقُلْتُ : مَنْ هَذَا ؟ قَالُوا : الْحَسَنُ بْنُ عَلِيٍّ ، قَالَ : فَحَسَدْتُ عَلَيْهِ أَنْ يَكُونَ لَهُ ابْنٌ مِثْلُهُ ، قَالَ : فَأَتَيْتُهُ فَقُلْتُ : أَنْتَ ابْنُ أَبِي طَالِبٍ ؟ قَالَ : إِيَّي [أبي] ابْنُهُ فَقُلْتُ : بِكَ وَبِأَيْبِكَ وَبِكَ وَبِأَيْبِكَ ، قَالَ : وَأَزِمَ لَا يَرِدُ إِلَيَّ شَيْئًا ، ثُمَّ قَالَ : أَرَأَيْكَ غَرِيبًا فَلَوْ اسْتَحَمَلْتَنَا حَمَلْنَاكَ

، وَإِنْ اسْتَرْفَدْتَنَا رَفَدْنَاكَ ، وَإِنْ اسْتَعَنْتَ بِنَا أَعَنَّكَ ، قَالَ : فَانصَرَفْتُ عَنْهُ وَمَا فِي الْأَرْضِ أَحَدٌ أَحَبُّ إِلَيَّ مِنْهُ .⁵

424. man from Syria narrated, 'I came to Madina and saw a man whose beauty astonished me. So I asked who this man was and was told, 'He is Hasan b. Ali.' [The Syrian man said], 'I envied Ali for having such a son. So I went to him and asked, 'Are you the son of Abu Talib?' He replied, 'Indeed I am his [grand] son'. I then said, 'Curses be on you and your father, curses be on you and your father.' He observed silence and did not reply. He then said, 'I see you are a stranger in town. Should you need a ride, we will provide you with one. Should you have any needs, we will fulfil them for you. Should you need any help, we will help you.' He said, 'I left him [in a state] whereby no one on earth was more beloved to me than him.'⁶

Notes

1. الأُمالي للصدوق : 262 / 244 .
2. Amali al-Saduq, p. 150, no. 8
3. المناقب لابن شهر آشوب : 23 / 4 .
4. al-Manaqib li Ibn Shahr Ashub, v. 4, p. 23
5. مختصر تاريخ دمشق : 26 / 7 .
6. Mukhtasar Tarikh Dimashq, v. 7, p. 26

الإمام الحسين بن علي - 20

20. IMAM HUSAYN B. ALI (AS)

ولادة الحسين عليه السلام - 136

136. The Birth of Imam Husayn (AS)

425. الإمام زين العابدين عليه السلام : فَلَمَّا وُلِدَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ أَوْحَى اللَّهُ تَعَالَى إِلَى جِبْرِئِيلَ عَلَيْهِ السَّلَامُ أَنَّهُ قَدْ وُلِدَ لِ مُحَمَّدٍ ابْنِ فَاهِطٍ إِلَيْهِ فَهَيَّئْهُ وَقُلْ لَهُ إِنَّ عَلِيًّا مِنْكَ يَمْنَلُهُ هَارُونَ مِنْ مُوسَى فَسَمِّهِ بِاسْمِ ابْنِ هَارُونَ فَهَبَطَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ فَهَيَّأَهُ مِنَ اللَّهِ تَعَالَى ثُمَّ قَالَ : إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُسَمِّيَهُ بِاسْمِ ابْنِ هَارُونَ ، فَقَالَ وَمَا كَانَ اسْمُهُ ؟ قَالَ : شُبَيْرًا ، قَالَ : لِسَانِي عَرَبِيٌّ ، قَالَ : سَمِّهِ الْحُسَيْنَ .¹

425. Imam Zayn al-'Abidin (AS) said, 'When Husayn (AS) was born, Allah, most High, revealed to Gabriel ² (AS) that a boy had been born to Muhammad, and to descend to him, to congratulate him, and to tell him that indeed Ali's position with respect to you is as that of Aaron to Moses. So name him with the name of Aaron's son. So Gabriel (AS) descended, congratulated him on behalf of Allah, and then said, 'Verily Allah commands you to name him with the name of Aaron's son'. He [the Prophet] asked, 'And what was his name?' He replied, 'Shubayr.' He said, 'But my language is Arabic.' He said, 'So name him Husayn [i.e. its Arabic equivalent].'³

Notes

1. علل الشرائع : 5 / 137 .

2. The archangel Gabriel is known as Jibrail in the Islamic tradition (ed.)

3. Ilal al-Shara'i, p. 137, no. 5

النَّصُّ عَلَى إِمَامَتِهِ - 137

137. The Proof for his Imama

426. فاطمة عليها السلام : دَخَلَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عِنْدَ وَلَدَتِي الْحُسَيْنِ عَلَيْهِ السَّلَامُ فَنَاولَتْهُ إِيَّاهُ فِي خِرْقَةٍ صَفْرَاءَ ، فَرَمَى بِهَا وَأَخَذَ خِرْقَةً بَيْضَاءَ وَلَقَّعَهُ فِيهَا ثُمَّ قَالَ : حُذِيهِ يَا فَاطِمَةُ فَإِنَّهُ إِمَامٌ ابْنُ إِمَامٍ أَبُو الْأَئِمَّةِ التَّسْعَةِ ، مِنْ صُلْبِهِ أئِمَّةٌ أَبْرَارٌ وَالتَّاسِعُ قَائِمُهُمْ¹.

426. Fatima (AS) narrated, 'The Prophet (SAWA) came to me, after I gave birth to Husayn, so I gave him [Husayn] to him [the Prophet] in a yellow cloth, which he cast aside and wrapped him instead in a white cloth. He then said, 'Fatima take him, he is indeed an Imam and the son of an Imam. He is the father of nine Imams; from his loins will come virtuous Imams, the ninth of whom will be al-Qaim [the awaited saviour of mankind].'²

427. الإمام الحسن عليه السلام : إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ ، بَعْدَ وَفَاةِ نَفْسِي وَمُفَارَقَةِ رُوحِي جِسْمِي ، إِمَامٌ مِنْ بَعْدِي ، وَعِنْدَ اللَّهِ جَلَّ اسْمُهُ فِي الْكِتَابِ ، وَرِاثَةٌ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَضَافَهَا اللَّهُ عَزَّ وَجَلَّ لَهُ فِي وَرِاثَةِ أَبِيهِ وَأُمِّهِ ، فَعَلِمَ اللَّهُ أَنَّكُمْ خَيْرَةُ خَلْقِهِ ، فَاصْطَفَى مِنْكُمْ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، وَاخْتَارَ مُحَمَّدٌ عَلِيًّا عَلَيْهِ السَّلَامُ ، وَاخْتَارَنِي عَلِيٌّ عَلَيْهِ السَّلَامُ بِالْإِمَامَةِ ، وَاخْتَرْتُ أَنَا الْحُسَيْنَ عَلَيْهِ السَّلَامُ³.

427. Imam al-Hasan (AS) said, 'Certainly Husayn b. Ali (AS) will be the Imam after my death and after my soul has departed from my body. And with Allah - exalted is His Name in the Book - is the legacy of the Prophet, which Allah has added to him along with the legacy of his father and mother. Indeed Allah knew that you are the best people among His creation, hence he chose from you Muhammad (SAWA), and Muhammad chose Ali (AS), and Ali (AS) chose me for the Imama, and I have chosen Husayn(AS).'⁴

Notes

1. كفاية الأثر : 194 .

2. Kifayat al-Athar, no. 194

3. الكافي : 1 / 301 / 2 .

4. al-Kafi, v. 1, p. 301, no. 2

حُسَيْنٌ مِنِّي وَأَنَا مِنْهُ - 138

138. Husayn is from Me and I am from Him

428. رسول الله صلى الله عليه وآله : أَمَا الْحُسَيْنُ فَإِنَّهُ مِنِّي وَهُوَ ابْنِي وَوَلَدِي وَخَيْرُ الْخَلْقِ بَعْدَ أَخِيهِ وَهُوَ إِمَامُ الْمُسْلِمِينَ وَمَوْلَى الْمُؤْمِنِينَ وَخَلِيفَةُ رَبِّ الْعَالَمِينَ وَغِيَاثُ الْمُسْتَغِيثِينَ وَكَهْفُ الْمُسْتَجِيرِينَ وَحُجَّةُ اللَّهِ عَلَى خَلْقِهِ أَجْمَعِينَ وَهُوَ سَيِّدُ شَبَابِ أَهْلِ الْجَنَّةِ وَبَابُ نَجَاةِ الْأُمَّةِ أَمْرُهُ أَمْرِي وَطَاعَتُهُ طَاعَتِي مَنْ تَبِعَهُ فَإِنَّهُ مِنِّي وَمَنْ عَصَاهُ فَلَيْسَ مِنِّي.¹

428. The Prophet (SAWA) said, 'As for Husayn, he is from me, he is my son, my offspring, and the best of all mankind after his brother. He is the Imam of the Muslims, the Master of the Believers, the vicegerent of the Lord of the Universe, the helper of those who seek assistance, the refuge of those who seek refuge, the proof of Allah on all of His creation. He is the chief of the youth of Paradise, the door to the community's salvation. His command is my command. Obedience to him is obedience to me. Whoever follows him is associated with me and whoever disobeys him cannot be associated with me.'²

429. بحار الأنوار عن البراء بن عازبٍ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَامِلَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ وَهُوَ يَقُولُ : اللَّهُمَّ إِنِّي أُحِبُّهُ فَأُحِبُّهُ.³

429. al-Bara' b. 'Azib narrated, 'I saw the Prophet carrying Husayn and saying, 'O Allah, indeed I love him, so you love him too.'⁴

430. المستدرك على الصحيحين عَنْ يَعْلَى الْعَامِرِيِّ : إِنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى طَعَامٍ دَعَا لَهُ ، قَالَ : فَاسْتَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَامَ الْقَوْمِ وَحُسَيْنٌ مَعَ الْعُلَمَانِ يَلْعَبُ فَأَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ يَأْخُذَهُ فَطَفِقَ الصَّبِيُّ يَفِرُّ هَاهُنَا مَرَّةً وَهَاهُنَا مَرَّةً فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُضَاجِكُهُ حَتَّى أَخَذَهُ ، قَالَ : فَوَضَعَ إِحْدَى يَدَيْهِ تَحْتَ قَفَاهُ وَالْأُخْرَى تَحْتَ ذِقْنِهِ فَوَضَعَ فَاهُ عَلَى فِيهِ يُقَبِّلُهُ ، فَقَالَ : حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْنًا ، حُسَيْنٌ سَبِطٌ مِنَ الْأَسْبَاطِ.⁵

430. Said b. Abi Rashid narrated on the authority of Yala al-'Amiri, that he accompanied the Prophet (SAWA) to a meal that he had been invited to. [He narrates], 'The Prophet (SAWA) went ahead towards the people whilst Husayn was playing with the other children. The Prophet (SAWA) wanted to take him, but the child ran from here to there. So the Prophet (SAWA) started to make him laugh until he finally caught him. Then he put one hand behind his neck and the other under his chin, then placed his mouth on Husayn's mouth and kissed him. He then said, 'Husayn is from me and I am from Husayn. May Allah love one who loves Husayn. Husayn is a special grandson from among other grandchildren.'⁶

431. سنن الترمذي : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَامِلَ الْحُسَيْنِ ابْنِ عَلِيٍّ عَلَى عَاتِقِهِ ، فَقَالَ رَجُلٌ : نِعَمَ الْمَرْكَبُ رَكِبْتَ يَا غُلَامُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : وَنِعَمَ الرَّاكِبُ هُوَ .⁷

431. Sunan al-Tirmidhi: 'Ibn Abbas narrated, 'The Prophet (SAWA) was carrying Husayn b. Ali on his shoulders, and a man said, 'What a good ride you've mounted on, son!' to which the Prophet (SAWA) said, 'And what a good rider he is!'⁸

Notes

1. الأمالي للصدوق : 101 .
2. Amali al-Saduq, no. 101
3. بحار الأنوار : 16 / 264 / 43 .
4. Bihar al-Anwar, v. 16, p. 264, no. 43
5. المستدرک علی الصحیحین : 3 / 177 .
6. al-Mustadrak ala al-Sahihayn, v. 3, p. 177
7. سنن الترمذي : 5 / 661 / 3784 .
8. Sunan al-Tirmidhi, v. 5, p. 661, no. 3784

فَضَائِلُهُ عَلَيْهِ السَّلَام - 139

139. His Virtues

432. رسول الله صلى الله عليه وآله : مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى أَحَبِّ أَهْلِ الْأَرْضِ إِلَى أَهْلِ السَّمَاءِ فَلْيَنْظُرْ إِلَى الْحُسَيْنِ .¹

432. The Prophet (SAWA) said, 'Whoever would like to see the most beloved person to the inhabitants of the heavens from among the inhabitants of the earth should look at Husayn.'²

433. الإمام الحسين عليه السلام: دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعِنْدَهُ أَبِي ابْنُ كَعْبٍ ، فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَرْحَبًا بِكَ يَا أَبَا عَبْدِ اللَّهِ ، يَا زَيْنَ السَّمَوَاتِ وَالْأَرْضَيْنِ ، قَالَ لَهُ أَبِي : وَكَيْفَ يَكُونُ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ زَيْنُ السَّمَوَاتِ وَالْأَرْضَيْنِ أَحَدٌ غَيْرُكَ ؟! قَالَ : يَا أَبِي وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ الْحُسَيْنَ بَنَ عَلَيَّ فِي السَّمَاءِ أَكْبَرَ مِنْهُ فِي الْأَرْضِ ، وَإِنَّهُ لَمَكْتُوبٌ عَنْ يَمِينِ عَرْشِ اللَّهِ عَزَّ وَجَلَّ : مُصْبَاحٌ هُدًى وَسَفِينَةٌ نَجَاةٍ وَإِمَامٌ غَيْرُ وَهْنٍ وَعِزٌّ وَفَخْرٌ وَعِلْمٌ وَدُخْرٌ .³

433. Imam Husayn (AS) said, 'I visited the Prophet (SAWA) when Ubayy ibn Kab was with him. The Prophet greeted me, saying, 'Welcome O Aba Abdillah, O the beauty of the heavens and the earths.' So Ubayy said, 'How is it possible, O Messenger of Allah, for anyone other than you to be the beauty of the heavens and the earths?' He said, 'O Ubayy I swear by Him who has rightfully sent me down as a messenger, certainly [the worth of] Husayn b. Ali is greater in the heavens than on the earth. And verily it is written [about him] on the right side of Allah's Throne: lamp of guidance, ark of salvation, an Imam, not weak, a [source of] dignity and pride, a landmark and a great treasure.'⁴

434. الإمام الحسين عليه السلام - مِنْ كَلَامِهِ يَوْمَ عَاشُورَاءَ - : أَلَا وَإِنَّ الدَّعِيَّ ابْنَ الدَّعِيِّ قَدْ رَكَّزَ بَيْنَ اثْنَتَيْنِ بَيْنَ السُّلَّةِ وَالذِّلَّةِ وَهَيْهَاتَ مِنَّا الذِّلَّةُ يَا بَنِي اللَّهِ ذَلِكَ لَنَا وَرَسُولُهُ وَالْمُؤْمِنُونَ وَخُجُورٌ طَابَتْ وَطَهَّرَتْ وَأُنُوفٌ حَمِيَّةٌ وَنُفُوسٌ أَبِيَّةٌ مِنْ أَنْ تُؤْثِرَ طَاعَةَ اللِّثَامِ عَلَى مَصَارِعِ الْكِرَامِ .⁵

434. Imam Husayn (AS), in his speech on the day of Ashura' said, 'Beware! Now this impostor, son of the impostor [i.e. Ubaydullah b. Ziyad, son of Ziyad b. Abih]⁶ has cornered me between two things: between unsheathing the swords, and bearing humiliation. And far be it that we accept humiliation. Verily Allah, His Prophet, the believers, the sacred and pure laps which have nursed us and which abhor disgrace, have all refused that obedience to the ignoble men be chosen over an honourable death.'⁷

435. الإمام الحسين عليه السلام - مِنْ كَلَامِهِ يَوْمَ عَاشُورَاءَ - : لَا وَاللَّهِ لَا أُعْطِيكُمْ يَدَيَّ إعْطَاءَ الدَّلِيلِ وَلَا أُفِرُّ فِرَارَ الْعَبِيدِ .⁸

435. Imam Husayn (AS) said in his speech on the day of Ashura', 'By Allah! I shall not give my hand in yours like the giving of one disgraced, and nor shall I flee away like the fleeing of a slave.'⁹

436. الإمام زين العابدين عليه السلام : سَمِعْتُ الْحُسَيْنَ عَلَيْهِ السَّلَامُ يَقُولُ : لَوْ شِئْتَنِي رَجُلًا فِي هَذِهِ الْأُذُنِ - وَأَوْمَى إِلَى الْيَمْنَى - وَاعْتَذَرَ لِي فِي الْأُخْرَى لَقَبِلْتُ ذَلِكَ مِنْهُ ، وَذَلِكَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ حَدَّثَنِي أَنَّهُ سَمِعَ جَدِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ : لَا يَرُدُّ الْحَوْضَ مَنْ لَمْ يَقْبَلِ الْعُذْرَ مِنْ مُحَقِّقٍ أَوْ مُبْطِلٍ.¹⁰

436. Imam Zayn al-Abidin said, 'I heard Husayn (AS) say, 'If a man were to insult me in this ear - pointing to his right ear - and excuse himself to me in the other, I would accept that [excuse] from him, and that is because the Commander of the Faithful Ali b. Abu Talib (AS) narrated to me that he had heard my grandfather, the Prophet (SAWA) say, 'The one who does not accept the excuse of someone, be he right or wrong, will not arrive at the Heavenly Waters.'¹¹

437. ح ُذَيْفَةُ بْنُ الْيَمَانِ : رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَخَذَ بِيَدِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ وَهُوَ يَقُولُ : يَا أَيُّهَا النَّاسُ هَذَا الْحُسَيْنُ بْنُ عَلِيٍّ فَاعْرِفُوهُ ، فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُ لَفِي الْجَنَّةِ وَمُحِبِّهِ فِي الْجَنَّةِ وَمُحِبِّي مُحِبِّهِ فِي الْجَنَّةِ.¹²

437. Hudhayfa b. al-Yaman narrated, 'I saw the Prophet (SAWA) holding the hand of Husayn b. Ali (AS), saying, 'O people! This is Husayn b. Ali, so acknowledge him. By He who holds my life in His Hand, verily he will be in Paradise, those who love him will be in Paradise and those who love his lovers will be in Paradise.'¹³

438. شعيب بن عبد الرحمن الخزاعي : وَجَدَ عَلَى ظَهْرِ الْحُسَيْنِ بْنِ عَلِيٍّ يَوْمَ الطَّغْيِ أَثَرٌ ، فَسَأَلُوا زَيْنَ الْعَابِدِينَ عَنْ ذَلِكَ فَقَالَ : هَذَا بِمَا كَانَ يَنْتَقِلُ الْجَرَابَ عَلَى ظَهْرِهِ إِلَى مَنَازِلِ الْأَرَامِلِ وَالْيَتَامَى وَالْمَسَاكِينِ.¹⁴

438. Shuayb b. Abd al-Rahman al-Khuzai said, 'A mark was seen on Husayn's back on the day of Taff [Ashura]', so they asked Zayn al-Abidin [about it], and he replied, 'This is the mark left by the sacks [of food] he carried on his back to the houses of widows, orphans and the destitute.'¹⁵

439. السيد بن طاووس : اللهوف عن راوي الحديث : ثُمَّ إِنَّ الْحُسَيْنَ عَلَيْهِ السَّلَامُ دَعَا النَّاسَ إِلَى الْبَرَاكِ ، فَلَمْ يَزَلْ يَقْتُلُ كُلَّ مَنْ بَرَزَ إِلَيْهِ ، حَتَّى قَتَلَ مَقْتَلَةً عَظِيمَةً ، وَهُوَ فِي ذَلِكَ يَقُولُ:

الْقَتْلُ أَوَّلَى مِنْ زُكُوبِ الْعَارِ وَالْعَارُ أَوَّلَى مِنْ دُخُولِ النَّارِ
قال بعض الرواة : وَاللَّهِ مَا رَأَيْتُ مَكْتَنُورًا قَطُّ قَدْ قُتِلَ وَلَدُهُ وَأَهْلُ بَيْتِهِ وَأَصْحَابُهُ أَرْبَطُ جَأَشًا مِنْهُ ، وَإِنَّ الرِّجَالَ كَانَتْ لَتَشُدُّ عَلَيْهِ فَيَشُدُّ عَلَيْهَا بِسَيْفِهِ ، وَلَقَدْ كَانَ يَحْمِلُ فِيهِمْ ، وَقَدْ

تَكْمَلُوا ثَلَاثِينَ أَلْفًا ، فَيَنْهَزِمُونَ بَيْنَ يَدَيْهِ كَأَنَّهُمْ الْجَرَادُ الْمُنْتَشِرُ ، ثُمَّ يَرْجِعُ إِلَى مَرْكَزِهِ وَهُوَ يَقُولُ :
« لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ » .¹⁶

439. al-Sayyid Ibn al-Tawus reported in his al-Luhuf on the authority of a narrator of traditions: 'Then Husayn called the enemy to a duel, and he kept on killing whoever stepped up to challenge him, until he had killed a large number of the enemy, upon which he said:

'Death is better than embarking on (a life of) indignity;

And indignity is preferable over plunging into the Fire.'

A reporter has said, 'By Allah, I have never seen a defeated one, whose children, household and companions have all been killed, as calm as him. The men [enemies] were fighting harshly with him and he too was harsh with them with his sword. He attacked an army of thirty thousand, scattered them in front of him as if they were scattered locusts. He then returned to his base, saying, 'There is no power or strength save in Allah, the most High, the Most Supreme.'¹⁷

(أنظر) عنوان 278 «عاشوراء» .

(See also: ASHURA' 278)

Notes

1. المناقب لابن شهر آشوب : 4 / 73 .

2. al-Manaqib li Ibn Shahr Ashub, v. 4, p. 73

3. عيون أخبار الرضا : 1 / 59 / 29 .

4. 'Uyun Akhbar al-Rida, v. 1, p. 59, no. 29

5. اللهوف : 97 .

6. The Arabic word 'dai' was used to refer to anyone falsely claiming a certain lineage to secure personal gains of rank or honour. This was the case with both Ubaydullah b. Ziyad and his father Ziyad b. Abih (ed.)

7. al-Luhuf, p. 97

8. الإرشاد : 2 / 98 .

9. al-Irshad, p. 235

10. إحقاق الحق : 11 / 431 .

11. Ihqaq al-Haqq, v. 11, p. 431

12. الأمالي للصدوق : 478 / 4 .

13. Amali al-Saduq, p. 478, no. 4

14. المناقب لابن شهر آشوب : 4 / 66 .

15. Manaqib Ibn Shahr Ashub, v. 4, p. 66

16. اللهوف : 170 .

17. al-Luhuf, p. 170

الإمام عليّ بن الحسين - 21

21. IMAM ALI B. AL-HUSAYN [ZAYN AL-ABIDIN] (AS)

النَّصُّ عَلَى إِمَامَتِهِ - 140

140. Proof of His Imama

440. الإمام الباقر عليه السلام : إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ لَمَّا حَضَرَهُ الَّذِي حَضَرَهُ ، دَعَا ابْنَتَهُ الْكُبْرَى فَاطِمَةَ بِنْتَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ ، فَدَفَعَ إِلَيْهَا كِتَابًا مَلْفُوفًا ، وَوَصِيَّةً ظَاهِرَةً. وَكَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ مَبْطُونًا مَعَهُمْ لَا يَرَوْنَ إِلَّا أَنَّهُ لِمَا بِهِ ، فَدَفَعَتْ فَاطِمَةُ الْكِتَابَ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ ثُمَّ صَارَ وَاللَّهِ ذَلِكَ الْكِتَابُ إِلَيْنَا ... فِيهِ وَاللَّهِ مَا يَحْتَاجُ إِلَيْهِ وُلْدُ آدَمَ مُنْذُ خَلَقَ اللَّهُ آدَمَ إِلَى أَنْ تَفْنَى الدُّنْيَا .¹

440. Imam al-Baqir (AS) said, 'Verily when al-Husayn b. Ali's time of death came near, he called for his eldest daughter Fatima bint al-Husayn, and handed over to her a wrapped note. Ali b. al-Husayn was with them, but had a severe stomach ache, the reason for which was unknown. Fatima gave the note to Ali b. al-Husayn. Now, by Allah, that note has reached us... By Allah, it contains all that mankind would ever need from the time that Allah created Adam until the end of the world.'²

Notes

1. الكافي : 1 / 303 / 1 .

2. al-Kafi, v. 1, p. 303, no. 1

منزلة الإمام زين العابدين عليه السلام - 141

141. The Status of Imam Zayn al-Abidin (AS)

441. رسول الله صلى الله عليه وآله : إذا كَانَ يومُ القيامةِ يُنادي مُنادٍ : أَيْنَ زينُ العابدينَ ؟ فكأني أنظرُ إلى وَلدي عليِّ بنِ الحسينِ بنِ عليِّ بنِ أبي طالبٍ يَخْطُرُ بينَ الصُّفوفِ .¹

441. The Prophet (SAWA) said, 'On the Day of Judgment a caller will call, 'Where is the adornment of the worshippers (zayn al-abidin)?' and it is as if I am looking at my son Ali b. al-Husayn b. Ali b. Abu Talib emerging from between the rows.'²

442. الإمام الباقر عليه السلام : إِنَّهُ كَانَ يَعُولُ مِائَةَ بَيْتٍ مِنْ فُقَرَاءِ الْمَدِينَةِ وَكَانَ يُعْجِبُهُ أَنْ يَحْضُرَ طَعَامَهُ الْيَتَامَى وَالْأَصْرَاءَ وَالزَّمَنِيَّ وَالْمَسَاكِينَ الَّذِينَ لَا حِيلَةَ لَهُمْ وَكَانَ يُنَاوِلُهُمْ بِيَدِهِ وَمَنْ كَانَ مِنْهُمْ لَهُ عِيَالٌ حَمَلَهُ إِلَى عِيَالِهِ مِنْ طَعَامِهِ ، وَكَانَ لَا يَأْكُلُ طَعَاماً حَتَّى يَبْدَأَ فَيَتَصَدَّقُ بِهِ .³

442. Imam al-Baqir (AS) said, 'Verily he used to provide for one hundred households from among the poor of Madina. He liked for the orphans, the needy, the disabled, the poor and the destitute to be present at his food spread. He served them with his own hands. If anyone among them had a family, he used to take the food to their household. He never ate any food but that he first gave charity from it.'⁴

443. الإمام الباقر عليه السلام : إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِمَا السَّلَام قَاسَمَ اللَّهَ عَزَّ وَجَلَّ مَالَهُ مَرَّتَيْنِ .⁵

443. Imam al-Baqir (AS) said, 'Verily Ali b. al-Husayn has shared his wealth twice with Allah.'⁶

444. الإمام الصادق عليه السلام : كَانَ أَبِي يَقُولُ : كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَام إِذَا قَامَ فِي الصَّلَاةِ كَأَنَّهُ سَائِقُ شَجَرَةٍ لَا يَتَحَرَّكُ مِنْهُ شَيْءٌ إِلَّا مَا حَرَّكَهُ الرِّيحُ مِنْهُ .⁷

444. Imam al-Sadiq (AS) said, 'My father used to say, Ali b. al-Husayn, when he stood up to pray, was like a tree trunk, with no part of him moving except whatever the wind caused to move.'⁸

445. الطبرسي في إعلام الوری : وَكَانَتْ جَارِيَةً لِعَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَام تَسْكُبُ عَلَيْهِ الْمَاءَ فَسَقَطَ الْإِبْرِيُّ مِنْ يَدِهَا فَشَجَّهُ فَرَفَعَ رَأْسَهُ إِلَيْهَا فَقَالَتْ الْجَارِيَةُ : إِنَّ اللَّهَ يَقُولُ : «وَالْكَاطِمِينَ الْغَيْظَ» فَقَالَ : كَظَمْتُ غَيْظِي ، قَالَتْ : «وَالْعَافِينَ عَنِ النَّاسِ» قَالَ : عَقَوْتُ عَنْكَ قَالَتْ : «وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ»⁹ قَالَ : اذْهَبِي فَأَنْتِ حُرَّةٌ لَوَجْهِ اللَّهِ .¹⁰

445. al-Tabarsi narrated in Ilam al-Wara, 'And Ali b. al-Husayn (AS) had a slave girl, who was once pouring water for him when the jug fell and hurt the Imam's face. He raised his head [looking] at her, and the slave girl said [quoting verses from the Qur'an], 'Verily Allah says: *“And those who*

suppress their anger". He said, 'I have suppressed my anger.' She said, *"And excuse the faults of the people"*. He said, 'I have excused you.' She said, *"And Allah loves the virtuous"*. He said, 'Go, for you are a free woman for the sake of Allah's pleasure.'¹¹

446. محمد بن طلحة الشافعي في مطالب السؤول : وَقَعَ الْحَرِيقُ وَالتَّارُ فِي الْبَيْتِ الَّذِي هُوَ فِيهِ وَكَانَ سَاجِدًا فِي صَلَوَتِهِ فَجَعَلُوا يَقُولُونَ لَهُ : يَا بْنَ رَسُولِ اللَّهِ يَا بْنَ رَسُولِ اللَّهِ ! النَّارُ ، النَّارُ ! فَمَا رَفَعَ رَأْسَهُ مِنْ سُجُودٍ حَتَّى أَطْفِئَتْ فَقِيلَ لَهُ : مَا الَّذِي أَهْلَكَ عَنْهَا ؟ فَقَالَ : نَارُ الْآخِرَةِ¹².

446. Muhammad b. Talha al-Shafii narrated in Matalib al-Sa'ul, 'A fire set ablaze in the house wherein he was in the state of prostration in his prayers. They [the people of the household] cried, 'O son of the Prophet, O son of the Prophet! Fire! Fire!' But he did not raise his head from prostration until the fire had been extinguished.' He was asked, 'What is it that diverted your attention away from it [the fire]?' He replied, 'The Fire of the Hereafter.'¹³

447. ابو نعيم في حلية الأولياء : سَمِعَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ نَاعِيَةً فِي بَيْتِهِ وَعِنْدَهُ جَمَاعَةٌ فَتَهَضَّ إِلَى مَنْزِلِهِ ثُمَّ رَجَعَ إِلَى مَجْلِسِهِ ، فَقِيلَ لَهُ : أَمِنْ حَدَثٍ كَانَتْ النَّاعِيَةُ؟ قَالَ : نَعَمْ ! فَعَزَّوهُ وَتَعَجَّبُوا مِنْ صَبْرِهِ . فَقَالَ : إِنَّا أَهْلُ بَيْتٍ تُطِيعُ اللَّهَ فِيهِمَا نُحِبُّ ، وَنَحْمَدُهُ فِيهِمَا نَكْرُهُ¹⁴.

447. Abu Naim narrated in Hilyat al-Awliya', 'Ali b. al-Husayn heard a cry from his house when a group of people was sitting with him. He stood up, went into his house and then returned to his meeting. Someone asked, 'Was the cry due to an accident?' He said, 'Yes.' They extended their condolences and were amazed at his patience. He then said, 'We, the ahl al-bayt obey Allah in that which we love, and praise Him in that which we dislike.'¹⁵

(أنظر) السجود : باب 920، 921.

(See also: PROSTRATION: section 920, 921)

Notes

1. بحار الأنوار : 46 / 3 / 1 .
2. Bihar al-Anwar, v. 46, p. 3, no. 1
3. المناقب لابن شهر آشوب : 4 / 154 .
4. Manaqib Ibn Shahr Ashub, v. 4, p. 154
5. حلية الأولياء : 3 / 140 .
6. Hilyat al-Awliya', v. 3, p. 140
7. الكافي : 3 / 300 / 4 .
8. al-Kafi, v. 3, p. 300, no. 4

9. آل عمران : 134 .
10. إعلام الوری : 256 .
11. Ilam al-Wara, p. 256
12. مطالب السؤول : 77 .
13. Matalib al-Sa'ul, p. 77
14. حلیة الأولیاء : 3 / 138 .
15. Hilyat al-Awliya', v. 3, p. 138

الإمام محمد بن علي الباقر - 22

22. IMAM MUHAMMAD B. ALI AL-BAQIR (AS)

النص على إمامته - 142

142. Proofs of his Imama

448. كفاية الأثر عن مالك بن أعين الجهني ، قال : أوصى عليُّ بنُ الحسين عليه السلام ابنه مُحَمَّدَ بْنَ عَلِيٍّ - صلوات الله عليهما - فقالَ : يا بُنَيَّ إِنِّي جَعَلْتُكَ خَلِيفَتِي مِنْ بَعْدِي ، لا يَدْعِي فيما بَيْنِي وَ بَيْنَكَ أَحَدٌ إِلَّا قَلَّدَهُ اللهُ يَوْمَ الْقِيَامَةِ طَوْقاً مِنْ نَارٍ ¹.

448. It is narrated in Kifayat al-Athar: 'Ali b. al-Husayn said in his will to his son Muhammad b. Ali: 'My son! I have chosen you as my successor after me. No one would claim what lies between you and me, and if so Allah would suspend a yoke of fire on his neck on the Day of Resurrection.' ²

Notes

1. كفاية الأثر : 241 .

2. Kifayat al-Athar, p. 241

هُوَ يَبْقُرُ الْعِلْمَ بَقْرًا - 143

143. He Cleaves Knowledge Open

449. رسول الله صلى الله عليه وآله - لجابر بن عبد الله الأنصاري - : إِنَّكَ سَتَدْرِكُ

رَجُلًا مِنِّي اسْمُهُ اسْمِي وَ شَمَائِلُهُ شَمَائِلِي يَبْقُرُ الْعِلْمَ بَقْرًا.¹

449. The Prophet (SAWA) said to Jabir b. Abdullah al-Ansari, 'Soon you will be seeing a man from my household, his name will be my name , his feature will resemble mine, and he will cleave the knowledge deeply.'²

450. الإمام الباقر عليه السلام: إِنَّ الْحَقَّ اسْتَصْرَخَنِي وَقَدْ حَوَاهُ الْبَاطِلُ فِي جُوفِهِ ،

فَبَقَّرْتُ عَنْ خَاصِرَتِهِ وَاطَّلَعْتُ الْحَقَّ عَنْ حُجْبِهِ حَتَّى ظَهَرَ وَانْتَشَرَ ، بَعْدَ مَا خَفِيَ وَاسْتَتَرَ.³

450. Imam al-Baqir (AS) said, 'Verily the truth, harbouring falsehood in its midst, cried out for assistance from me. I cleaved it open from the side and disclosed the truth from its veils until it became manifest and widespread after having being concealed and hidden.'⁴

Notes

1. بحار الأنوار : 46 / 225 / 5 .

2. Bihar al-Anwar, v. 46, p. 225, no. 5

3. ربيع الأبرار : 2 / 603 .

4. Rabi al-Abrar, v. 2, p. 603

فَضَائِلُهُ عَلَيْهِ السَّلَام - 144

144. His Virtues

451. رسول الله صلى الله عليه وآله : يا جابر ، يُوَلَدُ لابني الحسين ابنٌ يُقَالُ لَهُ : عليٌّ ، إذا كَانَ يَوْمُ الْقِيَامَةِ نادى مُنَادٍ : لِيُقُمْ سَيِّدُ الْعَابِدِينَ ، فيقومُ عليُّ بنُ الحسين. وَيُوَلَدُ لِعليِّ ابنٌ يُقَالُ لَهُ : مُحَمَّدٌ . يا جابر ، إنْ رَأَيْتَهُ فَأَقْرِئْهُ مِنِّي السَّلَامَ ، وَاعْلَمْ أَنَّ بَقَاءَكَ بَعْدَ رُؤْيَيْهِ يَسِيرٌ¹.

451. The Prophet (SAWA) said to Jabir : A boy will be born to my son Husain who shall be called Ali. On the day of resurrection a caller will announce: *"The master of the worshippers to stand up"* and then Ali b. al-Husain will rise. And for Ali, too, a boy will be born who shall be called Muhammad, 'O Jabir, when you have seen him, do convey my greetings to him and know that your lifespan after seeing him will be short.'²

452. الإمام الصادق عليه السلام : كَانَ أَبِي عَلَيْهِ السَّلَامُ كَثِيرَ الذِّكْرِ لَقَدْ كُنْتُ أَمَشِي مَعَهُ وَإِنَّهُ لَيَذْكُرُ اللَّهَ ، وَأَكُلُ مَعَهُ الطَّعَامَ وَإِنَّهُ لَيَذْكُرُ اللَّهَ ، وَلَقَدْ كَانَ يُحَدِّثُ الْقَوْمَ وَمَا يَشْغَلُهُ ذَلِكَ عَنْ ذِكْرِ اللَّهِ وَكُنْتُ أَرَى لِسَانَهُ لَا زِفًا بَحْنَكِهِ يَقُولُ : لَا إِلَهَ إِلَّا اللَّهُ ، وَكَانَ يَجْمَعُنَا فَيَأْمُرُنَا بِالذِّكْرِ حَتَّى تَطْلُعَ الشَّمْسُ وَيَأْمُرُ بِالْقِرَاءَةِ مَنْ كَانَ يَقْرَأُ مِنَّا وَمَنْ كَانَ لَا يَقْرَأُ مِنَّا أَمَرَهُ بِالذِّكْرِ³.

452. Imam al-Sadiq (AS) said, 'My father was one who remembered [Allah] a lot. When I walked with him, he would be in constant remembrance of Allah. When I ate food with him, he would be in constant remembrance of Allah. He would be speaking to people but that did not preoccupy him from remembering Allah. I would notice his tongue stick to his palate, uttering, 'There is no god but Allah.' He used to gather us and command us to remember Allah until the sun rose, and he would command whoever could read from among us to read the Qur'an, and whoever could not, to remember Allah.'⁴

453. الإمام الصادق عليه السلام: وَكَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ أَحْسَنَ النَّاسِ صَوْتًا⁵.

453. Imam al-Sadiq said, 'Abu Jafar had the most beautiful voice.'⁶

454. سُلَيْمَانُ بْنُ قُرْمٍ : كَانَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ يُجِيرُنَا بِالْحَمْسِمَائَةِ دِرْهَمٍ إِلَى السِّتِّمَائَةِ إِلَى الْأَلْفِ دِرْهَمٍ وَكَانَ لَا يَمَلُّ مِنْ صِلَةِ الْإِخْوَانِ وَقَاصِدِيهِ وَمُؤَمِّلِيهِ وَرَاجِيهِ⁷.

454. Sulayman b. Qurm narrated, 'Abu Jafar Muhammad b. Ali used to pay us from five hundred to six hundred to one thousand dirhams. He never got tired of granting gifts to his brothers, his visitors, and those who had expectations of his help, and those who entertained hopes of him to assist them.'⁸

Notes

1. بحار الأنوار : 9 / 227 / 46 .
2. Bihar al-Anwar, v. 46, p. 227, no, 9
3. الكافي : 1 / 499 / 2 .
4. al-Kafi, v. 2, p. 499, no. 1
5. الكافي : 11 / 616 / 2 .
6. Ibid. v. 2, p. 616, no. 11
7. الإرشاد : 167 / 2 .
8. al-Irshad, p. 266

(الإمامة الخاصة (الإمام جعفر بن محمد الصادق - 23

23. IMAM JAFAR B. MUHAMMAD AL-SADIQ
(AS)

النَّصُّ عَلَى إِمَامَتِهِ - 145

145. Proofs of his Imama

455. بحار الأنوار عن همام بن نافع ، قال : قال أبو جعفر عليه السلام لأصحابه يوماً : إذا افتقدتموني فاقفدوا بهذا ، فهو الإمام والخليفة بعدي ، وأشار إلى أبي عبد الله عليه السلام¹.

455. Bihar al-Anwar, 'Hamam b. Nafi narrated: 'One day Imam al-Baqir (AS) said to his companions: 'When you lose me, follow this man. He is the leader and my successor.' He (AS) then pointed to Abi Abdillah [al-Sadiq] (AS).'²

456. محمد بن مسلم : كنت عند أبي جعفر محمد بن علي الباقر عليهما السلام إذ دخل جعفر ابنته ، وعلى رأسه دُؤابة ، وفي يده عصاً يلعب بها ، فأخذه الباقر عليه السلام وضمه إليه ضمّاً ، ثم قال : بأبي أنت وأمي ، لا تلهو ولا تلعب . ثم قال لي : يا محمد ، هذا إمامك بعدي ، فاقفد به ، واقفد من علمه ، والله إنه هو الصادق الذي وصفه لنا رسول الله صلى الله عليه وآله . إن شيعته منصورون في الدنيا والآخرة³.

456. Muhammad b. Muslim narrated, 'I was in the presence of Abu Jafar Muhammad b. Ali al-Baqir when his son Jafar entered. He had a forelock on his head and had a stick in his hand which he was playing with. Al-Baqir (AS) took him in his arms and hugged him tightly, then said, 'May my parents be your ransom, you are neither distracted, nor do you play.' He then addressed me and said, 'O Muhammad! This is your Imam after me, so follow him and benefit from his knowledge. By Allah, verily he is the truthful one [al-Sadiq] whom the Prophet (SAWA) described to us. Certainly his followers will be victorious in this world and in the Hereafter.'⁴

Notes

1. بحار الأنوار : 12 / 15 / 47 .

2. Bihar al-Anwar, v. 47, p. 15, no. 12

3. بحار الأنوار : 12 / 15 / 47 .

4. Ibid. v. 47, p. 15, no. 12

سِيرَتُهُ وَمَكَارِمُ أَخْلَاقِهِ - 146

146. His Comportment and His Noble Character

457. مُحَمَّد بن زيادِ الأزدِيّ : سَمِعْتُ مالِكَ بنِ أنسٍ فقيهَ المدينة يَقُولُ : كُنْتُ أَدْخُلُ إِلَى الصَّادِقِ جَعْفَرِ بنِ مُحَمَّدٍ عليهما السلامُ فَيُقَدِّمُ لِي مَحْدَةً ، وَيَعْرِفُ لِي قَدْرًا وَيَقُولُ : يَا مالِكُ ، إِنِّي أُحِبُّكَ. فَكُنْتُ أُسَرُّ بِذَلِكَ وَأَحْمَدُ اللهَ عَلَيْهِ . قَالَ : وَكَانَ عَلَيْهِ السلامُ رَجُلًا لَا يَخْلُو مِنْ إِحْدَى ثَلَاثِ خِصَالٍ : إمَّا صَائِمًا ، وَإِمَّا قَائِمًا ، وَإِمَّا ذَاكِرًا ، وَكَانَ مِنْ عَظَمَاءِ الْعُبَادِ ، وَأَكَابِرِ الزُّهَادِ الَّذِينَ يَخْشَوْنَ اللهَ عَزَّ وَجَلَّ ، وَكَانَ كَثِيرَ الْحَدِيثِ ، طَيِّبَ الْمِجَالَسَةِ ، كَثِيرَ الْفَوَائِدِ .¹

457. Muhammad b. Ziyad al-Azdi narrated, 'I heard Malik b. Anas, the jurist of Madina say, 'I used to go to visit Jafar b. Muhammad al-Sadiq (AS), and he would place a cushion for me, respect me and say, 'Malik, indeed I like you.' I would be pleased with this comment and would praise Allah for it.' [Malik continued], 'He was a man always disposed to one of three states: either he was fasting, or praying, or engaged in Allah's remembrance. He was among the greatest worshippers, the greatest of abstemious people who fear Allah. He narrated many prophetic traditions, was sociable and friendly to sit with, and had much [for us] to benefit from.'²

458. هشام بن سالم : كَانَ أَبُو عَبْدِاللهِ عَلَيْهِ السلامُ إِذَا اعْتَمَّ وَذَهَبَ مِنَ اللَّيْلِ شَطْرُهُ أَخَذَ جِرَابًا فِيهِ خُبْزٌ وَلَحْمٌ وَالْدَّرَاهِمُ فَحَمَلَهُ عَلَى عُنُقِهِ ثُمَّ ذَهَبَ بِهِ إِلَى أَهْلِ الْحَاجَةِ مِنْ أَهْلِ الْمَدِينَةِ فَفَسَّمَهُ فِيهِمْ وَلَا يَعْرِفُونَهُ فَلَمَّا مَضَى أَبُو عَبْدِاللهِ عَلَيْهِ السلامُ فَقَدُوا ذَلِكَ فَعَلِمُوا أَنَّهُ كَانَ أَبَا عَبْدِاللهِ عَلَيْهِ السلامُ .³

458. Hisham b. Salim narrated, 'When it was dark and part of the night had passed, Abu Abdillah (AS) would take a sack of bread, meat and money, and carry it on his back to the needy of Madina. He would distribute it among them whilst they did not even recognise him. When Abu Abdillah (AS) passed away, they missed [the aid] and realized that it had in fact been Abu Abdillah.'⁴

459. م. عَلِي بن حُنَيْسٍ : خَرَجَ أَبُو عَبْدِاللهِ عَلَيْهِ السلامُ فِي لَيْلَةٍ قَدْ رَشَّتِ السَّمَاءُ وَهُوَ يُرِيدُ طَلَّةَ بَنِي سَاعِدَةَ فَأَتَبَعْتُهُ فَإِذَا هُوَ قَدْ سَقَطَ مِنْهُ شَيْءٌ فَقَالَ : بِسْمِ اللهِ اللَّهُمَّ رُدِّ عَلَيْنَا ، قَالَ : فَأَتَيْتُهُ فَسَلَّمْتُ عَلَيْهِ فَقَالَ : أَنْتَ مُعَلَّى ؟ قُلْتُ : نَعَمْ جُعِلْتُ فِدَاكَ ، فَقَالَ لِي : اتِمَسَّ بِيَدِكَ فَمَا وَجَدْتَ مِنْ شَيْءٍ فَادْفَعْهُ إِلَيَّ قَالَ : فَإِذَا أَنَا بِحُبْزٍ مُنْتَثِرٍ ، فَجَعَلْتُ أَدْفَعُ إِلَيْهِ مَا وَجَدْتُ ، فَإِذَا أَنَا بِجِرَابٍ مِنْ حُبْزٍ فَقُلْتُ : جُعِلْتُ فِدَاكَ أَحْمِلْهُ عَنْكَ ؟ فَقَالَ : لَا أَنَا أَوَّلِي بِهِ مِنْكَ وَلَكِنْ امْضِ مَعِي ، قَالَ : فَأَتَيْنَا طَلَّةَ بَنِي سَاعِدَةَ فَإِذَا نَحْنُ بِقَوْمٍ نِيَامٍ فَجَعَلُ يَدُسُّ

الرَّغِيفَ وَالرَّغِيفَيْنِ تَحْتَ ثُوبٍ كُلِّ وَاحِدٍ مِنْهُم حَتَّى أَتَى عَلَى آخِرِهِمْ ثُمَّ انصَرَفْنَا فَقُلْتُ :
جُعِلْتُ فِدَاكَ يَعْرِفُ هَؤُلَاءِ الْحَقَّ ، فَقَالَ : لَوْ عَرَفُوا لَوَاسَيْنَاهُمْ بِالذِّقَّةِ .⁵

459. Mualla b. Khunays narrated, 'Abu Abdillah went out on a drizzly night, heading towards the refuge of Bani Saida. So I followed him, when suddenly something fell from him.' He said, 'In the name of Allah, O Allah! Return it back to us.' [He continued], 'I came to him and greeted him, and he asked, 'Are you Mualla?' I said, 'Yes, may I be your ransom.' He said, 'Search around with your hands and if you find anything give it to me.' I found pieces of bread, so I extended my hands to give them to him. I was amazed to see a sack of bread on his back. I asked, 'May I be your ransom! Allow me to carry it for you!' He said, 'No! I deserve [the load] more than you but come with me.' He said, 'We came to the refuge of Bani Saida, where we came across a people who were asleep. He placed one or two loafs of bread under the garment of each and every person until he had come to the last person. We then left.' I said, 'May I be your ransom, do these people acknowledge the truth [of leadership]?' He said, 'If they did, we would have given them the flour as well.'⁶

460. أَبُو عَمْرٍو الشَّيْبَانِي : رَأَيْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَبِيَدِهِ مِسْحَاةٌ وَعَلَيْهِ إِزَارٌ
عَلِيظٌ يَعْمَلُ فِي حَائِطٍ لَهُ وَالْعَرَقُ يَتَصَابُ عَنْ ظَهْرِهِ فَقُلْتُ : جُعِلْتُ فِدَاكَ أَعْطِنِي أَكْفِكَ
فَقَالَ لِي : إِنِّي أَحِبُّ أَنْ يَتَأَذَّى الرَّجُلُ بِحَرِّ الشَّمْسِ فِي طَلَبِ الْمَعِيشَةِ .⁷

460. Abu Amr al-Shaybani narrated, 'I saw Aba Abdillah (AS) with a spade in his hand and wearing thick clothes, working in his yard with sweat dripping from his back. I stepped forward and said, 'May I be your ransom, allow me to work in your place.' He replied, 'Verily I love for a man [myself] to bear the sun's heat in the quest for a living.'⁸

Notes

1. بحار الأنوار : 1 / 16 / 47 .
2. Ibid. v. 47, p. 16, no. 1
3. الكافي : 1 / 8 / 4 .
4. al-Kafi, v. 4, p. 8, no. 1
5. ثواب الأعمال : 2 / 173 .
6. Thawab al-Amal, p. 173, no. 2
7. الكافي : 13 / 76 / 5 .
8. al-Kafi, v. 5, p. 76, no. 13

الإمام موسى بن جعفر الكاظم - 24

24. IMAM MUSA B. JAFAR AL-KAZIM (AS)

النَّصُّ عَلَى إِمَامَتِهِ - 147

147. Proof of his Imama

461. المناقب لابن شهر آشوب عن صفوان الجمال : سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ صَاحِبِ هَذَا الْأَمْرِ ، فَقَالَ : صَاحِبُ هَذَا الْأَمْرِ لَا يَلْهُو وَلَا يَلْعَبُ . فَأَقْبَلَ مُوسَى بْنُ جَعْفَرٍ وَهُوَ صَغِيرٌ وَمَعَهُ عَنَاقٌ مَكِّيَّةٌ وَهُوَ يَقُولُ لَهَا : اسْجُدِي لِرَبِّكِ ، فَأَخَذَهُ أَبُو عَبْدِ اللَّهِ فَضَمَّهُ إِلَيْهِ وَقَالَ : أَبُي وَأُمِّي ، لَا يَلْهُو وَلَا يَلْعَبُ .¹

461. Imam al-Sadiq (AS) in reply to Safwan al-Jammal asking about one who holds this position [of Imama], said, 'One who holds this position does not play and nor is he distracted.' Musa b. Jafar, who was then a child entered accompanied by a Makkan she-goat, to whom he was saying, 'Prostrate to your Lord!'. So Abu Abdillah took him and hugged him and said, 'May my parents be your ransom, he never plays and nor is he distracted.'²

Notes

1. المناقب لابن شهر آشوب : 317 / 4 .

2. al-Manaqib li Ibn Shahr Ashub, v. 4, no. 317

الإمام في السجن - 148

148. The Imam in Prison

462. الثوباني : كانت لأبي الحسن موسى بن جعفر عليهما السلام بضع عشرة سنة كل يوم سجدة بعد ايضااض الشمس إلى وقت الزوال قال : فكان هارون يوماً صعد سطحاً يُشرف منه على الحبس الذي حبس فيه أبا الحسن عليه السلام فكان يرى أبا الحسن عليه السلام ساجداً فقال للربيع : ما ذاك الثوب الذي أراه كل يوم في ذلك الموضع؟ قال : يا أمير المؤمنين ما ذاك بثوب وإنما هو موسى بن جعفر عليهما السلام له كل يوم سجدة بعد طلوع الشمس إلى وقت الزوال ، قال الربيع : فقال لي هارون : أما إن هذا من زهبان بني هاشم ، قلت : فما لك فقد ضيقت عليه في الحبس؟! قال : هيهاة لا بُدَّ من ذلك .¹

462. Thawbani narrated, 'Abu al-Hasan Musa b. Jafar, for about ten years, performed a single prostration from sunrise until noon. [He continued], 'Harun would sometimes climb onto a roof that overlooked the prison cell wherein he had imprisoned Abu al-Hasan. He would see Abu al-Hasan (AS) in prostration. He asked al-Rabi, 'What is that cloth I see on that spot everyday?' He said, 'O commander of the faithful! That is not a cloth but Musa b. Jafar (AS). He performs a prostration every day from sunrise until noon.' Harun said, 'He is indeed one of the holy men from the Bani Hashim.' I asked, 'Then why have you confined him to captivity?' He said, 'Alas! That is how it must be.'²

463. علي بن سويد : كتبت إلى أبي الحسن موسى عليه السلام ، وهو في الحبس ، كتاباً أسأله عن حاله وعن مسائل كثيرة ، فاحتبس الجواب عليّ أشهراً ، ثم أجابني بجواب هذه نسخته :

بسم الله الرحمن الرحيم ... أمّا بعد ، فإنك امرؤ أنزلك الله من آل محمد بمنزلة خاصة ، وحفظ مودة ما استرعاك من دينه ... الحديث .³

463. Ali b. Suwayd narrates, 'I wrote a letter to Abu al-Hasan Musa b. Jafar (AS), when he was in captivity, in which I inquired about his health and about many other issues. He held back the reply from me for months, then he replied in a letter, the text of which is as follows: 'In the name of Allah, the Beneficent, the Merciful ... Certainly you are a man who has been bestowed a special rank by Allah with the household of Muhammad and has guarded you among those who look after His religion ...'⁴

Notes

1. عيون أخبار الرضا : 1 / 95 .

2. Uyun Akhbar al-Rida (AS), v. 1, p. 95

3. بحار الأنوار : 78 / 329 / 7 .

4. Bihar al-Anwar, v. 78, p. 329, no. 7

فضائله عليه السلام - 149

149. His Virtues

464. الإرشاد : روي أنه (الكاظم عليه السلام) كان يدعو كثيراً فيقول : اللهم إني أسألك الراحة عند الموت والغفوة عند الحساب . ويكرر ذلك . وكان من دُعائه عليه السلام : عظم الذنب من عبدك فليحسن الغفوة من عندك . وكان يبكي من خشية الله حتى تخضل لحينه بالدموع . وكان أوصل الناس لأهله وزحمه وكان يفتقد فقراء المدينة في الليل فيحمل إليهم (الزبيب) فيه العنبر والورق والأدق والتُمور فيوصل إليهم ذلك ولا يعلمون من أي جهة هو .¹

464. It is narrated in al-Irshad: 'It is reported that al-Kazim used to supplicate a lot and say, 'O Allah! Indeed I ask You for ease at the time of death and pardon at the time of the account', and he used to repeat this several times. And among his supplications were, 'The sin of Your slave is great, so graceful will be the pardon from You.' He used to weep out of fear of Allah until his beard was soaked with tears. He used to be most diligent with maintaining relations with his family and his kin. He used to visit the poor of Madina at night, for whom he would take a basket of gold, silver, flour and dates. He would deliver all this to them whilst they did not even know where he came from.'²

465. الحسن بن محمد بن يحيى العلوي : حدثني جدي : كان موسى بن جعفر يدعو العبد الصالح من عبادته واجتهاده . روى أصحابنا أنه دخل مسجد رسول الله صلى الله عليه وآله فسجد سجدة في أول الليل، وسمع وهو يقول في سجوده : «عظيم الذنب عندي فليحسن الغفوة عندك ، يا أهل التقوى يا أهل المغفرة» فجعل يرددّها حتى أصبح وكان سخياً كريماً ، وكان يبلغه عن الرجل أنه يؤذيه فيبعث إليه بصرة فيها ألف دينار .³

465. Hasan b. Muhammad b. Yahya al-Alawi said, 'My grandfather narrated to me that Musa b. Jafar (AS) was called the righteous slave due to his worship and hard work. Our companions narrated that he would enter the mosque of the Prophet (SAWA) and would perform a prostration early in the night. He was heard to say in his prostration, 'My sin from me is great whilst Your pardon from You is graceful. O One who is worthy of being feared and O One who is worthy of granting forgiveness'. He would repeat this until morning. He was generous and noble. He was once informed of someone who spoke ill of him, so he sent for him a tray with one thousand dinars.'⁴

Notes

1. الإرشاد : 2 / 231 .
2. al-Irshad, p. 296
3. تاريخ بغداد : 13 / 27 .

4. Tarikh Baghdad, v. 13, p. 27

الإمام عليّ بن موسى الرضا - 25

25. IMAM ALI B. MUSA AL-RIDA (AS)

النَّصُّ عَلَى إِمَامَتِهِ - 150

150. Proofs of his Imama

466. عَبْدُ الرَّحْمَنِ بْنُ الْحُجَّاجِ : أَوْصَى أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلَامُ إِلَى

ابْنِهِ عَلِيِّ عَلَيْهِ السَّلَامُ، وَكَتَبَ لَهُ كِتَاباً أَشْهَدَ فِيهِ سِتِّينَ رَجُلًا مِنْ وَجُوهِ أَهْلِ الْمَدِينَةِ.¹

466. Abd al-Rahman b. al-Hajjaj narrated, 'Abu al-Hasan Musa b. Jafar [al-Kazim] (AS) appointed his son Ali (AS) as the executor of his will, and wrote this in a letter to him which sixty of Madina's renowned men bore witness to.'²

Notes

1. بحار الأنوار : 49 / 17 / 15.

2. Bihar al-Anwar, v. 49, p. 17, no. 15

إجبار الإمام على ولاية العهد - 151

151. Compelling the Imam to be the Heir Apparent

467. أبو الصلت الهروي : إِنَّ المأمونَ قالَ للرِّضا عليه السلام : يا بْنَ رسولِ اللَّهِ ... إني قد رأيتُ أنْ أعزِلَ نَفْسي عنِ الخِلافةِ ، وأجْعَلَهَا لَكَ وأبايَعَكَ!
فقالَ له الرِّضا عليه السلام : إِنَّ كانتِ هذهِ الخِلافةُ لَكَ وَاللَّهُ جَعَلَهَا لَكَ فلا يَجوزُ لَكَ أنْ تَخْلَعَ لِبَاساً أَلْبَسَكَهُ اللَّهُ وَتَجْعَلَهُ لِعَبيْرِكَ ، وإنْ كانتِ الخِلافةُ لَيْستَ لَكَ فلا يَجوزُ لَكَ أنْ تَجْعَلَ لي ما ليسَ لَكَ.
فقالَ له المأمونُ : يا بْنَ رسولِ اللَّهِ ، فَلَا بُدَّ لَكَ مِنْ قَبولِ هذا الأمرِ! فقالَ : لَسْتُ أَفْعَلُ ذلكَ طائِعاً أبداً ... تُريدُ بذلكَ أنْ يَقولَ النَّاسُ : إِنَّ عَلِيَّ بْنَ موسى الرِّضا لم يَزْهَدْ في الدُّنيا بل زَهَدَتْ الدُّنيا فيه ! أَلَا تَرَوْنَ كَيْفَ قَبِلَ ولايةَ العهدِ طَمَعاً في الخِلافةِ ؟ ! فَعَضِبَ المأمونُ ثُمَّ قالَ : ... فبِاللَّهِ أَقْسِمُ لَمَنْ قَبِلْتَ ولايةَ العهدِ وإلاَّ أَجْبَرْتُكَ على ذلكَ ، فَإِنْ فَعَلْتَ وإلاَّ ضَرَبْتُ عُنُقَكَ.¹

467. Abu al-Salt al-Harawi narrated, 'Verily Ma'mun said to al-Rida (AS), 'O son of the Prophet ... Verily I see it best for me to relinquish the caliphate and hand it over to you and swear allegiance to you!' So al-Rida (AS) said to him, 'If this caliphate indeed belongs to you and Allah has assigned it to you, then it is not permissible for you to remove a garment that Allah has clothed you with and assign it to another instead of yourself. And if the caliphate is not actually yours then it is not permissible for you to assign to me that which is not yours [in the first place].' So Ma'mun said to him, 'O son of the Prophet! You have to accept this post!' to which the Imam replied, 'I will never do that willingly... for by that [i.e. my acceptance of it] you want the people to say: *“Ali b. Musa al-Rida did not abstain from worldly pursuits [of leadership] but it is the world that has turned its back on him! Do you not see how he accepted to be the heir apparent in his greed for the caliphate?!”* So Ma'mun became enraged and said, '...I swear to Allah, if you do not accept the position of heir apparent I will force you to it. So you had better accept it or else I will behead you.'²

Notes

1. عيون أخبار الرضا : 2 / 139 / 3 .

2. Uyun Akhbar al-Rida (AS), v. 2, p. 139, no. 3

فضائله - 152

152. His Virtues

468. الهَرَوِيُّ : جِئْتُ إِلَى بَابِ الدَّارِ الَّتِي حُبِسَ فِيهَا الرِّضَا عَلَيْهِ السَّلَامُ بِسَرَحَسٍ وَقَدْ قُبِدَ ، فَاسْتَأْذَنْتُ عَلَيْهِ السَّجَّانَ فَقَالَ : لَا سَبِيلَ لَكُمْ إِلَيْهِ ، فَقُلْتُ : وَلَمْ؟ قَالَ : لِأَنَّهُ زَيْمًا صَلَّى فِي يَوْمِهِ وَلَيْلَتِهِ أَلْفَ رَكْعَةٍ ، وَإِنَّمَا يَنْقُتِلُ مِنْ صَلَاتِهِ سَاعَةً فِي صَدْرِ النَّهَارِ وَقَبْلَ الزَّوَالِ وَعِنْدَ اصْفَرَارِ الشَّمْسِ ، فَهُوَ فِي هَذِهِ الْأَوْقَاتِ قَاعِدٌ فِي مُصَلَّاهُ يُنَاجِي رَبَّهُ . قَالَ : فَقُلْتُ لَهُ : فَاطْلُبْ لِي فِي هَذِهِ الْأَوْقَاتِ إِذْنًا عَلَيْهِ ، فَاسْتَأْذَنَ لِي عَلَيْهِ ، فَدَخَلْتُ عَلَيْهِ وَهُوَ قَاعِدٌ فِي مُصَلَّاهُ مُتَفَكِّرٌ¹.

468. al-Harawi narrated, 'I went to the door of the place in Sarkhas where al-Rida was being held captive in chains. I sought permission from the jailor [to visit him] and he said, 'There is no way that you will be able to see him.' I asked, 'Why?' He replied, 'Because he sometimes offers one thousand prayers in the space of one day and night. He stops praying for a while at daybreak, before noon and before sunset. During these times he sits on his prayer mat and converses intimately with his Lord.' I said to him, 'Then request him to grant me permission during these times'. So he asked permission for me [to visit]. I entered and he was sitting on his prayer mat meditating.'²

469. إِبْرَاهِيمُ بْنُ الْعَبَّاسِ : مَا رَأَيْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ جَفَا أَحَدًا بِكَلِمَةٍ قَطُّ وَلَا رَأَيْتُهُ قَطَعَ عَلَى أَحَدٍ كَلَامَهُ حَتَّى يَفْرُغَ مِنْهُ ، وَمَارَدَ أَحَدًا عَنْ حَاجَةٍ يَقْدِرُ عَلَيْهَا وَلَا حَدَّ رِجْلَهُ بَيْنَ يَدَيِ جَلِيسٍ لَهُ قَطُّ وَلَا اتَّكَى بَيْنَ يَدَيِ جَلِيسٍ لَهُ قَطُّ ، وَلَا رَأَيْتُهُ شَتَمَ أَحَدًا مِنْ مَوَالِيهِ وَمَمَالِكِهِ قَطُّ ، وَلَا رَأَيْتُهُ تَقَلَّ وَلَا رَأَيْتُهُ يُقَهِّقُهُ فِي ضِحْكِهِ قَطُّ ، بَلْ كَانَ ضِحْكُهُ التَّبَسُّمَ ، وَكَانَ إِذَا خَلَا وَنَصَبَ مَائِدَتَهُ أَجْلَسَ مَعَهُ عَلَى مَائِدَتِهِ مَمَالِكَهُ وَمَوَالِيَهُ حَتَّى الْبَوَابِ السَّائِسَ³.

469. Ibrahim b. al-Abbas narrated, 'I have never seen Abu al-Hasan al-Rida (AS) hurt anybody with something he said, nor have I ever seen him interrupt anyone until he had finished, nor refuse to do someone a favour that he was able to do, nor did he ever stretch his legs before anyone sitting with him, nor lean against something while his companion did not, nor did he ever insult any of his servants or workers. And I have never seen him spit or burst into laughter; rather, his laughter was just a smile. When he was ready to eat and the table had been laid, he seated with him at the table all his servants, including the doorman and the stableboy.'⁴

Notes

1. بحار الأنوار : 49 / 91 / 5 .

2. Bihar al-Anwar, v. 49, p. 91, no. 5

3. عيون أخبار الرضا : 2 / 184 / 7 .

4. Uyun Akhbar al-Rida (AS), v. 2, p. 184, no. 7

الإمام محمد بن عليّ الجواد - 26

26. IMAM MUHAMMAD B. ALI AL-JAWAD (AS)

النَّصُّ عَلَى إِمَامَتِهِ - 153

153. Proofs of his Imama

470. رسول الله صلى الله عليه وآله - لَمَّا سَأَلَهُ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ عَنِ الْأُيُمَّةِ فِي صُلْبِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ - : ... وَيَخْرُجُ مِنْ صُلْبِ عَلِيٍّ (الرِّضَا) ابْنُهُ مُحَمَّدٌ الْمَحْمُودُ أَطْهَرُ النَّاسِ خُلُقًا وَأَحْسَنُهُمْ خُلُقًا¹.

470. The Prophet (SAWA), in reply to Abdullah b. Masud regarding the Imams from Husayn (AS)'s progeny, said, '... And from the loins of Ali [al-Rida], his son Muhammad, the praised and the purest of people in form, and the best of them in character.'²

471. عَبْدُ اللَّهِ بْنُ جَعْفَرٍ : دَخَلْتُ عَلَى الرِّضَا عَلَيْهِ السَّلَامُ أَنَا وَصَفْوَانُ بْنُ يَحْيَى ، وَأَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ قَائِمٌ قَدْ أَتَى لَهُ ثَلَاثُ سِنِينَ ، فَقُلْنَا لَهُ : جَعَلَنَا اللَّهُ فِدَاكَ ، إِنْ - وَأَعُوذُ بِاللَّهِ - حَدَّثَ حَدَّثٌ فَمَنْ يَكُونُ بَعْدَكَ؟ قَالَ : ابْنِي هَذَا ، وَأَوْمَأَ إِلَيْهِ . قَالَ : فَقُلْنَا لَهُ : وَهُوَ فِي هَذَا السِّنِّ؟! قَالَ : نَعَمْ ، وَهُوَ فِي هَذَا السِّنِّ ، إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى احْتَجَّ بِعِيسَى عَلَيْهِ السَّلَامُ وَهُوَ ابْنُ سَنَتَيْنِ³.

471. Abdullah b. Jafar narrated, 'Safwan b. Yahya and I visited al-Rida (AS), and Abu Jafar [Imam al-Jawad], who was three years old, was standing there. We asked him [i.e. al-Rida], 'May Allah sacrifice us for you. If - God forbid- something happened to you, who will be [the Imam] after you?' He said, 'This son of mine', pointing towards him. We asked, 'While he is still this young?' He replied, 'of course while he is still this young. Verily Allah, Blessed and most High, made Jesus His divine proof [on earth] when he was just two years old.'⁴

Notes

1. كفاية الأثر : ص 84 .

2. Kifayat al-Athar, p. 84

3. بحار الأنوار : 23 / 35 / 50 .

4. Bihar al-Anwar, v. 50, p. 35, no. 23

فَضَائِلُهُ عَلَيْهِ السَّلَام - 154

154. His Virtues

472. يَحيى الصَّنْعَانِي : دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَام وَهُوَ بِمَكَّةَ وَهُوَ يَقْشِرُ مَوْزاً وَيُطْعِمُهُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَام فَقُلْتُ لَهُ : جُعِلْتُ فِدَاكَ هَذَا الْمَوْلُودُ الْمُبَارَكُ ؟ قَالَ : نَعَمْ يَا يَحْيَى هَذَا الْمَوْلُودُ الَّذِي لَمْ يُولَدْ فِي الْإِسْلَامِ مِثْلُهُ مَوْلُودٌ أَعْظَمَ بَرَكََةً عَلَى شَيْعَتِنَا مِنْهُ .¹

472. Yahya al-Sanani narrated, 'I visited Abu al-Hasan al-Rida (AS) when he was in Makkah. I saw him peel a banana and feed it to Abu Jafar. I asked him, 'May I be your ransom, is this the blessed newborn?' He said, 'Yes, O Yahya! This is the newborn the like of whom there is none other born into Islam and upon our Shia, more blessed than him.'²

473. عَبدُ اللَّهِ بْنُ سَعِيدٍ : قَالَ لِي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عُمَرَ التَّنُوخِي : رَأَيْتُ مُحَمَّدَ بْنَ عَلِيٍّ وَهُوَ يُكَلِّمُ ثَوْرًا فَحَرَّكَ الثَّوْرُ رَأْسَهُ ، فَقُلْتُ لَا وَلَكِنْ تَأْمُرُ الثَّوْرَ أَنْ يُكَلِّمَكَ ، فَقَالَ وَعَلِمْنَا مَنْطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ ثُمَّ قَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَمَسَحَ بِكَفِّهِ عَلَى رَأْسِهِ فَقَالَ الثَّوْرُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ .³

473. Abdullah b. Said narrated that Muhammad b. Ali b. Umar al-Tannukhi said to him, 'I saw Muhammad b. Ali [al-Jawad] talking to a bull and the bull shook his head.' Then I said to him, 'No, but [can you not] command the bull to talk to you.' He then recited [the verse]: *"We have been taught the speech of the birds and we have been given out of everything"* He then said [to it], 'Say: there is no god but Allah, the Only One and He has no partner' and stroked its head with his palm. The bull then said, 'There is no god but Allah, the Only One and He has no partner.'⁴

474. عَلِيُّ بْنُ حَسَّانٍ الْوَاسِطِيُّ الْمَعْرُوفُ بِالْعَمَشِ : حَمَلْتُ مَعِيَ إِلَيْهِ عَلَيْهِ السَّلَام مِنْ الْأَلَةِ الَّتِي لِلْإِسْبِهَانِ بَعْضُهَا مِنْ فِضَّةٍ وَقُلْتُ أَتُحِبُّ مَوْلَايَ أَبَا جَعْفَرٍ بِهَا فَلَمَّا تَفَرَّقَ النَّاسُ عَنْهُ بَعْدَ جَوَابِ الْجَمِيعِ قَامَ فَمَضَى فَاتَّبَعْتُهُ فَلَقِيتُ مُوَفَّقًا فَقُلْتُ اسْتَأْذِنْ لِي عَلَى أَبِي جَعْفَرٍ ، فَدَخَلْتُ وَسَلَّمْتُ فَرَدَّ عَلَيَّ السَّلَامَ وَفِي وَجْهِهِ الْكَرَاهَةُ وَلَمْ يَأْتِنِي بِالْجُلُوسِ فَدَنَوْتُ مِنْهُ وَأَفْرَعْتُ مَا كَانَ فِي كُمِّي بَيْنَ يَدَيْهِ فَنَظَرَ إِلَيَّ مُغْضِبًا ثُمَّ رَنَا يَمِينًا وَشِمَالًا وَقَالَ مَا لِهَذَا خَلَقَنِي اللَّهُ مَا أَنَا وَاللَّعِبُ ؟ فَاسْتَعْفَيْتُهُ فَعَفَا عَنِّي فَأَخَذْتُهَا فَخَرَجْتُ .⁵

474. Ali b. Hassan al-Wasiti, known as al-Amsh, narrated, 'I brought an item to him from Isfahan made of silver, in order to present it to my master Abu Jafar [al-Jawad]. When the people left his company after he had answered all their questions, he stood up and left. I followed him and met a helper of his from whom I requested to seek permission to see Abu Jafar. I entered and saluted him, and he returned my salutation with signs of dislike on his face. He did not come to sit down, so I approached him and emptied all that was in my sleeve before him. He looked at me in anger, then he looked to the right and left and said, 'Allah has not created me for this, what

has play got to do with me?' I asked him to forgive me. He forgave me and then I took the things and left.'⁶

475. كشف الغمّة عن القاسم بن عبد الرحمن - وَكَانَ زَيْدِيًّا - : حَرَجْتُ إِلَى بَغْدَادَ فَبَيْنَا أَنَا بِهَا إِذْ رَأَيْتُ النَّاسَ يَتَعَادَوْنَ وَيَتَشَرَّفُونَ وَيَقِفُونَ ؛ فَقُلْتُ : مَا هَذَا ؟ فَقَالُوا : ابْنُ الرِّضَا ، فَقُلْتُ : وَاللَّهِ لَأَنْظُرَنَّ إِلَيْهِ فَطَلَعَ عَلَيَّ بَغْلٌ أَوْ بَعْلَةٌ فَقُلْتُ : لَعَنَ اللَّهُ أَصْحَابَ الْإِمَامَةِ حَيْثُ يَقُولُونَ إِنَّ اللَّهَ افْتَرَضَ طَاعَةَ هَذَا ، فَعَدَلَ إِلَيَّ وَقَالَ : يَا قَاسِمَ بْنَ عَبْدِ الرَّحْمَنِ : «أَبْشِرْ مِنْ وَاحِدٍ أَنْتَبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٍ وَسُغْرٍ»⁷ فَقُلْتُ فِي نَفْسِي سَاحِرٌ وَاللَّهِ! فَعَدَلَ إِلَيَّ فَقَالَ : «ءَالْقِي الدِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشَرُّ»⁸ قَالَ : فَانصَرَفْتُ وَقُلْتُ بِالْإِمَامَةِ ؛ وَشَهِدْتُ أَنَّهُ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَاعْتَقَدْتُهُ⁹.

475. al-Qasim b. Abd al-Rahman, who was then a Zaydi, narrated, 'I went to Baghdad. While I was there, I saw the people congratulating each other all of a sudden, exchanging honourable greetings and standing up. I asked, 'What is this?' They replied, 'The son of al-Rida [has come].' Then I said, 'Indeed I must see him'. Then he appeared on a male or female donkey. I said, 'May the curse of Allah be upon the supporters of Imama who believe that Allah has made obedience to this [type of person] mandatory.' At that very moment, he turned to me and said, 'O Qasim b. Abd al-Rahman, ***“Are we to follow a lone human from ourselves?! Indeed then we would be in error and madness”***. [He continued]: 'So I said to myself, 'A sorcerer, by Allah!', and he turned to me again, and said, ***“Has the Reminder been cast upon him from among us? Rather he is a self-conceited liar”***. [He continued]: 'So I left, believing in Imama and bore witness that verily he is the proof of Allah on His creation and had faith in him.'¹⁰

Notes

1. الكافي : 6 / 360 / 3 .
2. al-Kafi, v. 6, p. 360, no. 3
3. دلائل الإمامة : 211 .
4. Dala'il al-Imama, p. 211
5. دلائل الإمامة : 212 .
6. Ibid. p. 212
7. القمر : 24 .
8. القمر : 25 .
9. كشف الغمّة : 3 / 153 .
10. Kashf al-Ghamma, v. 3, p. 153

الإمام عليّ بن محمّد الهادي - 27

27. IMAM ALI B. MUHAMMAD AL-HADI (AS)

النّصُّ على إمامته - 155

155. Proofs of his Imama

476. الإمام الجواد عليه السلام : إنّ الإمامَ بعدي ابني عليّ، أمرُهُ أمري ، وقَوْلُهُ قَوْلِي ، وطاعَتُهُ طاعَتِي ، والإمامة بعده في ابني الحسن ¹.

476. Imam al-Jawad (AS) said, 'Certainly the Imam after me is my son Ali. His command is my command, his word is my word, obedience to him is obedience to me and the Imama after him will rest with his son al-Hasan.'

Notes

1. بحار الأنوار : 50 / 118 / 1 .

2. Bihar al-Anwar, v. 50, p. 118, no. 1

فضائله عليه السلام - 156

156. His Virtues

477. بحار الأنوار : ذكر الحسن بن محمد جمهور العبي في كتاب الواحدة قال : حدّثني أخي الحسين بن محمد قال : كان لي صديق مؤدّب لولدٍ بغا أو وصيفٍ - الشكُّ مِنِّي - فقال لي : قال لي الأمير - مُنصرَفُهُ مِن دارِ الخليفة - : حبَسَ أميرُ المؤمنينَ هذا الذي يقولون ابنُ الرضا اليومَ ، ودفعهُ إلى عليّ بنِ كركرٍ ، فسمِعْتُهُ يقولُ : أنا أكرّمُ على الله من ناقةٍ صالحٍ (تمتّعوا في داركم ثلاثة أيّام ذلك وعدٌ غيرُ مكذوبٍ)¹ ، وليس يُفصَحُ بالآية ولا بالكلام ، أي شيء هذا؟ قال: قلت: أعزّك الله توعّد ، انظر ما يكون بعد ثلاثة أيّام. فلما كان من الغد أطلقهُ واعتذر إليه ، فلما كان في اليوم الثالث وثب عليه ياغز ويعلون وتامش وجماعة معهم ، فقتلوه وأقعدوا المنتصر ولدَهُ خليفةً.²

477. It is narrated in the book al-Wahida: My brother Husayn b. Muhammad narrated, saying, 'I had a friend who used to teach the child of Bagha or Wasif.'³ He said to me, 'The governor, on his return from the Caliph's palace said to me, "Today the commander of the faithful has imprisoned this person known as Ibn al-Rida [i.e. the son of al-Rida] and has handed him over to Ali b. Karkar, and I heard him say, 'I am dearer to Allah than the she-camel of Salih'⁴, so *"Enjoy yourselves in your homes for three days that is a promise not untrue!"* What he meant by that verse or by his speech is not clear. [He said]: I said, 'May Allah increase your honour, he has made a threat, now see what would happen after three days.

The next day the caliph freed Ibn al-Rida and apologised. On the third day Yaghiz, Yaghlun, Tamish and a group of people with them assaulted him and killed him, and instated al-Muntasir his son as the Caliph.'⁵

478. كشف الغمّة : حدّث جماعة من أهل إصفهان منهم أبوالبّاس أحمد بن النّصر ، وأبو جعفر محمّد بن علويّة ، قالوا : كان بإصفهان رجلٌ يُقالُ لَهُ عَبْدُ الرَّحْمَنِ وَكَانَ شيعياً ، فُقيلَ لَهُ : ما السّببُ الَّذي أوجبَ عَلَيْكَ القولُ بِإمامَةِ عليّ النّقيّ دونَ غَيرِهِ مِن أَهلِ الزّمانِ ؟ فقال : شاهدتُ ما يوجبُ عليّ ذلكَ ، وذلكَ أيّ كُنْتُ رجلاً فقيراً وكانَ لي لسانٌ وجُرأةٌ ، فأخرجني أهلُ إصفهانَ سنةً منَ السّنينَ معَ قومٍ آخريّنَ ، (فجئنا - ظ) إلى بابِ المَتَوَكِّلِ مُتَطَلِّمينَ ، وَكُنّا بِبابِ المَتَوَكِّلِ يوماً إذ خَرَجَ الأمرُ بِاحضارِ عليّ بنِ مُحَمَّدٍ بنِ الرّضا ؛ فقلْتُ لِبعضِ مَنْ حَضَرَ : مَنْ هذا الرَّجُلُ الَّذي قد أمرَ بِاحضاره ؟ فُقيلَ : هذا رجُلٌ علويّ تقولُ الرافضةُ بِإمامتِهِ ، ثُمَّ قالَ : وَتَقْدِرُ أَنَّ المَتَوَكِّلَ يُحْضِرُهُ لِلْقَتْلِ ، فقلْتُ : لا أبرحُ مِنْ ههنا حتّى أنظرَ إلى هذا الرَّجُلِ أيّ رجُلٍ هو ؟ قالَ : فأقبلَ راكباً على فرسٍ وقد قامَ النَّاسُ صَفّينِ مُنْمَ الطّريقِ ويُسْرَتها ينظرونَ إليه ، فلما رأيتهُ وقفتُ فأبصرتهُ فوقعَ حُبُّهُ في قلبي ، فجعلتُ أدعو

لَهُ فِي نَفْسِي بِأَنْ يَدْفَعَ اللَّهُ عَنْهُ شَرَّ الْمُتَوَكِّلِ ، فَأَقْبَلَ يَسِيرُ بَيْنَ النَّاسِ وَهُوَ يَنْظُرُ إِلَى عُرْفِ دَابَّتِهِ لَا يَلْتَفِتُ ، وَأَنَا دَائِمُ الدُّعَاءِ لَهُ ، فَلَمَّا صَارَ إِلَيَّ أَقْبَلَ عَلَيَّ بِوَجْهِهِ وَقَالَ : اسْتَجَابَ اللَّهُ دُعَاءَكَ وَطَوَّلَ عُمرَكَ وَكَثَّرَ مَالَكَ وَوَلَدَكَ ، فَانصَرَفْنَا بَعْدَ ذَلِكَ إِلَى إِصْفَهَانَ ، فَفَتَحَ اللَّهُ عَلَيَّ وَجُوهًا مِنَ الْمَالِ حَتَّى إِنِّي أَغْلِقُ بَابِي عَلَى مَا قِيمَتُهُ أَلْفَ أَلْفِ دِرْهَمٍ سِوَى مَالِي خَارِجٍ دَارِي ؛ وَرَزَقْتُ عَشْرَةَ مِنَ الْأَوْلَادِ وَقَدْ بَلَغْتُ مِنْ عُمرِي نِيفًا وَسَبْعِينَ سَنَةً ، وَأَنَا أَقُولُ بِإِمَامَةِ هَذَا الَّذِي عَلِمَ مَا فِي قَلْبِي وَاسْتَجَابَ اللَّهُ دُعَائَهُ لِي .⁶

478. group of people from Isfahan among whom were Abu al-Abbas Ahmad b. al-Nasr and Abu Jafar Muhammad b. Alawiyya, narrated, 'There was a man named Abd al-Rahman in Isfahan who was a Shia. He was asked, 'Why have you accepted the Imama of Ali al-Naqi instead of anyone else from among the people of the time?' So he replied, 'I witnessed that which obligated me to believing such. I was a poor man but outspoken and daring. So the people of Isfahan exiled me and a few others. We came to Mutawakkil to ask for justice. We were at Mutawakkil's gate when the command came to bring Ali b. Muhammad b. al-Rida. I asked those present there who this man was that had been commanded to be brought there. Someone replied, 'He is an Alawi whom the Rafida believe to be their Imam.' He then said, 'Mutawakkil may have summoned him in order to kill him.' I said, 'I will not move from here until I see who this person is.' [He continued]: 'He came riding on a horse and verily people were standing in a line on the right and left of his path watching him. When I saw him, I stopped and looked at him. Love for him filled my heart. I prayed for him in my heart for Allah to repel from him the evil of Mutawakkil. He moved through the crowd, his sight fixed on the reins of his horse, not looking around. And I was constantly supplicating for him. When he reached me, he turned his face towards me and said, 'May Allah accept your supplication, lengthen your life, and increase your wealth and your children.' After that, we returned to Isfahan. Allah opened phases of wealth upon me, so much so that I have to lock away in my house more than a million dirhams and this is apart from the wealth that is outside my house. I have been blessed with ten sons and I have reached an age in excess of seventy years. This is the reason for my faith in the Imama of this man who knew what was in my heart and Allah granted his prayers for me.'⁷

Notes

1. هود : 65 .
2. بحار الأنوار : 50 / 189 / 1 .
3. Bagha and Wasif were two Turkish commanders in the Abbasid army.
4. Salih: A Qur'anic prophet whose equivalent in the biblical tradition is not known (ed.)
5. Ibid. v. 50, p. 189, no. 1
6. كشف الغمّة : 3 / 179 .
7. Kashf al-Ghamma, v. 3, p. 179

الإمام الحسن بن علي العسكري - 28

28. IMAM AL-HASAN B. ALI AL-'ASKARI (AS)

النَّصُّ عَلَى إِمَامَتِهِ - 157

157. Proofs of his Imama

479. الإمام الهادي عليه السلام : الإمام بعدي الحسن ، وبعد الحسن ابنه القائم ،
الذي يملأ الأرض قسطاً وعدلاً كما ملئت جوراً وظلماً.¹

479. Imam al-Hadi (AS) said, 'The Imam after me is al-Hasan, and after Hasan his son al-Qaim [lit. the one who will rise], the one who will fill the land with fairness and justice just as it was filled with tyranny and oppression.'²

Notes

1. بحار الأنوار : 50 / 239 / 4 .

2. Bihar al-Anwar, v. 50, p. 239, no. 4

فضائله عليه السلام - 158

158. His Virtues

480. بحار الأنوار : دخلَ العباسيونَ على صالحِ ابنِ وصيفٍ ، ودخلَ صالحُ بنُ عليٍّ وغيرُهُ مِنَ المُخَرِّفِينَ عن هذه الناحيةِ على صالحِ بنِ وصيفٍ عندما حُيِّنَ أبو مُحَمَّدٍ عليه السلام، فقالَ له : ضَيِّقْ عليه ولا تُوسِّعْ، فقالَ لَهُم صالحٌ: ما أَصْنَعُ بِهِ، وقد وَكَّلْتُ بِهِ رَجُلَيْنِ شَرَّ مَنْ قَدَرْتُ عَلَيْهِ ، فَقَدْ صارا مِنَ العبادَةِ والصَّلَاةِ إلى أمرٍ عَظِيمٍ؟! ¹

480. Muhammad b. Ismail narrated, 'The Abbasids visited Salih b. Wasif, and Salih b. Ali and a few other deviated people from this location also visited Salih b. Wasif when Abu Muhammad (AS) [Imam al-Askari] was in the prison. He said to him, 'Put him in strict confinement and give him no ease.' Salih replied, 'What more can I do with him when I have assigned two of the most evil men I could find to guard him, and surprisingly those two have turned to worship and prayers [as a result of the Imam]!' ²

481. المناقب لابن شهر آشوب عن أبي القاسم الكوفي : إِنَّ إِسْحاقَ الكِنْدِيَّ كَانَ فيلسوفَ العراقِ في زمانِهِ أَخَذَ في تَأليفِ تَنافُضِ القرآنِ وشَغَلَ نَفْسَهُ بِذلك وَتَفَرَّدَ بِهِ في مَنْزِلِهِ وَإِنَّ بَعْضَ تَلامِذَتِهِ دَخَلَ يَوماً على الإمامِ الحَسَنِ العَسْكَرِيِّ فَقَالَ لَهُ أبو مُحَمَّدٍ عليه السلام : أَمَّا فيكُمْ رَجُلٌ رَشِيدٌ يَرُدُّ أَسْئَلَكُمْ الكِنْدِيَّ عَمَّا أَخَذَ فِيهِ مِنْ تَشاعُغِهِ بِالقرآنِ؟ فَقَالَ التَّلْمِيذُ : نَحْنُ مِنْ تَلامِذَتِهِ كَيْفَ يَجُوزُ مِنَّا الإِعْتِراضُ عَلَيْهِ في هذا أو في غَيْرِهِ ، فَقَالَ لَهُ أبو مُحَمَّدٍ : أَتَوَدِّي اللهُ ما أَلْقِيَهُ إِلَيْكَ؟ قَالَ : نَعَمْ قَالَ : فَصِرْ إِلَيْهِ وَتَلَطَّفْ في مُؤانَسَتِهِ وَمَعُونَتِهِ على ما هُوَ بِسَبِيلِهِ فَإِذَا وَقَعَتِ الأَنسَةُ في ذلك فُئِلَ قَدْ حَضَرَتِي مَسْأَلَةٌ أَسأَلُكَ عَنْها فَإِنَّهُ يَسْتَدْعِي ذلك مِنْكَ فُئِلَ لَهُ إِنْ أَتَاكَ هذا المِتَكَلِّمُ بِهذا القرآنِ هَلْ يَجُوزُ أَنْ يَكُونَ مُرادُهُ بِما تَكَلَّمَ مِنْهُ غَيْرَ المَعانيِ الَّتِي قَدْ ظَنَنْتَها أَنَّكَ ذَهَبْتَ إِلَيْها ؟ فَإِنَّهُ سَيَقُولُ لَكَ إِنَّهُ مِنَ الجائِزِ لَأَنَّهُ رَجُلٌ يَفْهَمُ إِذا سَمِعَ ، فَإِذَا أوجِبَ ذلك فُئِلَ لَهُ : فَمَا يُدْرِيكَ لَعَلَّهُ قَدْ أَرادَ غَيْرَ الَّذِي ذَهَبْتَ أَنْتَ إِلَيْهِ فَيَكُونُ واضِعاً لِعَيرِ مَعانِيهِ . فَصارَ الرَّجُلُ إلى الكِنْدِيَّ وَتَلَطَّفَ إلى أَنْ ألقى عَلَيْهِ هذِهِ المَسْأَلَةَ فَقَالَ لَهُ : أَعِدْ عَلَيَّ ، فَأَعادَ عَلَيْهِ فَتَفَكَّرَ في نَفْسِهِ ورَأى ذلك مُحْتَمَلاً في اللُّغَةِ وَسائِغاً في النَّظَرِ فَقَالَ : أَتَيْتُ إِلَيْكَ الاَّ أَخْبَرْتَنِي مِنْ أَيْنَ لَكَ ؟ فَقَالَ : إِنَّهُ شَيْءٌ عَرَضَ بِقَلْبِي فَأَوْرَدْتُهُ عَلَيْكَ ، فَقَالَ : كَلَّا ما مِثْلُكَ مَنْ اهْتَدَى إلى هذا ولا مَنْ بَلَغَ هذِهِ المِنْزِلَةَ فَعَرَّفَنِي مِنْ أَيْنَ لَكَ هذا ؟ فَقَالَ : أَمَرَنِي بِهِ أبو مُحَمَّدٍ فَقَالَ : الآنَ جِئْتُ بِهِ وما كانَ لِيُخْرِجَ مِثْلَ هذا إِلاَّ مِنْ ذلكَ البَيْتِ؛ ثُمَّ إِنَّهُ دَعَا بِالنَّارِ وأَحْرَقَ جَمِيعَ ما كانَ أَلْفَهُ. ³

481. Abu al-Qasim al-Kufi in the book al-Tabdil narrates, 'Verily Ishaq al-Kindi who was the philosopher of his time in Iraq decided to write about contradictions in the Qur'an, and sat alone at home, preoccupied with it. One

of his students visited Imam al-Hasan al-Askari one day. Abu Muhammad (AS) asked him, 'Is there not a rightly-guided man among you who can stop your teacher al-Kindi from this occupation that he has started with the Qur'an?' The student replied, 'We are his students; how can we object to him on this or on any other issue?' Abu Muhammad said, 'Will you then convey to him what I am telling him through you?' He said, 'Yes.' He (AS) said, 'Go to him and offer your service to him in his task, as though you want to acquaint yourself with it, and assist him therein. Once the acquaintance has developed, tell him, 'I have a question which I would like to ask you.' Certainly he will allow you. Then ask him, 'If someone who spoke only using [verses of] the Qu'ran was to come to you, would it be possible for his intended speech to be different to what you have understood it to mean?' He will indeed tell you that it is possible, because he is a man who comprehends if he listens. So, if he confirms this, then ask him, 'So that means that that which you have perceived might be different to what he meant, such that you may even be imposing a meaning to a word that is different to its original.'

So the student went to al-Kindi, acquainted himself with him and politely mentioned the issue to him. He asked him to repeat the question, which he did. Then he pondered into it and thought it to be possible in language and acceptable conceptually. He then said, 'I swear by you to tell me from where you have learnt this [argument]?' He [the student] replied, 'It is just something that came to my mind so I presented it to you.' He said, 'No way. Someone like you could not have been guided to this kind of argument nor reached this position [in learning], so tell me from where you have come up with this?' He replied, 'Abu Muhammad ordered me to [tell you] this.' He then said, 'Now you have told me. Something like this could only have come from that household.' He then asked for some fire and burnt all that he had written.'⁴

Notes

1. بحار الأنوار : 50 / 308 / 6 .
2. Ibid. v. 50, p. 308, no. 6
3. المناقب لابن شهر آشوب : 4 / 424 .
4. al-Manaqib li Ibn Shahr Ashub, v. 4, p. 424

الإمام المهدي - 29

29. AL-IMAM AL-QA'IM (AS)

أسماء الإمام - 159

159. The Names of the Imam

482. الإمام الباقر عليه السلام في قوله تعالى : (وَمَنْ قُتِلَ مَظْلُوماً فَقَدْ جَعَلْنَا لَوَلِيِّهِ سُلْطَاناً . . . إِنَّهُ كَانَ مَنْصُوراً)¹ - : سَمَّى اللَّهُ الْمَهْدِيَّ الْمَنْصُورَ ، كما سَمَّى أَحْمَدَ وَمُحَمَّدَ وَمُحَمَّدَ ، وكما سَمَّى عِيسَى الْمَسِيحَ عَلَيْهِ السَّلَامُ .²

482. Imam al-Baqir (AS), with reference to the verse of the Almighty: "And whoever is killed wrongfully, We have certainly given his heir an authority ... for he enjoys the support [of law]"³, said, 'Allah has named the Mahdi al-Mansur [lit. one who enjoys the support of Allah] just as he named the Prophet (SAWA) Ahmad, Muhammad and Mahmud, and just as he named Jesus the Messiah (AS).'⁴

483. الإمام الصادق عليه السلام - لما سُئِلَ عَنْ عِلَّةِ تَسْمِيَةِ الْقَائِمِ بِالْمَهْدِيِّ - : لِأَنَّهُ يُهْدَى إِلَى كُلِّ أَمْرٍ خَفِيٍّ .⁵

483. Imam al-Sadiq (AS), when he was asked the reason for the Qaim [th Imam] being named al- Mahdi [lit. the guided], said, 'Because verily he guides to every hidden issue.'⁶

Notes

1. الإسراء : 33 .

2. بحار الأنوار : 51 / 30 / 8 .

3. Qur'an 1733:

4. Bihar al-Anwar, v. 51, p. 30, no. 8

5. الغيبة للطوسي : 471 / 489 .

6. al-Ghayba li al-Tusi, p. 471, no. 489

النَّصُّ عَلَى إِمَامَتِهِ - 160

160. Proofs of His Imama

484. الإمام العسكري عليه السلام - وقد سُئِلَ عن الحُجَّةِ والإمام بعده ؟ - : انِّي مُحَمَّدٌ ، وَهُوَ الإمامُ والحُجَّةُ بعدي ، مَنْ ماتَ وَلَمْ يَعْرِفْهُ ماتَ مِيتَةً جاهليَّةً . أَمَا إِنَّ لَهُ غَيْبَةً يَحَازُ فِيهَا الجاهلونَ ، وَيَهْلِكُ فِيهَا المِطْلونَ ، وَيَكْذِبُ فِيهَا الوَقَّاتونَ ، ثُمَّ يَخْرُجُ فَكَأَنِّي أَنْظُرُ إِلَى الأَعْلَامِ البَيْضِ تَخْفِقُ فَوْقَ رَأْسِهِ بِنَجْفِ الكُوفَةِ .¹

484. Imam al-Askari (AS), when asked about the proof [of Allah] and the Imam after him, said, 'My son Muhammad will be the Imam and the proof after me. Whoever dies without acknowledging him [as the Imam] has died a death of ignorance. Know that certainly he will have an occultation, about which the ignorant will be left confused, the impugners will be ruined and those who predict a specific time [for his reappearance] will lie. Then he will emerge and it is as if I can see the white flags hovering above his head in Najaf [near] Kufa.'²

Notes

1. بحار الأنوار : 51 / 160 / 7 .

2. Bihar al-Anwar, v. 51, p. 160, no. 7

البشارة بالمهدي عليه السلام - 161

161. Glad Tidings of the Mahdi (AS)

485. رسول الله صلى الله عليه وآله : أبشري يا فاطمة ، فإن المهدي منك¹.

485. The Prophet (SAWA) said, 'Glad tidings to you O Fatima for verily the Mahdi will be from you [i.e. your descent].'²

486. رسول الله صلى الله عليه وآله : المهدي رجل من ولدي ، وجهه كالكوكب

الدري³.

486. The Prophet (SAWA) said, 'The Mahdi will be a man from my offspring, and his face will be like a sparkling star.'⁴

487. رسول الله صلى الله عليه وآله : لا تقوم الساعة حتى تمتلئ الأرض ظلماً وعدواناً

، ثم يخرج رجل من عترتي فيملؤها قسطاً وعدلاً كما ملئت ظلماً وعدواناً⁵.

487. The Prophet (SAWA) said, 'The [Final] Hour will not come until the land has been filled with tyranny and enmity, then a man from my progeny will emerge and will fill it with fairness and justice just as it had been filled with tyranny and enmity.'⁶

488. رسول الله صلى الله عليه وآله : يلي رجل من أهل بيتي يواطئ اسمه اسمي، لو لم

يبق من الدنيا إلا يوم لطول الله ذلك اليوم حتى يلي⁷.

488. The Prophet (SAWA) said, 'A man from my household will rule, his name will be the same as mine. Even if not more than a day remains of this world, Allah will lengthen that day so that he may rule.'⁸

489. الإمام علي عليه السلام : المهدي رجل منّا من ولد فاطمة⁹.

489. Imam Ali (AS) said, 'Al-Mahdi will be a man from us, from the progeny of Fatima.'¹⁰

490. الإمام الباقر عليه السلام : فإذا خرج أسند ظهره إلى الكعبة، واجتمع إليه ثلاثمائة

وثلاثة عشر رجلاً، فأول ما ينطق بهذه الآية: (بقيّة الله خير لكم إن كنتم مؤمنين).¹¹ ثم

يقول : أنا بقيّة الله وحجته وخليفته عليكم ، فلا يسلم إليه مسلم إلا قال : السلام عليك يا

بقيّة الله في أرضه¹².

490. Imam al-Baqir (AS) said, 'When he emerges, he will lean his back against the Kaba, and three hundred and thirteen men will assemble with him, and the first thing he will utter will be the verse, *"What remains of Allah's provision is better for you, should you be the faithful."* He will then say, 'I am the remains of Allah, His proof and His vicegerent upon you. None will salute him except by saying, 'Peace be upon you O remains of Allah (baqiyyatullah) in His land.'¹³

Notes

1. كنز العمال : 34208 .

2. Kanz al-Ummal, no. 34208
3. 38666 : كنز العمال .
4. Ibid. no. 38666
5. 38691 : كنز العمال .
6. Ibid. no. 38691
7. 38661 : كنز العمال .
8. Ibid. no. 38661
9. 39675 : كنز العمال .
10. Ibid. no. 39675
11. 86 : هود .
12. 194 / 392 / 2 : نور الثقلين .
13. Nur al-Thaqalayn, v. 2, p. 392, no. 194

غَيْبَتَا الإِمَامِ الْقَائِمِ عَلَيْهِ السَّلَام - 162

162. The Two Occultations of Imam al-Qaim

491. الإمام الصادق عليه السلام : للقائم غيبتان : إحداهما طويلة ، والأخرى قصيرة ، فالأولى يعلمُ مكانه فيها خاصّة من شيعته ، والأخرى لا يعلمُ مكانه فيها (إلا) خاصّة مواليه في دينه .¹

491. Imam al-Sadiq (AS) said, 'Al-Qaim will have two occultations, one of which will be long and the other short. During the first, a few elite followers (Shia) will know his location, and during the second one, none will know his location save his selected supporters in faith.'²

(أنظر) الحج : باب 455.

(See also: THE OBLIGATORY PILGRIMAGE (AL-HAJJ): section 452)

Notes

1. بحار الأنوار : 52 / 155 / 10 .

2. Bihar al-Anwar, v. 52, p. 155, no. 10

صُعُوبَةُ التَّمَسُّكِ بِالدِّينِ فِي غَيْبَةِ إِمَامٍ - 163

163. The Difficulty of Adhering to the Religion during the Occultation of the Imam

492. رسول الله صلى الله عليه وآله : والذي بعثني بالحق بشيراً ، إنّ الثَّابِتِينَ على

القول به في زمان غيبته لأعزُّ من الكبريت الأحمر¹.

492. The Prophet (SAWA) said, 'By Him who has sent me down as the bearer of good news, certainly those who are steadfast in their belief in him during his occultation are dearer than red sulphur [elixir].'²

493. الغيبة للنعماني عن الإمام الصادق عليه السلام : إنّ لصاحب هذا الأمر غيبة

المتمسك فيها بدينه كالخارط لشنوك القتاد بيده.

- ثم أطرق ملياً ثم قال : - إنّ لصاحب هذا الأمر غيبة فليتنق الله عبد وليتمسك بدينه

³.

493. Imam al-Sadiq (AS) said to Ibn Sinan, 'Certainly the rightful owner of this rule will have an occultation, such that the one who adheres to his religion during it will be like one who clutches on to a thorn bush with his hands.' Then he observed silence for a while and then said, 'The rightful owner of this rule will have an occultation, so let the servant be Godwary and adhere to his religion.'⁴

(أنظر) الدين : باب 739.

(See also: RELIGION: section 736)

Notes

1. كمال الدين : 7 / 288 .

2. Kamal al-Din, v. 1, p. 288, no. 7

3. «الغيبة للنعماني : 11 / 169 وفي بعض النسخ «فليتنق الله عند غيبته» .

4. al-Ghayba li al-Numani, p. 169, no. 11

الدُّعَاءُ عِنْدَ غَيْبَةِ الْقَائِمِ عَلَيْهِ السَّلَام - 164

164. Supplication during the Occultation of al-Qaim

494. بحار الأنوار عن عبد الله بن سنانٍ : قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَام : سَتُصِيبُكُمْ شُبُهَةٌ فَتَبْقُونَ بِلاَ عِلْمٍ يُرَى وَلَا إِمَامٍ هُدًى، لَا يَنْجُو مِنْهَا إِلَّا مَنْ دَعَا بِدُعَاءِ الْغَرِيقِ . قُلْتُ : وَكَيْفَ دُعَاءِ الْغَرِيقِ؟ قَالَ : تَقُولُ : يَا اللَّهُ يَا رَحْمَنُ يَا رَحِيمُ ، يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ . فَقُلْتُ : يَا مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ ! فَقَالَ : إِنَّ اللَّهَ عَزَّ وَجَلَّ مُقَلِّبُ الْقُلُوبِ وَالْأَبْصَارِ، وَلَكِنْ قُلْ كَمَا أَقُولُ: يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ .¹

494. Imam al-Sadiq (AS) said to Ibn Sinan, 'You will be afflicted with an obscure matter that will leave you with no sign to indicate to the solution, nor a leader to guide the way. None shall be saved from it except the one who recites the 'Supplication of the Drowning Person'. [The narrator says] I asked the Imam, 'What is the Supplication of the Drowning Person?' The Imam replied, 'You say: ***“O Allah, O the Beneficent, O the Merciful, O He who causes the hearts to fluctuate, affirm my heart upon Your religion.”*** So I said, 'O He who causes the hearts and sights to fluctuate, affirm my heart upon Your religion!' So he said, 'Allah, Mighty and Exalted, is indeed the One who causes the hearts and sights to fluctuate, but you must say exactly as I say: O He who causes the hearts to fluctuate, affirm my heart upon Your religion.'²

Notes

1. بحار الأنوار : 52 / 149 / 73 .

2. Bihar al-Anwar, v. 52, p. 149, no. 73

انتظارُ الفرج - 165

165. [Actively] Anticipating Relief

- 495.** رسولُ الله صلى الله عليه وآله : أفضلُ أعمالِ أمتي انتظارُ فرجِ الله عزَّ وجلَّ.¹
- 495.** The Prophet (SAWA) said, 'The best of the deeds of my community is [actively] anticipating relief from Allah, Mighty and Exalted.'²
- 496.** الإمامُ زينُ العابدين عليه السلام : انتظارُ الفرجِ من أعظمِ الفرجِ.³
- 496.** Imam Zayn al-Abidin (AS) said, '[Actively] anticipating relief is itself the greatest relief.'⁴
- 497.** الإمامُ الصادقُ عليه السلام : مَنْ ماتَ مُنتظِراً لهذا الأمرِ كانَ كَمَنْ كانَ معَ القائمِ في فُسطاطِهِ ، لا بَلْ كانَ بمنزلةِ الضَّاربِ بينَ يَدَي رسولِ الله صلى الله عليه وآله بالسَّيفِ.⁵
- 497.** Imam al-Sadiq (AS) said, 'One who dies anticipating this rule [of the Mahdi] is as one who will be with al-Qaim in his tent. Not only that, but he possesses the rank of one who fought with the sword in the presence of the Prophet (SAWA).'⁶
- 498.** الإمامُ الكاظمُ عليه السلام : انتظارُ الفرجِ من الفرجِ.⁷
- 498.** Imam al-Kazim (AS) said, 'Anticipating relief is part of the relief itself.'⁸

Notes

1. بحار الأنوار : 52 / 122 / 2 .
2. Ibid. v. 52, p. 122, no. 2
3. بحار الأنوار : 52 / 122 / 4 .
4. Ibid. v. 52, p. 122, no. 4
5. بحار الأنوار : 52 / 146 / 69 .
6. Ibid. v. 52, p. 146, no. 69
7. الغيبة للطوسي : 459 / 471 .
8. al-Ghayba li al-Tusi, p. 459, no. 471

ظُهُورُ الْقَائِمِ عَلَيْهِ السَّلَامُ بَعْدَ يَأْسِ النَّاسِ - 166

166. The Reappearance of al-Qaim after People's Despair

499. الإمامُ الصّادقُ عليه السّلام : إِنَّ هَذَا الْأَمْرَ لَا يَأْتِيكُمْ إِلَّا بَعْدَ إِيَّاسٍ ، لَا وَاللَّهِ ،

حَتَّى تُمَيِّزُوا .¹

499. Imam al-Sadiq (AS) said, 'Certainly this rule [of the Mahdi] will not come to you but after having despaired. No by Allah, in order that you may be differentiated from one another.'²

500. الإمامُ الرِّضا عليه السّلام : إِنَّمَا يَجِيءُ الْفَرَجُ عَلَى الْيَأْسِ .³

500. Imam al-Rida (AS) said, 'Certainly relief will come after despair.'⁴

Notes

1. بحار الأنوار : 20 / 111 / 52 .

2. Bihar al-Anwar, v. 52, p. 111, no. 20

3. بحار الأنوار : 17 / 110 / 52 .

4. Ibid. v. 52, p. 110, no. 17

كَذَبَ الْوَقَاتُونَ - 167

167. Those Who Foretell a Specific Time [for the Reappearance of al-Qaim] are Lying

501. الإمام الباقر عليه السلام - وقد سأله الفضيل : هل لهذا الأمر وقت ؟ - :

كَذَبَ الْوَقَاتُونَ ، كَذَبَ الْوَقَاتُونَ ، كَذَبَ الْوَقَاتُونَ ¹.

501. When Fudayl asked, 'Is there a specific time for the reappearance?' al-Imam al-Baqir (AS) said, 'Those who foretell a specific time [for the reappearance of al-Qaim] are lying, those who foretell a specific time are lying, those who foretell a specific time are lying.'²

Notes

1. الغيبة للطوسي : 411 / 426 .

2. al-Ghayba li al-Tusi, p. 426, no. 411

عِلَّةُ الْغَيْبَةِ - 168

168. The Reason for His Occultation

502. الإمام الصادق عليه السلام : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : لَا بَدَّ لِلْعُلَامِ

مِنْ غَيْبَةٍ، فَقِيلَ لَهُ : وَلِمَ يَا رَسُولَ اللَّهِ ؟ قَالَ : يَخَافُ الْقَتْلَ .¹

502. Imam al-Sadiq (AS), 'The Prophet (SAWA) said, 'Verily occultation will be necessary for the child [i.e. the Mahdi], at which he was asked, 'Why is that, O Messenger of Allah?' He replied, 'He will fear for his life [the time is not safe for his advent].'²

503. كمال الدين عن عبد الله بن الفضل الهاشمي : سَمِعْتُ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ

عَلَيْهِمَا السَّلَام يَقُولُ : إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَةً لَا بُدَّ مِنْهَا يَرْتَابُ فِيهَا كُلُّ مُبْطِلٍ . فَقُلْتُ : وَلِمَ جُعِلَتْ فِدَاكَ ؟ قَالَ : لِأَمْرِ لَمْ يُؤْذَنْ لَنَا فِي كَشْفِهِ لَكُمْ .

قُلْتُ : فَمَا وَجْهُ الْحِكْمَةِ فِي غَيْبَتِهِ ؟ قَالَ : وَجْهُ الْحِكْمَةِ فِي غَيْبَتِهِ وَجْهُ الْحِكْمَةِ فِي غَيْبَاتِ مَنْ تَقَدَّمَ مِنْ حُجَجِ اللَّهِ تَعَالَى ذِكْرُهُ ، إِنَّ وَجْهَ الْحِكْمَةِ فِي ذَلِكَ لَا يَتَكَشَّفُ إِلَّا بَعْدَ ظَهْوِهِ ... إِنَّ هَذَا الْأَمْرَ أَمْرٌ مِنْ أَمْرِ اللَّهِ تَعَالَى ، وَسِرٌّ مِنْ سِرِّ اللَّهِ ، وَغَيْبٌ مِنْ غَيْبِ اللَّهِ ، وَمَتَى عَلِمْنَا أَنَّهُ عَزَّ وَجَلَّ حَكِيمٌ صَدَقْنَا بِأَنَّ أَعْمَالَهُ كُلَّهَا حِكْمَةٌ ، وَإِنْ كَانَ وَجْهَهَا غَيْرَ مُنْكَشَفٍ .³

503. When asked about the reason for the occultation, Imam al-Sadiq (AS) replied, 'For a reason that we are not allowed to reveal to you. I [i.e. Abdullah b. al-Fadl] asked, 'What is the wisdom behind his occultation?' He said, 'The wisdom behind his occultation is the same wisdom behind the occultation of Allah's proofs before him. Certainly the wisdom behind it will not be disclosed until after his reappearance... Verily this command is among the commands of the Almighty Allah, a secret from among the secrets of Allah, a thing of the unseen from among the unseen things of Allah. When we acknowledge that He is All-Wise, we also acknowledge that all His actions are wise, even though the reason behind them may be undisclosed.'⁴

504. الإمام الصادق عليه السلام : الْقَائِمُ عَلَيْهِ السَّلَامُ لَنْ يَظْهَرَ أَبَدًا حَتَّى تَخْرُجَ وَدَائِعُ

اللَّهِ تَعَالَى [يعني بها المؤمنين من أصلاب الكافرين] فإذا خَرَجَتْ ظَهَرَ عَلَى مَنْ ظَهَرَ مِنْ أَعْدَاءِ اللَّهِ فَقَتَلَهُمْ؟⁵

504. Imam al-Sadiq (AS) said, 'Al-Qaim (AS) will never reappear until Allah's deposits [i.e. believers born of unbelievers] rise up. When they rise up, he will win over those who revolt from among the enemies of Allah. He will then kill them.'⁶

505. الإمام الصادق عليه السلام : مَا يَكُونُ هَذَا الْأَمْرُ حَتَّى لَا يَبْقَى صِنْفٌ مِنَ النَّاسِ

إِلَّا وَقَدْ وُلِّوا عَلَى النَّاسِ، حَتَّى لَا يَقُولَ قَائِلٌ : إِنَّا لَوْ وُلِّينَا لَعَدَلْنَا ! ثُمَّ يَقُومُ الْقَائِمُ بِالْحَقِّ وَالْعَدْلِ .⁷

505. Imam al-Sadiq (AS) said, 'This rule will not take place until every single type of people will have ruled over people, such that no one will be able to say, 'Indeed were we to rule, we would be just!' And then al-Qaim will stand with the truth and justice.'⁸

506. الإمام الكاظم عليه السلام : لو كَانَ فِيكُمْ عِدَّةُ أَهْلِ بَدْرٍ لَقَامَ قَائِمُنَا .⁹

506. Imam al-Kazim (AS) said, 'If there were among you people as many as the numbers [of fighters in the Battle] at Badr, our Qaim would rise.'¹⁰

Notes

1. بحار الأنوار : 52 / 90 / 1 ، وقد ذكرت هذه العلة في روايات كثيرة ، فانظر أيضاً حديث : 5 ، 10 .
2. Bihar al-Anwar, v. 52, p. 90, no. 1
3. كمال الدين : 482 / 11 .
4. Kamal al-Din, p. 482, no. 11 (narrated by Abdullah b. Fadl al-Hashimi)
5. علل الشرائع : 147 / 2 .
6. Ilal al-Shara'i, p. 147, no. 2
7. الغيبة للنعماني : 274 / 53 .
8. al-Ghayba li al-Numani, p. 274, no. 53
9. مشكاة الأنوار : 128 / 300 .
10. Mishkat al-Anwar, p. 63

انتفاع الناس بالإمام في غيبته - 169

169. People Benefiting from the Imam during his Occultation

507. الإمام المهدي عليه السلام : أمّا وجه الانتفاع بي في غيبي فكالاتّفاع بالشمس إذا غيّبها عن الأبصار السحاب ، وإني لأمان لأهل الأرض .¹

507. Imam al-Mahdi (AS) said, 'The way that people benefit from me during my occultation is as they benefit from the sun when the clouds cover it from the sights. I am indeed a [source of] security for the dwellers of the earth.'²

Notes

1. بحار الأنوار : 52 / 92 / 7 .

2. Bihar al-Anwar, v. 52, p. 92, no. 7

عَلَامَاتُ الظُّهُورِ - 170

170. The Signs of His Reappearance

508. الإمام علي عليه السلام : إذا هلك الخاطب¹ وزاغ صاحب العصر وبقيت قلوب تَتَقَلَّبُ مِنْ مُخْصِبٍ وَمُجْدِبٍ، هلك المِتَمَنُّونَ واضْمَحَلَّ المِضْمَحِلُّونَ وَبَقِيَ المؤمنونَ ، وقليل ما يكونونَ ، ثلاثمائة أو يزيدونَ ، يُجَاهِدُ مَعَهُمْ عِصَابَةٌ جَاهَدَتْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ بَدْرٍ ، لَمْ تُقْتَلْ وَلَمْ تَمُتْ .²

508. Imam Ali (AS) said, 'When the preacher perishes and the master of the time deviates, when both thriving hearts and empty hearts fluctuate, when the hopeful ones will perish and those who are destined to fade away will fade away, the believers will remain, and they will be few in number, three hundred or more. The band that fought with the Prophet (SAWA) on the day of Badr will fight alongside them, neither being killed nor dying.'³

509. كمال الدين عن محمد بن مسلم : سمعتُ أبا عبد الله عليه السلام يقول : إنّ قُدَامَ القَائِمِ عِلَامَاتٌ تَكُونُ مِنَ اللَّهِ عَزَّ وَجَلَّ لِلْمُؤْمِنِينَ، قلتُ : وما هي ، جعلني الله فداك؟ قال : ذلك قولُ الله عزَّ وجلَّ : (وَلَنَبْلُوَنَّكُمْ) يعني المؤمنين قبل خروج القائم عليه السلام بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِيرٍ الصَّابِرِينَ)⁴ .⁵

509. Imam al-Sadiq (AS) said, 'Certainly there are signs prior to the uprising of al-Qaim from the Almighty Allah for the believers.' I [i.e. Muhammad b. Muslim] asked, 'And what are they - may Allah make me your ransom?' He replied, 'That is His verse: *"We will surely test you, meaning the believers before the reappearance of al-Qaim, with a measure of fear and hunger and a loss of wealth, lives and fruits; and give good news to the patient."*'⁶⁷

510. الإمام المهدي عليه السلام وقد سأله علي بن مهزيار : يا سيدي ، متى يكون هذا الأمر ؟ - إذا حِيلَ بَيْنَكُمْ وَبَيْنَ سَبِيلِ الْكَعْبَةِ .⁸

510. Imam al-Mahdi (AS), when Ali b. Mahzyar asked him, 'O my master, when will this rule be?', replied, 'When the way between you and the Kabah will close.'⁹

Notes

1. لعل المراد بالخطيب الطالب للخلافة أو الخطيب الذي يقوم بغير الحق أو بالحاء المهملة أي جالب الخطب . . الغيبة للنعماني : 195 الهامش الخامس

2. بحار الأنوار : 52 / 137 / 42 .

3. Ibid. v. 52, p. 137, no. 42

4. البقرة : 155 .

5. كمال الدين : 649 / 3 .

6. Quran 2155:

7. Kamal al-Din, p. 649, no. 3
8. نور الثقلين : 5 / 461 / 4
9. Nur al-Thaqalayn, v. 1, p. 314, no. 5023

عِنْدَ الظُّهُورِ - 171

171. At the Time of the Reappearance

511. الإمام علي عليه السلام : إذا نادى مُنادٍ من السماء : «إِنَّ الْحَقَّ فِي آلِ مُحَمَّدٍ»

فَعِنْدَ ذَلِكَ يَظْهَرُ الْمَهْدِيُّ عَلَى أَفْوَاهِ النَّاسِ ، وَيُشْرَبُونَ حُبَّهُ ، فَلَا يَكُونُ لَهُمْ ذِكْرٌ غَيْرُهُ .¹

511. Imam Ali (AS) said, 'When a caller calls from the sky, 'Certainly the truth is with the progeny of Muhammad', that is when al-Mahdi will reappear [being circulated] on people's tongues and they will be quenched by his love, and they will not talk about anything but him.'²

512. الإمام الباقر عليه السلام : إذا وَقَعَ أَمْرُنَا وَجَاءَ مَهْدِيُّنَا كَانَ الرَّجُلُ مِنْ شِيعَتِنَا أَجْرًا

مِنْ لَيْثٍ وَأَمْضَى مِنْ سِنَانٍ يَطَأُ عَدُوَّنَا بِرِجْلَيْهِ وَيَضْرِبُهُ بِكَفَّيْهِ وَذَلِكَ عِنْدَ نُزُولِ رَحْمَةِ اللَّهِ وَفَرَجِهِ عَلَى الْعِبَادِ .³

512. Imam al-Baqir (AS) said, 'If we were to take rule and our Mahdi [Saviour] would appear, each one of our followers will be more daring than a lion and sharper than a sword. He will trample over our enemies and strike them with his hands, and this will happen with the coming of the mercy of Allah and His relief for His creation.'⁴

513. الإمام الصادق عليه السلام : إذا قَامَ الْقَائِمُ عَلَيْهِ السَّلَامُ حَكَمَ بِالْعَدْلِ وَارْتَفَعَ فِي

أَيَّامِهِ الْجَوْرُ ، وَأُمِنَتْ بِهِ السُّبُلُ ، وَأُخْرِجَتِ الْأَرْضُ بَرَكَاتِهَا وَرَدَّتْ كُلَّ حَقٍّ إِلَى أَهْلِهِ .⁵

513. Imam al-Sadiq (AS) said, 'When the Awaited al-Qa'im (may Allah hasten his reappearance) appears, he will rule with justice, all tyranny will be taken away during his ruling, all paths will be safe, the earth will bring out its blessings and all rights will be given to its owner.'⁶

514. الإمام الصادق عليه السلام : إِنَّ قَائِمَنَا إِذَا قَامَ مَدَّ اللَّهُ عَزَّوَجَلَّ لِشِيعَتِنَا فِي

أَسْمَاعِهِمْ وَأَبْصَارِهِمْ ، حَتَّى (لَا) يَكُونُ بَيْنَهُمْ وَبَيْنَ الْقَائِمِ بَرِيدٌ ، يُكَلِّمُهُمْ فَيَسْمَعُونَ ، وَيَنْظُرُونَ إِلَيْهِ وَهُوَ فِي مَكَانِهِ .⁷

514. Imam al-Sadiq (AS) said, 'Verily when our Qaim will rise, Allah will sharpen the sights and the hearing of our followers (Shia) to such an extent that there will be no need for courier between them and al-Qaim. He will speak to them and they will hear him, and they will see him whilst he is in his own locality.'⁸

515. الغيبة للنعماني عن الإمام الصادق عليه السلام : مَعَ الْقَائِمِ عَلَيْهِ السَّلَامُ مِنَ

الْعَرَبِ شَيْءٌ يَسِيرٌ ، فَقِيلَ لَهُ: إِنَّ مَنْ يَصِفُ هَذَا الْأَمْرَ مِنْهُمْ لَكَثِيرٌ ! قَالَ: لَا بُدَّ لِلنَّاسِ مِنْ أَنْ يُمَحَّصُوا وَيُعْرَبَلُوا ، وَسَيُخْرَجُ مِنَ الْغُرَبَالِ خَلْقٌ كَثِيرٌ .⁹

515. Imam al-Sadiq (AS) said, 'Very few Arabs will be with al-Qaim', at which someone said, 'But in fact those who describe this matter from among them are many!' He said, 'People must be purged, distinguished, and sifted, and many people will fall through the sieve.'¹⁰

516. الإمام الصادق عليه السلام : إذا خرج القائم عليه السلام خرج من هذا الأمر

من كان يرى أنه من أهله ، ودخل فيه شبه عبدة الشمس والقمر¹¹.

516. Imam al-Sadiq said, 'When al-Qaim emerges, many from among those who considered themselves to be with him will leave his command, whereas the likes of those who worship the sun and the moon will enter [his service].'¹²

Notes

1. التشریف بالمتن : 136 / 129 ، كنز العمال : 39665 .
2. al-Tashrif bi al-Minan, p. 129, no. 136
3. بصائر الدرجات : 44 ، بحار الأنوار : 17 / 318 / 52 .
4. Basair al-Darajat, p. 44. Bihar al-Anwar, v. 52, p. 318, no. 17
5. كشف الغمة : 3 / 255 .
6. Kashf al-Ghumma, v. 3, p. 255
7. الكافي : 8 / 241 / 329 .
8. al-Kafi, v. 8, p. 241, no. 329
9. الغيبة للنعماني : 6 / 204 .
10. al-Ghayba li al-Numani, p. 204, no. 6
11. الغيبة للنعماني : 1 / 317 .
12. Ibid. p. 317, no. 1

العالمُ بَعْدَ ظُهورِ المَهديِّ عليه السلام - 172

172. The Universe after the Reappearance of al-Mahdi

517. رسولُ الله صلى الله عليه وآله : يَخْرُجُ في آخِرِ أُمَّتِي المَهديُّ ، يَسْقِيهِ اللهُ الغَيْثَ ، وَتُخْرِجُ الأرضُ نَبَاتَهَا ، وَيُعْطَى المَالُ صِحاحاً ، وَتَكْثُرُ الماشِيَةُ ، وَتَعْظُمُ الأُمَّةُ .¹

517. The Prophet (SAWA) said, 'Al-Mahdi will reappear among the last ones of my community. Allah will quench him with rain, the land will bring forth its vegetation, wealth will be given in full, livestock will increase and the community will augment.'²

518. الإمامُ زينُ العابدينَ عليه السلام : إذا قامَ قائمُنَا أَذْهَبَ اللهُ عن شِيعَتِنَا العاهَةَ ، وَجَعَلَ قُلُوبَهُمْ كَزَبَرِ الحَديدِ ، وَجَعَلَ قُوَّةَ الرَّجُلِ مِنْهُمْ قُوَّةَ أَرْبَعِينَ رَجُلًا ، وَيَكُونُونَ حُكَّامَ الأرضِ وَسَنَامَهَا .³

518. Imam Zayn al-Abidin (AS) said, 'When our Qaim will rise, Allah will remove all defects from our Shia. He will make their hearts like pieces of iron, and he will make the strength of a man from among them equal the strength of forty men. They will be the rulers and chiefs of the earth.'⁴

519. الإمامُ الباقرُ عليه السلام : إذا قامَ القائمُ عَرَضَ الإيمانُ على كُلِّ ناصِبٍ ، فَإِنْ دَخَلَ فِيهِ بِحَقِيقَةٍ وَإِلَّا ضَرَبَ عُنُقَهُ أَوْ يُؤَدِّي الجِزْيَةَ كما يُؤَدِّيها اليومَ أهلُ الدِّمَةِ ، وَيَشُدُّ على وَسَطِهِ الهِمَّيَّانَ ، وَيُخْرِجُهُمْ مِنَ الأَمْصارِ إِلَى السَّوَادِ .⁵

519. Imam al-Baqir (AS) said, 'When al-Qaim will rise, faith will be presented to every person who declares enmity towards the Ahl al-bayt. If he enters it truly [well and good], but if not, then he will be beheaded lest he pays the poll-tax as do the people of the covenant today. A girdle will be tied onto his waist and he will be exiled from the towns to its outskirts.'⁶

Notes

1. كنز العمال : 38700 .
2. Kanz al-Ummal, no. 38700
3. مشكاة الأنوار : 366 / 151 .
4. Mishkat al-Anwar, p. 79
5. الكافي : 8 / 227 / 288 .
6. al-Kafi, v. 8, p. 227, no. 228

الإيمان - 30

30. FAITH

الإيمان والإسلام - 173

173. Faith (Iman) and Islam

(قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ)¹

*“The Bedouins say, 'We have faith'. Say, 'You do not have faith yet; rather say, 'We have embraced Islam', for faith has not yet entered into your hearts.”*²

520. الإمام الباقر عليه السلام : الإيمان إقرارٌ وعملٌ ، والإسلامُ إقرارٌ بلا عملٍ³

520. Imam al-Baqir (AS) said, 'Faith is to attest and to act, whereas Islam is to attest without action.'⁴

521. الإمام الصادق عليه السلام : إنّ الإيمانَ ما وقَّرَ في القلوبِ ، والإسلامَ ما عليهِ

المناكِحُ والمواريثُ وحَقُّنُ الدِّماءِ⁵

521. Imam al-Sadiq (AS) said, 'Verily faith is that which is embedded in the hearts, whereas Islam is the means by which marriages, inheritances and safeguarding blood take place.'⁶

Notes

1. الحجرات : 14

2. Qur'an 49:14:

3. تحف العقول : 297

4. Tuhaf al-Uqul, no. 297

5. الكافي : 3 / 26 / 2

6. al-Kafi, v. 2, p. 26, no. 3

حقيقة الإيمان - 174

174. The Reality of Faith

522. رسول الله صلى الله عليه وآله: ليس الإيمان بالتَّحَلِّي ولا بالتَّمَنِّي ، ولكنَّ الإيمانَ ما خَلَصَ في القلبِ وَصَدَّقَهُ الأَعْمَالُ .¹

522. The Prophet (SAWA) said, 'Faith is not [acquired] through embellishment or wishing. Rather faith is that which is pure in the heart and is certified by actions.'²

523. رسول الله صلى الله عليه وآله : الإيمانُ معرفةٌ بالقلبِ ، وَقَوْلٌ باللسانِ ، وَعَمَلٌ بالأركانِ .³

523. The Prophet (SAWA) said, 'Faith is inner knowledge by means of the heart, attestation with the tongue and action with the limbs.'⁴

524. رسول الله صلى الله عليه وآله : الإيمانُ ، الصَّبْرُ والسَّماحَةُ .⁵

524. The Prophet (SAWA) said, 'Faith is patience and liberality.'⁶

525. رسول الله صلى الله عليه وآله : إِنَّ لِكُلِّ شَيْءٍ حَقِيقَةً ، وما بَلَغَ عَبْدٌ حَقِيقَةَ الإيمانِ حَتَّى يَعْلَمَ أَنَّ ما أَصابَهُ لَمْ يَكُنْ لِيُخْطِئْهُ وما أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبْهُ .⁷

525. The Prophet (SAWA) said, 'Every thing has a reality, and a servant will never reach the reality of faith until he acknowledges that whatever afflicts him would never have missed him and whatever has missed him would never have afflicted him.'⁸

526. رسول الله صلى الله عليه وآله : لا يَحْقُقُ العَبْدُ حَقِيقَةَ الإيمانِ حَتَّى يَغْضَبَ اللَّهُ وَيَرْضَى اللَّهُ ، فإذا فَعَلَ ذلكَ فَقَدْ اسْتَحَقَّ حَقِيقَةَ الإيمانِ .⁹

526. The Prophet (SAWA) said, 'A servant will never attain the reality of faith until he is angered only for the sake of Allah and is pleased only for Allah. When he does that, he truly becomes deserving of the reality of faith.'¹⁰

527. رسول الله صلى الله عليه وآله : لا يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِلنَّاسِ ما يُحِبُّ لِنَفْسِهِ مِنَ الْخَيْرِ .¹¹

527. The Prophet (SAWA) said, 'A servant will not have faith until he loves for others the good that he loves for himself.'¹²

528. الإمامُ عَلِيُّ عليه السلام : الإيمانُ إخلاصُ العملِ .¹³

528. Imam Ali (AS) said, 'Faith is sincerity of action.'¹⁴

529. الإمامُ عَلِيُّ عليه السلام : الإيمانُ صَبْرٌ في البَلَاءِ ، وَشُكْرٌ في الرِّخاءِ .¹⁵

529. Imam Ali (AS) said, 'Faith is patience during calamity, and thankfulness during ease.'¹⁶

530. الإمامُ عَلِيُّ عليه السلام : رأسُ الإيمانِ الصِّدْقُ .¹⁷

530. Imam Ali (AS) said, 'The fountainhead of faith is honesty.'¹⁸

531. الإمام علي عليه السلام : لا يَصْدُقُ إيمانُ عبدٍ حتَّى يَكُونَ بما في يَدِ اللَّهِ سبحانه أَوْثَقَ مِنْهُ بما في يَدِهِ .¹⁹

531. Imam Ali (AS) said, 'A servant's faith is not true until his confidence in that which rests in Allah's Hand is more than that which rests in his own hands.'²⁰

532. الإمام الصادق عليه السلام : إِنَّ مِنْ حَقِيقَةِ الْإِيمَانِ أَنْ تُؤْثِرَ الْحَقُّ وَإِنْ ضَرَكَ عَلَى الْبَاطِلِ وَإِنْ نَفَعَكَ .²¹

532. Imam al-Sadiq (AS) said, 'Verily the reality of faith is for you to prefer right, even if it is to your detriment, over wrong, even if it is to your benefit.'²²

Notes

1. بحار الأنوار : 26 / 72 / 69 ، كنز العمال : 11 نحوه .
2. Bihar al-Anwar, v. 69, p. 72, no. 26
3. كنز العمال : 2 .
4. Kanz al-Ummal, no. 2
5. كنز العمال : 57 .
6. Ibid. no. 57
7. كنز العمال : 12 .
8. Ibid. no. 12
9. كنز العمال : 99 .
10. Ibid. no. 99
11. كنز العمال : 95 .
12. Ibid. no. 95
13. غرر الحكم : 873 .
14. Ghurar al-Hikam, no. 873
15. غرر الحكم : 1350 .
16. Ibid. no. 1350
17. غرر الحكم : 5222 .
18. Ibid. no. 5222
19. بحار الأنوار : 79 / 37 / 103 .
20. Bihar al-Anwar, v. 103, p. 37, no. 79
21. بحار الأنوار : 2 / 106 / 70 .
22. Ibid. v. 70, p. 106, no. 2

تَأَصُّرُ الْإِيمَانِ وَالْعَمَلِ - 175

175. Relation between Faith and Action

533. رسول الله صلى الله عليه وآله: الإيمان والعمل أخوان شريكان في قرن، لا يقبل الله أحدهما إلا بصاحبه.¹

533. The Prophet (SAWA) said, 'Faith and action are two brothers, bound together with a single rope. Allah will not accept either one without the other.'²

534. رسول الله صلى الله عليه وآله: لعنت المرجئة على لسان سبعين نبياً، الذين يقولون: الإيمان قول بلا عمل.³

534. The Prophet (SAWA) said, 'The murji'a have been cursed by seventy prophets. They are those who say that faith is attestation without action.'⁴

535. الإمام علي عليه السلام: لو كان الإيمان كلاماً لم ينزل فيه صوم ولا صلاة ولا حلال ولا حرام.⁵

535. Imam Ali (AS) said, 'If faith was a mere statement, then fasting, prayers, the lawful and the unlawful things would not have been prescribed for it.'⁶

536. الإمام الكاظم عليه السلام: الإيمان عمل كله،⁷ والقول بعض ذلك العمل بفرض من الله بينه في كتابه.⁸

536. Imam al-Kazim (AS) said, 'Faith is all action, and the statement is but part of the action that Allah has made mandatory, which He has explained in His Book.'⁹

(أنظر) عنوان 290 «العمل» .

(See also: ACTION 290)

Notes

1. كنز العمال : 59 .
2. Kanz al-Ummal, no. 59
3. كنز العمال : 637 .
4. Ibid. no. 637
5. بحار الأنوار : 69 / 19 / 2 .
6. Bihar al-Anwar, v. 69, p. 19, no. 2

(أنظر) الكافي : 2 / 33 ، باب في أن الإيمان مبثوث لجوارح البدن كلها ، وقد أثير
هناك إلى بعض الآيات؛ كالآية 46 من سورة العنكبوت والآية 139 من سورة النساء
والآية 30 و 31 من سورة النور.

. الكافي : 2 / 38 / 7.

9. al-Kafi, v. 2, p. 38, no. 7

الإيمان والآثام - 176

176. Faith and Sins

537. رسول الله صلى الله عليه وآله : لا يُخرج المؤمن من إيمانه ذنبٌ ، كما لا يُخرج الكافر من كفره إحسانٌ .¹

537. The Prophet (SAWA) said, 'A sin cannot expel the faithful person from his faith, just as an act of goodness cannot expel an infidel from his faithlessness.'²

538. كنز العمال عن رسول الله صلى الله عليه وآله : مَنْ قَالَ : «لا إله إلا الله» مُخْلِصاً دَخَلَ الْجَنَّةَ . قِيلَ : وما إخلاصها ؟ قَالَ : أَنْ تَحْجِزَهُ عَنْ مَحَارِمِ اللَّهِ .³

538. The Prophet (SAWA) said, 'Whoever sincerely says: 'There is no god but Allah' (la ilaha illallah) will enter Paradise.' He was asked, 'And where does the sincerity of it [i.e. the statement] lie?' He said, 'In guarding it from what Allah has prohibited.'⁴

539. رسول الله صلى الله عليه وآله : لا تَزَالُ لا إِلَهَ إِلَّا اللَّهُ تَنْفَعُ مَنْ قَالَهَا حَتَّى يُسْتَخَفَّ بِهَا ، وَالاسْتِخْفَافُ بِحَقِّهَا أَنْ يَظْهَرَ الْعَمَلُ بِالْمَعَاصِي فَلَا يُنْكِرُوهُ وَلَا يُعَيِّرُوهُ .⁵

539. The Prophet (SAWA) said, '[The statement] 'There is no god but Allah' will benefit whoever recites it until he depreciates it. And depreciating its right is when sins are openly committed, and they neither prohibit them, nor do they change them.'⁶

540. الإمام الكاظم عليه السلام - وقد سُئِلَ عن الكبائر : هل تُخرج من الإيمان ؟ - : نَعَمْ ، وما دُونَ الكبائر ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : «لا يَزِينِي الزَّانِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّارِقُ وَهُوَ مُؤْمِنٌ» .⁷

540. Imam al-Kazim (AS), when asked about the grave sins and whether they expel one from faith?', replied, 'Yes.' [And when asked about other than grave sins], said, 'The Prophet (SAWA) said, 'An adulterer would never commit adultery whilst still a believer and a thief would never steal whilst still a believer.'⁸

Notes

1. كنز العمال : 1333 .
2. Kanz al-Ummal, no. 1333
3. كنز العمال : 205 .
4. Ibid. no. 205
5. كنز العمال : 223 .
6. Ibid. no. 223
7. بحار الأنوار : 69 / 63 / 7 .
8. Bihar al-Anwar, v. 69, p. 63, no. 7

ما يَكْمُلُ بِهِ الْإِيمَانُ - 177

177. That Which Completes Faith

541. رسول الله صلى الله عليه وآله : ثلاثةٌ مَنْ كُنَّ فِيهِ يَسْتَكْمِلُ إِيْمَانُهُ : رَجُلٌ لَا يَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً ، وَلَا يُرَائِي بِشَيْءٍ مِنْ عَمَلِهِ ، وَإِذَا عَرَضَ عَلَيْهِ أَمْرَانِ أَحَدُهُمَا لِلدُّنْيَا وَالْآخِرِ لِلْآخِرَةِ ، اخْتَارَ أَمْرَ الْآخِرَةِ عَلَى الدُّنْيَا .¹

541. The Prophet (SAWA) said, 'Three qualities, when present in an individual, will complete his faith: a man who does not fear the reproach of an admonisher for the sake of Allah, who never shows off in any of his actions, and who when faced with two matters, one for this world and the other for the Hereafter, he chooses the matter of the Hereafter over the world.'²

542. رسول الله صلى الله عليه وآله : لَا يَسْتَكْمِلُ عَبْدُ الْإِيمَانِ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ ، وَحَتَّى يَخَافَ اللَّهَ فِي مِزَاجِهِ وَجِدِّهِ .³

542. The Prophet (SAWA) said, 'A servant's faith is incomplete until he loves for his brother what he loves for himself, and until he fears Allah both in times of jesting as well as seriousness.'⁴

543. رسول الله صلى الله عليه وآله : لَا يُكْمِلُ عَبْدُ الْإِيمَانِ بِاللَّهِ حَتَّى يَكُونَ فِيهِ خَمْسُ خِصَالٍ : التَّوَكُّلُ عَلَى اللَّهِ ، وَالتَّفْوِضُ إِلَى اللَّهِ ، وَالتَّسْلِيمُ لِأَمْرِ اللَّهِ ، وَالرِّضَا بِقَضَاءِ اللَّهِ ، وَالصَّبْرُ عَلَى بَلَاءِ اللَّهِ . إِنَّهُ مَنْ أَحَبَّ فِي اللَّهِ ، وَأَبْغَضَ فِي اللَّهِ ، وَأَعْطَى لِلَّهِ ، وَمَنْعَ لِلَّهِ ، فَقَدْ اسْتَكْمَلَ الْإِيمَانَ .⁵

543. The Prophet (SAWA) said, 'A servant's faith in Allah is not complete until he has five attributes in him: complete reliance upon Allah, entrusting [his affairs] to Allah, submission to Allah's will, contentment with Allah's decree, and patience in Allah's tribulations. Certainly one who loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, and withholds for the sake of Allah has in fact completed faith.'⁶

544. الإمام علي عليه السلام : أَكْمَلُكُمْ إِيْمَانًا أَحْسَنُكُمْ خُلُقًا .⁷

544. Imam Ali (AS) said, 'The most perfect in faith from among you is the one with the best character.'⁸

545. الإمام علي عليه السلام : ثَلَاثٌ مَنْ كُنَّ فِيهِ كَمُلَ إِيْمَانُهُ : الْعَقْلُ ، وَالْحِلْمُ ، وَالْعِلْمُ .⁹

545. Imam Ali (AS) said, 'Three attributes, when present in an individual, complete his faith: intellect, clemency and knowledge.'¹⁰

546. الإمام علي عليه السلام : لَا يَكْمُلُ إِيْمَانُ عَبْدٍ حَتَّى يُحِبَّ مَنْ أَحَبَّهُ اللَّهُ سُبْحَانَهُ ، وَيُبْغِضَ مَنْ أَبْغَضَهُ اللَّهُ سُبْحَانَهُ .¹¹

546. Imam Ali (AS) said, 'A servant's faith is not complete until he loves one whom Allah, the Glorious, loves and hates one whom Allah, the Glorious, hates.'¹²

547. الإمام الصادق عليه السلام : لا يَسْتَكْمِلُ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى تَكُونَ فِيهِ

خِصَالٌ ثَلَاثٌ : الْفِقْهُ فِي الدِّينِ ، وَحُسْنُ التَّقْدِيرِ فِي الْمَعِيشَةِ ، وَالصَّبْرُ عَلَى الرِّزَايَا .¹³

547. Imam al-Sadiq (AS) said, 'A servant cannot attain the reality of faith until there exist in him three attributes: learning the religion, good [i.e. economical] assessment of his living expenses, and patience in sufferings.'¹⁴

Notes

1. كنز العمال : 43247 .
2. Kanz al-Ummal, no. 43247
3. كنز العمال : 106 .
4. Ibid. no. 106
5. بحار الأنوار : 10 / 177 / 77 .
6. Bihar al-Anwar, v. 10, p. 177, no. 77
7. بحار الأنوار : 34 / 387 / 71 .
8. Ibid. v. 71, p. 387, no. 34
9. غرر الحكم : 4658 .
10. Ghurar al-Hikam, no. 4658
11. غرر الحكم : 10849 .
12. Ibid. no. 10849
13. بحار الأنوار : 78 / 239 / 78 .
14. Bihar al-Anwar, v. 78, p. 239, no. 78

ازديادُ الإيمان - 178

178. Increase of Faith

(وَإِذَا تُلِّيتُ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا) ¹

“And when His signs are recited to them, they increase their faith.” ²

(أنظر) البقرة : 260 و الكهف : 13 ، 14 و الأحزاب : 22 و الفتح : 4 و
المجادلة : 22.

(See also: Qur'an 2:260, 18:13, 18:14, 33:22, 48:4, 58:22)

548. الإمام علي عليه السلام : إِنَّ الْإِيمَانَ يَبْدُو لَمْظَةً بَيَضَاءٍ فِي الْقَلْبِ ، فَكُلَّمَا زَادَ
الْإِيمَانُ عِظَمًا زَادَ الْبَيَاضُ ، فَإِذَا اسْتُكْمِلَ الْإِيمَانُ ابْيَضَّ الْقَلْبُ كُلُّهُ ³.

548. Imam Ali (AS) said, 'Faith appears as a white spot in the heart. So whenever faith increases in magnitude, the whiteness increases. When faith is completed, the entire heart becomes white.' ⁴

Notes

1. الأنفال : 2 .

2. Qur'an, 82:

3. كنز العمال : 1734 .

4. Kanz al-Ummal, no. 1734

دَرَجَاتُ الْإِيمَانِ - 179

179. The Levels of Faith

549. رسول الله صلى الله عليه وآله : أفضل الإيمان أن تعلم أن الله معك حيث ما

كُنت.¹

549. The Prophet (SAWA) said, 'The best of faith is to know that Allah is with you wherever you are.'²

550. رسول الله صلى الله عليه وآله : أفضل الإيمان الصبر والسماحة.³

550. The Prophet (SAWA) said, 'The best of faith is patience and liberality.'⁴

551. رسول الله صلى الله عليه وآله : الإيمان بضغ وسبعون شعبة ، فأفضلها قول لا

إله إلا الله ، وأدناها إماطة الأذى عن الطريق ، والحياء شعبة من الإيمان.⁵

551. The Prophet (SAWA) said, 'Faith has more than seventy branches, the best of them is the statement: **"There is no god but Allah"**, and the lowest of them is to remove obstacles from the path. And chastity is a branch of faith.'⁶

552. الإمام علي عليه السلام : أفضل الإيمان حسن الإيقان.⁷

552. Imam Ali (AS) said, 'The best of faith is excellent conviction.'⁸

553. الإمام الصادق عليه السلام: إن الإيمان عشر درجات بمنزلة السلم، يصعد منه

مرقاة بعد مرقاة، فلا يقول صاحب الاثنين لصاحب الواحد: لست على شيء، حتى ينتهي إلى العاشر. فلا تسقط من هو دونك فيسقطك من هو فوقك، وإذا رأيت من هو أسفل منك بدرجة فارقه إليك برقي، ولا تحملن عليه ما لا يطيق فتكسره، فإن من كسر مؤمناً فعليه جبره.⁹

553. Imam al-Sadiq (AS) said, 'Certainly faith is ten levels, like the rungs of a ladder, where each rung is climbed one after the other. The one on the second rung cannot say to the one on the first: 'You are nothing' until he completes the ten. Therefore do not knock the one below you down, lest the one above you knocks you down. And when you see one below you in rank, lift him up to your level with gentleness. And do not burden him with that which he cannot bear lest you break him, for verily one who breaks a believer must put him back together again.'¹⁰

554. الإمام الصادق عليه السلام : إن الله عز وجل وضع الإيمان على سبعة أسهم :

على البر والصديق واليقين والرضا والوفاء والعلم والحلم.¹¹

554. Imam al-Sadiq (AS) said, 'Certainly Allah has divided faith into seven parts: goodness, honesty, conviction, contentedness, loyalty, knowledge and clemency.'¹²

Notes

1. كنز العمال : 66 .
2. Kanz al-Ummal, no. 66
3. كنز العمال : 74 .
4. Ibid. no. 74
5. كنز العمال : 52 .
6. Ibid. no. 52
7. غرر الحكم : 2992 .
8. Ghurar al-Hikam, no. 2992
9. الكافي : 2 / 45 / 2 .
10. al-Kafi, v. 2, p. 45, no. 2
11. الكافي : 2 / 42 / 1 ، أنظر تمام الحديث .
12. Ibid. p. 42, no. 1

أركانُ الإيمان - 180

180. The Pillars of Faith

555. رسولُ الله صلى الله عليه وآله : الإيمانُ في عَشْرَةٍ : المعرفةُ ، والطَّاعةُ ، والعِلْمُ ، والعملُ ، والورعُ ، والاجتهادُ ، والصَّبْرُ ، واليقينُ ، والرِّضا ، والتَّسليمُ ، فأَيُّها فَقَدَ صاحِبُهُ بَطَلَ نِظامُهُ .¹

555. The Prophet (SAWA) said, 'Faith is in ten things: inner knowledge, obedience, knowledge, action, piety, striving, patience, conviction, contentedness and submission. And if the individual lacks any one of them, it nullifies the whole structure of his faith.'²

556. الإمامُ عليُّ عليه السلام : الإيمانُ على أربعةِ أركانٍ : التَّوَكُّلُ على الله ، والتَّفْوِيزُ إلى الله ، والتَّسْلِيمُ لأمرِ الله ، والرِّضا بِقضاءِ الله .³

556. Imam Ali (AS) said, 'Faith rests on four pillars: reliance upon Allah, entrusting one's affairs to Allah, submission to the will of Allah, and contentment with Allah's decree.'⁴

557. الإمامُ عليُّ عليه السلام : حُسْنُ العَفَافِ والرِّضا بالكِفَافِ مِنْ دَعَائِمِ الإيمانِ .⁵

557. Imam Ali (AS) said, 'Excellent chastity, and satisfaction with the bare necessities are among the pillars of faith.'⁶

(أنظر) الإسلام : باب 969.

(See also: ISLAM: section 969)

Notes

1. بحار الأنوار : 69 / 175 / 28 .

2. Bihar al-Anwar, v. 69, p. 175, no. 28

3. بحار الأنوار : 78 / 63 / 154 .

4. Ibid. v. 78, p. 63, no. 154

5. غرر الحكم : 4838 .

6. Ghurar al-Hikam, no. 4838

أَوْثَقُ عُرى الإِيمَانِ - 181

181. The Strongest Bonds of Faith

558. رسولُ الله صلى الله عليه وآله : أَوْثَقُ عُرى الإِيمَانِ : الْوَلَايَةُ فِي اللَّهِ ، وَالْحُبُّ فِي

اللَّهِ ، وَالْبُعْضُ فِي اللَّهِ.¹

558. The Prophet (SAWA) said, 'The strongest bonds of faith are: accepting Allah's guardianship, to love for the sake of Allah and to hate for the sake of Allah.'²

559. رسولُ الله صلى الله عليه وآله : أَوْثَقُ العُرى كَلِمَةُ التَّقْوَى.³

559. The Prophet (SAWA) said, 'The strongest of bonds is the stance of Godwariness [saying 'la ilaha illah Allah']'.⁴

Notes

1. كنز العمال : 43525 .
2. Kanz al-Ummal, no. 43525
3. تنبيه الخواطر : 2 / 33 .
4. Tanbih al-Khawahir, v. 2, p. 33

الإيمانُ المُستَقَرُّ والمُستَوْدَعُ - 182

182. Steadfast and Temporary Faith

560. الإمامُ عليُّ عليه السلام : فَمِنْ الإيمانِ ما يَكُونُ ثابتاً مُستَقَرّاً في القلوبِ ، ومنهُ

ما يَكُونُ عَوَارِيَّ بَيْنَ القلوبِ والصُّدُورِ ، إلى أَجَلٍ معلومٍ .¹

560. Imam Ali (AS) said, 'A part of faith is that which is firm and steadfast in the hearts, and another part is that which remains temporarily in the hearts and the breasts up until a certain time.'²

Notes

1. نهج البلاغة : الخطبة 189 .

2. Nahj al-Balagha, Sermon 189

183 - مَا يُثَبِّتُ الْإِيمَانَ

183. That Which Consolidates Faith

561. الإمام الصادق عليه السلام - وقد سُئِلَ عَمَّا يُثَبِّتُ الْإِيمَانَ فِي الْعَبْدِ - : الَّذِي يُثَبِّتُهُ فِيهِ الْوَرَعُ ، وَالَّذِي يُخْرِجُهُ مِنْهُ الطَّمَعُ .¹

561. Imam al-Sadiq (AS), when asked what consolidates a servant's faith, replied, 'The thing that consolidates it in him is piety, and that which takes him out of it [i.e. faith] is greed.'²

562. الإمام الصادق عليه السلام : لَا يُثَبِّتُ لَهُ³ الْإِيمَانُ إِلَّا بِالْعَمَلِ ، وَالْعَمَلُ مِنْهُ .⁴

562. Imam al-Sadiq (AS) said, 'Faith is only consolidated in him through action, and action is a part of it.'⁵

Notes

1. الخصال : 9 / 29 .

2. al-Khisal, p. 9, no. 29

3. الضمير يرجع إلى المؤمن .

4. الكافي : 2 / 38 / 6 .

5. al-Kafi, v. 2, p. 38, no. 6

طَعْمُ الْإِيمَانِ - 184

184. The Taste of Faith

563. رسول الله صلى الله عليه وآله: ثلاثٌ مَنْ كُنَّ فِيهِ ذَاقَ طَعْمَ الْإِيمَانِ : مَنْ كَانَ لَا شَيْءَ أَحَبُّ إِلَيْهِ مِنَ اللَّهِ وَرَسُولِهِ ، وَمَنْ كَانَ لَأَنْ يُحْرَقَ بِالنَّارِ أَحَبُّ إِلَيْهِ مِنْ أَنْ يَرْتَدَّ عَنْ دِينِهِ ، وَمَنْ كَانَ يُحِبُّ لِلَّهِ وَيُغَضُّ لِلَّهِ .¹

563. The Prophet (SAWA) said, 'Three qualities which, when present in a person, enable him to savour the taste of faith: that nothing is more beloved to him than Allah and His Messenger, that to be burned in the Fire is more beloved to him than to denounce his religion, and that he loves for the sake of Allah and hates for the sake of Allah.'²

564. الإمام علي عليه السلام : لَا يَجِدُ عَبْدٌ طَعْمَ الْإِيمَانِ حَتَّى يَتْرَكَ الْكَذِبَ هَزْلَهُ وَجِدَّهُ

³.

564. Imam Ali (AS) said, 'A servant will never savour the taste of faith until he abandons lying, both in jest and earnestness.'⁴

565. الإمام علي عليه السلام : لَا يَجِدُ عَبْدٌ طَعْمَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ

لِيُخْطِئَهُ ، وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ ، وَأَنَّ الضَّارَّ النَّافِعَ هُوَ اللَّهُ عَزَّ وَجَلَّ .⁵

565. Imam Ali (AS) said, 'A servant will never savour the taste of faith until he knows that that which afflicts him would never have missed him, and that that which has missed him would never have touched him, and that the only One to induce harm and benefit is Allah, Mighty and Exalted.'⁶

566. الإمام علي عليه السلام : لَا يَذُوقُ الْمَرْءُ مِنْ حَقِيقَةِ الْإِيمَانِ حَتَّى يَكُونَ فِيهِ ثَلَاثُ

خَصَالٍ : الْفَقْهُ فِي الدِّينِ ، وَالصَّبْرُ عَلَى الْمَصَائِبِ ، وَحُسْنُ التَّقْدِيرِ فِي الْمَعَاشِ .⁷

566. Imam Ali (AS) said, 'Man will never taste the reality of faith until he possesses three qualities: understanding of religion, perseverance in calamities, and a good assessment of his income.'⁸

Notes

1. كنز العمال : 72 .

2. Kanz al-Ummal, no. 72

3. بحار الأنوار : 14 / 249 / 72 .

4. Bihar al-Anwar, v. 72, p. 249, no. 14

5. الكافي : 2 / 58 / 7 .

6. al-Kafi, v. 2, p. 58, no. 7

7. بحار الأنوار : 29 / 85 / 71 .

8. Bihar al-Anwar, v. 71, p. 85, no. 29

عَدَمُ تَذَوُّقِ حَلَاوَةِ الْإِيمَانِ - 185

185. Inability to Taste the Sweetness of Faith

567. رسول الله صلى الله عليه وآله : مَنْ كَانَ أَكْثَرُ هَمِّهِ نَيْلَ الشَّهَوَاتِ نُزِعَ مِنْ قَلْبِهِ

حَلَاوَةُ الْإِيمَانِ.¹

567. The Prophet (SAWA) said, 'He whose greatest concern is fulfilling his own desires has the sweetness of faith wrested from his heart.'²

568. الإمام الصادق عليه السلام : حَرَامٌ عَلَى قُلُوبِكُمْ أَنْ تَعْرِفَ حَلَاوَةَ الْإِيمَانِ حَتَّى

تَزْهَدَ فِي الدُّنْيَا.³

568. Imam al-Sadiq (AS) said, 'It is prohibited for your hearts to experience the sweetness of faith until they abstain from this world [i.e. its pleasures].'⁴

Notes

1. تنبيه الخواطر : 2 / 116 .

2. Tanbih al-Khawatir, v. 6, p. 116

3. الكافي : 2 / 128 .

4. al-Kafi, v. 2, p. 128, no. 2

ما يُخْرِجُ الْإِنْسَانَ مِنَ الْإِيمَانِ - 186

186. That Which Removes One from Faith

569. رسول الله صلى الله عليه وآله : أدنى الكفر أن يسمع الرجل من أخيه الكلمة فيحفظها عليه يريد أن يفضحه بها ، أولئك لا خلاق لهم .¹

569. The Prophet (SAWA) said, 'The most basic level of infidelity is for a man to hear a fellow brother say something and memorize it for future to use against him in order to shame him with it. Those are worthless people indeed.'²

570. الإمام الصادق عليه السلام: قد يخرج [العبد] من الإيمان بخمس جهات من الفعل كلها متشابهات معروفة: الكفر ، والشرك ، والضلال ، والفسق ، وزكوب الكبائر .³

570. Imam al-Sadiq (AS) said, 'The servant can come out of faith through five means, all resembling each other: infidelity, polytheism [i.e. associating anything with Allah], straying from the truth, immorality, and embarking on committing grave sins.'⁴

(أنظر) الشرك : باب 1023 ؛ الكفر : باب 1605.

(See also: POLYTHEISM: section 1023; DISBELIEF: section 1605)

Notes

1. بحار الأنوار : 77 / 193 / 11 .
2. Bihar al-Anwar, v. 77, p. 193, no. 11
3. تحف العقول : 330 ، أنظر تمام الحديث .
4. Tuhaf al-Uqul, no. 330

ما يُجَانِبُ الْإِيمَانَ - 187

187. That Which Repels Faith

571. رسولُ الله صلى الله عليه وآله : حَصَلَتَانِ لَا يَجْتَمِعَانِ فِي مُؤْمِنٍ : الْبُخْلُ ، وَسُوءُ الظَّنِّ بِالرِّزْقِ .¹

571. The Prophet (SAWA) said, 'Two traits can never be found in a believer: miserliness and pessimism about one's sustenance.'²

572. رسولُ الله صلى الله عليه وآله : حُلُقَانِ لَا يَجْتَمِعَانِ فِي مُؤْمِنٍ : الشُّحُّ ، وَسُوءُ الْخُلُقِ .³

572. The Prophet (SAWA) said, 'Two traits can never be found in a believer: avarice and ill-naturedness.'⁴

573. رسولُ الله صلى الله عليه وآله : يُطْبَعُ الْمُؤْمِنُ عَلَى كُلِّ حَصْلَةٍ وَلَا يُطْبَعُ عَلَى الْكَذِبِ وَلَا عَلَى الْخِيَانَةِ .⁵

573. The Prophet (SAWA) said, 'The believer can be predisposed to any trait, but he cannot be predisposed to lying or treachery.'⁶

574. الإمامُ الصَّادِقُ عليه السلام : سِتَّةٌ لَا تَكُونُ فِي مُؤْمِنٍ : الْعُسْرُ ، وَالنَّكَدُ ، وَالْحَسَدُ ، وَاللَّجَاجَةُ ، وَالْكَذِبُ ، وَالْبَغْيُ .⁷

574. Imam al-Sadiq (AS) said, 'Six things cannot be found in a believer: [a feeling of] hardship, anxiety, jealousy, disputatiousness, dishonesty, and aggression.'⁸

(أنظر) الكذب : باب 1583 ؛ الأمانة : باب 199.

(See also: LYING: section 1583; TRUSTWORTHINESS: section 199)

Notes

1. بحار الأنوار : 77 / 172 / 8 .

2. Bihar al-Anwar, v. 77, p. 172, no. 8

3. بحار الأنوار : 77 / 173 / 8 .

4. Ibid. p. 173, no. 8

5. تحف العقول : 55 .

6. Tuhaf al-Uqul, no. 55

7. تحف العقول : 377 .

8. Ibid. p. 377

عَظَمَةُ الْمُؤْمِنِ - 188

188. The Great Status of the Believer

575. رسول الله صلى الله عليه وآله : إِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ يَقُولُ : وَعِزَّتِي وَجَلَالِي ، مَا

خَلَقْتُ مِنْ خَلْقِي خُلُقًا أَحَبَّ إِلَيَّ مِنْ عَبْدِي الْمُؤْمِنِ ¹.

575. The Prophet (SAWA) said, 'Verily Allah, exalted be His praise, says: 'By My Might and Exaltedness, I have not created any creature more beloved to Me than My believing servant.'²

576. رسول الله صلى الله عليه وآله : الْمُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ مِنْ مَلَائِكَتِهِ الْمُقَرَّبِينَ ³.

576. The Prophet (SAWA) said, 'The believer is dearer to Allah than His closest angels.'⁴

577. الإمام الصادق عليه السلام : الْمُؤْمِنُ أَعْظَمُ حُرْمَةً مِنَ الْكَعْبَةِ ⁵.

577. Imam al-Sadiq (AS) said, 'The believer is more sanctified than the Kaba.'⁶

Notes

1. بحار الأنوار : 71 / 158 / 75 .

2. Bihar al-Anwar, v. 71, p. 158, no. 75

3. كنز العمال : 821 .

4. Kanz al-Ummal, no. 821

5. الخصال : 27 / 95 .

6. al-Khisal, p. 27, no. 90

المؤمنون كالجسد الواحد - 189

189. The Believers Are As One Body

578. رسول الله صلى الله عليه وآله : مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَعَاطُفِهِمْ وَتَرَاحُمِهِمْ مَثَلُ

الجسد ؛ إذا اشتكى مِنْهُ عُضْوٌ تَدَاعَى سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى .¹

578. The Prophet (SAWA) said, 'The similitude of the believers in their mutual love, affection and compassion for one another is as one body - if a single limb ails then the rest of the body suffers in insomnia and fever.'²

579. رسول الله صلى الله عليه وآله : الْمُؤْمِنُونَ تَتَكَافَأُ دِمَاؤُهُمْ ، وَهُمْ يَدُّ عَلَى مَنْ

سِوَاهُمْ ، وَيَسْعَى بِدِمَتِهِمْ أَذْنَاهُمْ .³

579. The Prophet (SAWA) said, 'The believers' blood is coequal, and they are one hand against others, the most inferior among them is empowered by their protection [of him]'.⁴

Notes

1. مسند ابن حنبل : 6 / 379 / 18408 .
2. Musnad Ibn Hanbal, v. 6, p. 379, no. 18408
3. كنز العمال : 402 .
4. Kanz al-Ummal, no. 402

مَنْ هُوَ الْمُؤْمِنُ؟ - 190

190. Who is the Believer?

(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ * الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ * أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ) ¹

“The faithful are only those whose hearts tremble [with awe] when Allah is mentioned, and when His signs are recited to them, they increase their faith, and who put their trust in their Lord, maintain the prayer and spend out of what We have provided them. It is they who are truly the faithful. They shall have ranks near their Lord, forgiveness and a noble provision.” ²

(أنظر) التوبة : 71 و يوسف : 106 و المؤمنون : 1 - 11 و القصص : 52 - 55 و السجدة : 15 - 19 و الشورى : 36 - 39 و الفتح : 29 و البينة : 5 ، 7 - 8 .

(See also: Qur'an 9:71, 12:106, 23:i-11, 28:52-55, 32:15-19, 42:35-39, 48:29, 98:5, 98:7-8)

580. رسول الله صلى الله عليه وآله : المؤمن هَيِّئْ لِيٍّ ، حَتَّى نَحَالَهُ مِنَ اللَّيْلِ أَحْمَقُ . ³

580. The Prophet (SAWA) said, 'The believer is nice and simple, such that he could be mistaken to be stupid because of his simplicity.' ⁴

581. رسول الله صلى الله عليه وآله : المؤمنُ مَنْ آمَنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ . ⁵

581. The Prophet (SAWA) said, 'The believer is he whom people trust with their blood and their property.' ⁶

582. رسول الله صلى الله عليه وآله : المؤمنُ الَّذِي نَفْسُهُ مِنْهُ فِي عَنَاءٍ ، وَالنَّاسُ فِي رَاحَةٍ . ⁷

582. The Prophet (SAWA) said, 'The believer is he whose soul is inconvenienced because of him but people are at ease.' ⁸

583. رسول الله صلى الله عليه وآله : المؤمنُ يَبْدَأُ بِالسَّلَامِ ، وَالْمَنَافِقُ يَقُولُ : حَتَّى يُبَدَأَ . ⁹

583. The Prophet (SAWA) said, 'The believer initiates the greeting of peace (salam) whereas the hypocrite says, 'Not until it is said to me first!' ¹⁰

584. رسول الله صلى الله عليه وآله : المؤمنُ يَأْلَفُ وَيُؤْلَفُ ، وَلَا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ ، وَخَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ . ¹¹

584. The Prophet (SAWA) said, 'The believer likes others and is well-liked by them, and there is no good to be found in one who does not get

along with others and whom people do not get along with. The best of people is the most useful from among them.' ¹²

585. رسول الله صلى الله عليه وآله : مَنْ سَرَّتُهُ حَسَنَتُهُ وَسَاءَتُهُ سَيِّئَتُهُ فَهُوَ مُؤْمِنٌ. ¹³

585. The Prophet (SAWA) said, 'He whose good deed pleases him and whose sin upsets him is indeed a believer.' ¹⁴

586. رسول الله صلى الله عليه وآله - يَصِفُ الْمُؤْمِنَ - : لَطِيفُ الْحَرَكَاتِ ، حُلُوُّ

المِشَاهِدَةِ ... يَطْلُبُ مِنَ الْأُمُورِ أَعْلَاهَا ، وَمِنَ الْأَخْلَاقِ أَسْنَاهَا ... لَا يَحِيفُ عَلَى مَنْ يُبْغِضُ ، وَلَا يَأْتِمُ فِيمَنْ يُحِبُّ ... قَلِيلُ الْمُؤْنَةِ ، كَثِيرُ الْمَعُونَةِ ... يُحْسِنُ فِي عَمَلِهِ كَأَنَّهُ نَاطِرٌ إِلَيْهِ ، غَضُّ الطَّرْفِ ، سَخِيَّ الْكَفِّ ، لَا يَزِدُّ سَائِلًا ... يَزِنُ كَلَامَهُ ، وَيُخْرِسُ لِسَانَهُ ... لَا يَقْبَلُ الْبَاطِلَ مِنْ صَدِيقِهِ ، وَلَا يَزِدُّ الْحَقَّ عَلَى عَدُوِّهِ ، وَلَا يَتَعَلَّمُ إِلَّا لِيَعْلَمَ ، وَلَا يَعْلَمُ إِلَّا لِيَعْمَلَ ...

إِنْ سَلَكَ مَعَ أَهْلِ الدُّنْيَا كَانَ أَكْبَسَهُمْ ، وَإِنْ سَلَكَ مَعَ أَهْلِ الْآخِرَةِ كَانَ أَوْرَعَهُمْ. ¹⁵

586. The Prophet (SAWA) said, describing the believer, '[He is] subtle in his movements, sweet to look at... he seeks out the loftiest of matters, and has the most outstanding moral ethics... he is not prejudiced against he whom he does not like, nor biased in favour of one he loves... he is hardly a burden, and instead is very helpful... he perfects his actions as if he is being watched, lowers his gaze, is liberal in his giving, and never turns away a beggar... he considers his words carefully and guards his tongue... he neither accepts falsehood from a friend, nor rejects the truth from an enemy... he only learns in order that he might know, and he only seeks to know in order that he may act... When he travels with worldly people, he is the smartest of them, and when he travels with the people of the Hereafter, he is the most pious from among them.' ¹⁶

587. الإمام علي عليه السلام : الْمُؤْمِنُ بِشْرُهُ فِي وَجْهِهِ ، وَحُزْنُهُ فِي قَلْبِهِ ، أَوْسَعُ شَيْءٍ

صَدْرًا ، وَأَذَلُّ شَيْءٍ نَفْسًا ، يَكْرَهُ الرِّفْعَةَ ، وَيَسْتَأْذِنُ السُّمْعَةَ ، طَوِيلُ غَمِّهِ ، بَعِيدُ هَمِّهِ ، كَثِيرُ صَمْتِهِ ، مَشْغُولُ وَقْتِهِ ، شَكُورٌ ، صَبُورٌ ، مَغْمُورٌ بِفِكْرَتِهِ ، ضَنْبٌ بِخَلَّتِهِ ، سَهْلُ الْحَلِيقَةِ ، لَيِّنُ الْعَرِيكَةِ ، نَفْسُهُ أَضَلُّ مِنَ الصِّلْدِ ، وَهُوَ أَذَلُّ مِنَ الْعَبْدِ. ¹⁷

587. Imam Ali (AS) said, 'The believer is such that his joy is evident on his face whereas his sorrow is in his heart. His breast is at its widest [i.e. biggest heart] but his ego is at its lowest. He despises high rank and shuns reputation. His grief is long-lasting and his ambition is lofty. His silence is much and his time occupied. He is grateful, extremely patient, and immersed in deep thought. He is thrifty with his needs. He is good-natured and mild-tempered. His soul is firmer than steel whilst he [i.e. his ego] remains lower than a slave.' ¹⁸

588. الإمام علي عليه السلام : الْمُؤْمِنُ شَاكِرٌ فِي السَّرَّاءِ ، صَابِرٌ فِي الْبَلَاءِ ، خَائِفٌ فِي

الرَّخَاءِ. ¹⁹

588. Imam Ali (AS) said, 'The believer is grateful in times of prosperity, patient during tribulation, and fearful in times of ease.'²⁰

589. الإمام علي عليه السلام : المؤمن غير كريم ، مأمون على نفسه ، حذر محزون .²¹

589. Imam Ali (AS) said, 'The believer is gullible and kind, secure from his own [lower] self, yet wary and distressed [on account of it].'²²

590. الإمام علي عليه السلام : المؤمن من طهر قلبه من الدنية .²³

590. Imam Ali (AS) said, 'The believer is he who has purified his heart of all that is base.'²⁴

591. الإمام علي عليه السلام : المؤمن من وقى دينه بدينه ، والفاجر من وقى دنياه

بدينه .²⁵

591. Imam Ali (AS) said, 'The believer is he who protects his religion by putting his world at stake, whereas the impudent one is he who protects his worldly affairs by putting his religion at stake.'²⁶

592. الإمام زين العابدين عليه السلام : المؤمن يصمت لیسلم ، وينطق ليغتم .²⁷

592. Imam Zayn al-Abidin (AS) said, 'The believer is silent in order that he remains safe, and speaks [only] in order to benefit.'²⁸

593. الإمام الصادق عليه السلام : المؤمن حسن المعونة ، خفيف المؤونة ، جيد التدبير

لمعيشته ، لا يلسع من جحر مرتين .²⁹

593. Imam al-Sadiq (AS) said, 'The believer is a great helper, and a very light burden. He is good at economising for his livelihood, and is never stung twice from one hole [i.e. never makes the same mistake again].'³⁰

594. الإمام الصادق عليه السلام : المؤمن له قوة في دين ، وحزم في دين ، وإيمان في

يقين ، وحرص في فقه ، ونشاط في هدى ... وصلاة في شغل .³¹

594. Imam al-Sadiq (AS) said, 'The believer possesses strength in his religion, prudence in his leniency, faith in conviction, an avid desire for religious understanding, activity in [matters pertaining to] guidance... and prayer during times of preoccupation.'³²

595. الإمام الصادق عليه السلام : المؤمن من طاب مكسبه ، وحسنت خليقته ،

وصححت سريرته ، وأنفق الفضل من ماله ، وأمسك الفضل من كلامه .³³

595. Imam al-Sadiq (AS) said, 'The believer is he whose earnings are pure, whose character is beautiful, whose conscience is clean, who gives away whatever is surplus from his wealth, and guards whatever is surplus from his speech.'³⁴

596. الإمام الرضا عليه السلام : لا يكون المؤمن مؤمناً حتى تكون فيه ثلاث خصال :

سنة من ربه ، وسنة من نبيه صلى الله عليه وآله ، وسنة من وليه عليه السلام ؛ فأما السنة

من ربه فكتمان السر ، وأما السنة من نبيه صلى الله عليه وآله فمداواة الناس ، وأما السنة

من وليه عليه السلام فالصبر في البأساء والضراء .³⁵

596. Imam al-Rida (AS) said, 'The believer is not a believer until he possesses three qualities: a practice [characteristic] of his Lord, a practice of his Prophet (SAWA), and a practice of his guardian (AS). As for the practice of his Lord, it is to conceal secrets; the practice of his Prophet (SAWA) is amicableness towards people; and the practice of his guardian (AS) is patience in both times of ease and difficulty.'³⁶

(أنظر) الإسلام : باب 968.

(See also: ISLAM: section 968)

Notes

1. الأنفال : 2 - 4 .
2. Qur'an 84-2:
3. كنز العمال : 690 .
4. Kanz al-Ummal, no. 690
5. كنز العمال : 739 .
6. Ibid. no. 739
7. كنز العمال : 752 .
8. Ibid. no. 752
9. كنز العمال : 778 .
10. Ibid. no. 778
11. كنز العمال : 679 .
12. Ibid. no. 679
13. كنز العمال : 700 .
14. Ibid. no. 700
15. بحار الأنوار : 67 / 71 / 34 و ص 310 / 45 .
16. Bihar al-Anwar, v. 67, p. 310, no. 45
17. بحار الأنوار : 69 / 410 / 127 .
18. Ibid. v. 69, p. 410, no. 127
19. غرر الحكم : 1743 .
20. Ghurar al-Hikam, no. 1743
21. غرر الحكم : 1901 .
22. Ibid. no. 1901
23. غرر الحكم : 1956 .
24. Ibid. no. 1956
25. غرر الحكم : 2160 .
26. Ibid. no. 2160
27. الكافي : 2 / 231 / 3 .
28. al-Kafi, v. 2, p. 231, no. 3
29. الكافي : 2 / 241 / 38 .
30. Ibid. p. 241, no. 38
31. الكافي : 2 / 231 / 4 .

32. Ibid. p. 231, no. 4
33. الكافي : 2 / 235 / 18 .
34. Ibid. p. 235, no. 18
35. تحف العقول : 442 .
36. Tuhaf al-Uqul, no. 442

صَلَابَةُ الْمُؤْمِنِ - 191

191. The Firmness of the Believer

597. الإمام الباقر عليه السلام : المؤمنُ أَصْلَبُ مِنَ الْجَبَلِ ، الْجَبَلُ يُسْتَقَلُّ مِنْهُ ، وَالْمُؤْمِنُ

لَا يُسْتَقَلُّ مِنْ دِينِهِ شَيْءٌ .¹

597. Imam al-Baqir (AS) said, 'The believer is harder than a mountain, for the mountain is dispensable whereas nothing can be taken away from his religion.'²

598. الإمام الصادق عليه السلام : إِنَّ الْمُؤْمِنَ أَشَدُّ مِنْ زُبُرِ الْحَدِيدِ ، إِنَّ زُبُرَ الْحَدِيدِ إِذَا

دَخَلَ النَّارَ تَغَيَّرَ ، وَإِنَّ الْمُؤْمِنَ لَوْ قُتِلَ ثُمَّ نُشِرَ ثُمَّ قُتِلَ لَمْ يَتَغَيَّرْ قَلْبُهُ .³

598. Imam al-Sadiq (AS) said, 'Verily the believer is stronger than pieces of iron, for when a piece of iron enters the fire it changes, whereas the believer, were he to be killed then resurrected and then killed again, his heart would never change.'⁴

Notes

1. الكافي : 2 / 241 / 37 .

2. al-Kafi, v. 2, p. 241, no. 37

3. بحار الأنوار : 67 / 303 / 34 .

4. Bihar al-Anwar, v. 67, p. 303, no. 34

نورُ الْمُؤْمِنِ - 192

192. The Light of the Believer

599. رسولُ اللَّهِ صلى الله عليه وآله : تَقُولُ جَهَنَّمُ لِلْمُؤْمِنِ يَوْمَ الْقِيَامَةِ : جُزْ يَا مُؤْمِنُ فَقَدْ أَطْفَأَ نُورُكَ هَبِّي¹.

599. The Prophet (SAWA) said, 'Hell will say to the believer on Judgment Day: 'Pass through O Believer, because your light has extinguished my flames.'²

600. الإمامُ الصَّادِقُ عليه السلام : إِنَّ الْمُؤْمِنَ لَيَزْهَرُ نُورُهُ لِأَهْلِ السَّمَاءِ كَمَا تَزْهَرُ نُجُومُ السَّمَاءِ لِأَهْلِ الْأَرْضِ³.

600. Imam al-Sadiq (AS) said, 'The light of a believer illuminates for the dwellers of the heavens the way the stars of the heavens illuminate for the dwellers of the earth.'⁴

(أنظر) الخوف : باب 663.

(See also: FEAR: section 663)

Notes

1. تاريخ بغداد : 5 / 194 و 12 / 111 .
2. Tarikh Baghdad, v. 5, p. 194, and v. 12, p. 111
3. الكافي : 2 / 170 / 5 .
4. al-Kafi, v. 2, p. 170, no. 5

نُدْرَةُ الْمُؤْمِنِ - 193

193. The Scarcity of the [True] Believer

601. الإمام علي عليه السلام : وَلَمْ يُخَلِّ أَرْضَهُ مِنْ عَالِمٍ بِمَا يَحْتَاجُ إِلَيْهِ الْخَلِيقَةُ ، وَمُتَعَلِّمٍ عَلَى سَبِيلِ النَّجَاةِ ، أَوْلَئِكَ هُمُ الْأَقْلَوْنَ عَدَدًا ، وَقَدْ بَيَّنَّ اللَّهُ ذَلِكَ فِي أُمَّمِ الْأَنْبِيَاءِ ، وَجَعَلَهُمْ مَثَلًا لِمَنْ تَأَخَّرَ ، مِثْلُ قَوْلِهِ فِي قَوْمِ نُوْحٍ : (وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ) ¹.

601. Imam Ali (AS) said, 'He has not kept His earth free of a knowledgeable man whom all of creation need, who is well-versed with the means of salvation. Such [people] are very few in number, and Allah has expounded this among the communities of the prophets, and made them the example for those to come after them, when He said concerning the people of Noah: *"And none believed with him except a few"* ² ³.'

602. الإمام الصادق عليه السلام : الْمُؤْمِنَةُ أَعَزُّ مِنَ الْمُؤْمِنِ ، وَالْمُؤْمِنُ أَعَزُّ مِنَ الْكَبِيرَةِ الْأَحْمَرِ ، فَمَنْ رَأَى مِنْكُمْ الْكَبِيرَةَ الْأَحْمَرَ؟! ⁴

602. Imam al-Sadiq (AS) said, 'The believing woman is scarcer than the believing man, and the believing man is scarcer than red sulphur, and who from among you has ever seen red sulphur [elixir]?!' ⁵

Notes

1. الاحتجاج : 1 / 581 / 137.

2. Qur'an 1140:

3. al-Ihtijaj, v. 1, p. 581, no. 137

4. الكافي : 2 / 242 / 1.

5. al-Kafi, v. 2, p. 242, no. 1

علاماتُ المؤمن - 194

194. The Signs of the Believer

603. الإمام زين العابدين عليه السلام : علاماتُ المؤمنِ خمسٌ : الورعُ في الخلوة ، والصّدقةُ في القِلّةِ ، والصّبرُ عند المصيبةِ ، والحِلْمُ عند الغضبِ ، والصّدقُ عند الخوفِ .¹

603. Imam Zayn al-Abidin (AS) said, 'The signs of a believer are five: piety [even] when in seclusion, giving charity in spite of lack, patience in the face of calamity, clemency when angered, and truthfulness in spite of fear.'²

604. الإمام الصادق عليه السلام - وقد سُئِلَ : بأيّ شيءٍ يَعْلَمُ المؤمنُ بأنّه مؤمنٌ ؟ - : بالتّسليم لله ، والرّضا فيما وَرَدَ عليه مِنْ سُورٍ أو سُخْطٍ .³

604. Imam al-Sadiq (AS), when he was asked, 'How does a believer know that he is indeed a believer?', replied, 'Through submission to Allah and satisfaction with whatever joy or [source of] annoyance comes his way.'⁴

(أنظر) الشيعة : باب 1083.

(See also: THE SHIA: section 1083)

Notes

1. بحار الأنوار : 67 / 293 / 15 .

2. Bihar al-Anwar, v. 67, p. 293, no. 15

3. بحار الأنوار : 72 / 336 / 24 .

4. Ibid. v. 72, p. 336, no. 24

أَفْضَلُ الْمُؤْمِنِينَ - 195

195. The Best of Believers

605. الإمام علي عليه السلام : أفضل المؤمنين أفضلهم تَقْدِمةً مِنْ نَفْسِهِ وَأَهْلِهِ وَمَالِهِ

¹.

605. Imam Ali (AS) said, 'The best of believers is the one who is best at dedicating himself, his family and his wealth [for Allah].'²

606. الإمام علي عليه السلام : أفضل المؤمنين إيماناً مَنْ كَانَ لِلَّهِ أَخْذُهُ وَعَطَاؤُهُ وَسَخْطُهُ

وَرِضَاؤُهُ.³

606. Imam Ali (AS) said, 'The best of believers in terms of faith is he whose giving and withholding, and whose displeasure and pleasure are solely for Allah.'⁴

(أنظر) الفضل : باب 1485 ؛ التقوى : باب 1871.

(See also: MERIT: section 1485; GODWARINESS: section 1871)

Notes

1. نهج البلاغة : الكتاب 69 .
2. Nahj al-Balagha, Letter 69
3. غرر الحكم : 3278 .
4. Ghurar al-Hikam, no. 3278

فَضْلُ مَنْ يُؤْمِنُ بِالرَّسُولِ وَلَمْ يَرَهُ - 196

196. The Merit of One Who Believes in the Prophet without Having Seen Him

607. رسولُ الله صلى الله عليه وآله : ليسَ إيمانُ مَنْ رَأَى بَعْجَبٍ وَلَكِنَّ الْعَجَبَ كُلَّ

الْعَجَبِ لِقَوْمٍ رَأَوْا أَوْرَاقاً فِيهَا سَوَادٌ فَأَمَنُوا بِهِ أَوَّلِهِ وَآخِرِهِ .¹

607. The Prophet (SAWA) said, 'The faith of one who has seen me is no great wonder, but what is truly amazing is for the people who have only seen pages with black [ink] on it [i.e. the Qur'an] and have believed in it from beginning to end.'²

608. كنز العمال رسولُ الله صلى الله عليه وآله : متى ألقى إخواني؟! قالوا : أَلَسْنَا

إِخْوَانَكَ؟ قَالَ : بَلْ أَنْتُمْ أَصْحَابِي ، وَإِخْوَانِي الَّذِينَ آمَنُوا بِي وَلَمْ يَرُونِي ، أَنَا إِلَيْهِمْ بِالْأَشْوَاقِ .³

608. The Prophet (SAWA) said, exclaiming, 'When will I see my brothers?!' to which they replied, 'Are we not your brothers?' He said, 'No, you are my companions. My brothers are those who believe in me without having seen me, and I am filled with longing for them.'⁴

Notes

1. كنز العمال : 704 .

2. Kanz al-Ummal, no. 34582

3. 34583 : كنز العمال .

4. Ibid. no. 34583

الأمانة - 31

31. TRUSTWORTHINESS

وُجُوبُ رِعَايَةِ الْأَمَانَةِ - 197

197. The Necessity of Observing The Trust

(وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ) ¹.

² “...and those who keep their trusts and covenants”

609. الإمام علي عليه السلام : أفضل الإيمان الأمانة ، أقبح الأخلاق الخيانة³.

609. Imam Ali (AS) said, 'The best form of faith is trustworthiness, and the worst vice is betrayal.'⁴

610. الإمام الباقر عليه السلام : ثلاث لم يجعل الله عز وجل لأحدٍ فيهنّ رخصةً: أداء

الأمانة إلى البرّ والفاجر ، والوفاء بالعهد للبرّ والفاجر ، وبرّ الوالدين برّين كانا أو فاجرين⁵.

610. Imam al-Baqir (AS) said, 'There are three things regarding which Allah, the Exalted, did not allow any flexibility: returning a trust to its owner, be he good or wicked; keeping one's pact with both the good and the wicked; and kindness to one's parents whether they be good or wicked.'⁶

Notes

1. المؤمنون : 8 .

2. Qur'an 238:

3. غرر الحكم : 2905 - 2906 .

4. Ghurar al-Hikam, no. 2905-2906

5. الكافي : 2 / 162 / 15 .

6. al-Kafi, v. 2, p. 162, no. 15

إِطْلَاقُ وُجُوبِ أَدَائِهَا - 198

198. Universality of Trustworthiness

611. الإمام علي عليه السلام : لا تَخُنْ مَنْ اِثْتَمَنَكَ وَإِنْ خَانَكَ ، ولا تُذِغْ سِرَّهُ وَإِنْ أَذَاعَ سِرَّكَ.¹

611. Imam Ali (AS) said, 'Do not betray a man who trusts you, even if he betrays you. And do not disclose his secrets even if he discloses yours.'²

612. الإمام الصادق عليه السلام : اتَّقُوا اللَّهَ ، وَعَلَيْكُمْ بِأَدَاءِ الْأَمَانَةِ إِلَى مَنْ اِثْتَمَنَكُمْ ، فَلَوْ أَنَّ قَاتِلَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ اِثْتَمَنَنِي عَلَى أَمَانَةٍ لَأَدَّيْتُهَا إِلَيْهِ.³

612. Imam al-Sadiq (AS) said, 'Fear Allah and return the trust to he who has entrusted it to you, for verily even if the killer of the Commander of the Faithful (AS) left a trust with me, I would return it to him.'⁴

613. الإمام الصادق عليه السلام : أدُّوا الْأَمَانَةَ وَلَوْ إِلَى قَاتِلِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ.⁵

613. Imam al-Sadiq (AS) said, 'Return the trust, even to the killer of al-Husayn b. Ali.'⁶

Notes

1. بحار الأنوار : 1 / 208 / 77 .
2. Bihar al-Anwar, v. 77, p. 208, no. 1
3. الأمالي للصدوق : 373 / 318 .
4. Amali al-Saduq, p. 204, no. 5
5. الأمالي للصدوق : 372 / 318 .
6. Ibid. no. 4

لا إيمانَ لِمَن لا أمانةَ لَهُ - 199

199. An Untrustworthy Man Is A Man Without Faith

614. رسولُ الله صلى الله عليه وآله: لا إيمانَ لِمَن لا أمانةَ لَهُ.¹

614. The Prophet (SAWA) said, 'An untrustworthy man is a man without faith.'²

615. رسولُ الله صلى الله عليه وآله: لَيْسَ مِنَّا مَنْ يُخَيِّرُ الأمانةَ حَتَّى يَسْتَهْلِكَهَا إِذَا

اسْتَوْدَعَهَا.³

615. The Prophet (SAWA) said, 'He who belittles [the importance of returning] the trust such that he would spoil it when entrusted to him is not one of us.'⁴

(أنظر) عنوان 136 «الخيانة» .

(See also: BETRAYAL 136)

Notes

1. بحار الأنوار : 26 / 198 / 72 ، غرر الحكم : 10767 .

2. Bihar al-Anwar, v. 72, p. 198, no. 26

3. بحار الأنوار : 13 / 172 / 75 .

4. Ibid. v. 75, p. 172, no. 13

آثارُ الأمانة - 200

200. The Effects of Trustworthiness

616. لُقْمَانُ عَلَيْهِ السَّلَامُ : يَا بُنَيَّ ، اُدِّ الْأَمَانَةَ تَسْلَمَ لَكَ دُنْيَاكَ وَآخِرَتُكَ ، وَكُنْ أَمِينًا تَكُنْ غَنِيًّا¹.

616. Luqman (AS) said, 'O my son! Return the trust in order to save your life in this world and in the hereafter; and be trustworthy in order to be prosperous.'²

617. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : الْأَمَانَةُ تَجْلِبُ الْغِنَاءَ ، وَالْخِيَانَةُ تَجْلِبُ الْفَقْرَ³.

617. The Prophet (SAWA) said, 'Trustworthiness begets prosperity and betrayal begets poverty.'⁴

618. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : إِذَا قَوِيَتْ الْأَمَانَةُ كَثُرَ الصِّدْقُ⁵.

618. Imam Ali (AS) said, 'When trustworthiness is fortified, truthfulness increases.'⁶

619. الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ : الْأَمَانَةُ غِنَى⁷.

619. Imam al-Sadiq (AS) said, 'Trustworthiness is prosperity.'⁸

Notes

1. معاني الأخبار : 1 / 253 .

2. Maani al-Akhbar, p. 253, no. 1

3. بحار الأنوار : 6 / 114 / 75 .

4. Bihar al-Anwar, v. 75, p. 114, no. 6

5. غرر الحكم : 4053 .

6. Ghurar al-Hikam, no. 4053

7. تنبيه الخواطر : 12 / 1 .

8. Tanbih al-Khawahir, v. 1, p. 12

مَنْ نُهِىَ عَنِ اتِّمَانِهِمْ - 201

201. People Who Must Not Be Trusted

620. رسول الله صلى الله عليه وآله : مَنْ اتَّيَمَّنَ غَيْرَ أَمِينٍ فَلَيْسَ لَهُ عَلَى اللَّهِ ضَمَانٌ ،
لأنَّه قد نَهَاهُ أَنْ يَأْتِمَنَهُ¹.

620. The Prophet (SAWA) said, 'A man who trusts an untrustworthy person forfeits Allah's warranty, because He had prohibited him from trusting such a man [in the first place].'²

621. الإمام الباقر عليه السلام : لَمْ يُخْنَكِ الْأَمِينُ ، وَلَكِنْ اتَّيَمَّنْتَ الْخَائِنَ³.

621. Imam al-Baqir (AS) said, 'You were not betrayed by a trustworthy man, rather you trusted a traitor.'⁴

622. الإمام الصادق عليه السلام : مَا أَبَالِي اتَّيَمَّنْتُ خَائِنًا أَوْ مُضَيِّعًا⁵.

622. Imam al-Sadiq (AS) said, 'It makes no difference to me to trust a traitor or a careless man.'⁶

Notes

1. بحار الأنوار : 103 / 179 / 3 .

2. Bihar al-Anwar, v. 103, p. 179, no. 3

3. تهذيب الأحكام : 7 / 232 / 1013 .

4. al-Tahdhib, v. 7, p. 232, no. 1013

5. الكافي : 5 / 301 / 4 .

6. al-Kafi, v. 5, p. 301, no. 4

الأمان - 32

32. ASSURANCE

وُجُوبُ رِعَايَةِ الْأَمَانِ - 202

202. The Necessity of Observing Assurance

623. رسولُ الله صلى الله عليه وآله : إِذَا أَمِنَكَ الرَّجُلُ عَلَى دَمِهِ فَلَا تَقْتُلْهُ.¹

623. The Prophet (SAWA) said, 'If a man trusts you with his blood [i.e. that you will spare his life] then do not kill him.'²

624. رسولُ الله صلى الله عليه وآله : مَنْ أَمَّنَ رَجُلًا عَلَى دَمِهِ فَقَتَلَهُ فَأَنَا بَرِيءٌ مِنَ

الْقَاتِلِ ، وَإِنْ كَانَ الْمَقْتُولُ كَافِرًا.³

624. The Prophet (SAWA) said, 'When a man assures another of sparing his life and then kills him, [know that] I renounce the killer, even if the victim is an unbeliever.'⁴

Notes

1. كنز العمال : 10909 .

2. Kanz al-Ummal, no. 10909

3. كنز العمال : 10930 .

4. Ibid. no. 10930

الاعتصام بِالذِّمَم - 203

203. Adhering To Sureties

625. الإمام علي عليه السلام : اعتصموا (استعصموا) بالذِّمَم في أوتادها.¹

625. Imam Ali (AS) said, 'Adhere to sureties [that you are liable for] in all firmness.'²

626. الإمام علي عليه السلام - في عَهْدِهِ لِلأَشْتَرِ - : وَإِنْ عَقَدْتَ بَيْنَكَ وَبَيْنَ عَدُوِّكَ عَقْدَةً أَوْ أَلْبَسْتَهُ مِنْكَ ذِمَّةً فَحُطَّ عَهْدُكَ بِالْوَفَاءِ وَارَعَ ذِمَّتَكَ بِالأَمَانَةِ ، واجعلْ نفسك جُنَّةً دُونَ مَا أُعْطِيَتْ ، فَإِنَّهُ لَيْسَ مِنْ فَرَائِضِ اللَّهِ شَيْءٌ النَّاسُ أَشَدُّ عَلَيْهِ اجْتِمَاعاً مَعَ تَفَرُّقِ أَهْوَائِهِمْ وَتَشْتَّتِ آرَائِهِمْ مِنْ تَعْظِيمِ الْوَفَاءِ بِالْعُهُودِ.³

626. Imam Ali (AS) said, in his epistle to Malik al-Ashtar: 'And if you make a covenant between yourself and your enemy or give him a surety [against life or property], then stand by your pact with loyalty and observe your liability with trustworthiness. Make yourself the shield for your word, for there is nothing from Allah's mandates that all people agree upon, despite their diverse opinions on everything else, as much as they do with regards to respecting the fulfilment of covenants.'⁴

Notes

1. نهج البلاغة : الحكمة 155 .
2. Nahj al-Balagha, Saying 155
3. نهج البلاغة : الكتاب 53 .
4. Ibid. Letter 53

احترام الدِّمَم - 204

204. Respecting Covenants of Protection

627. رسولُ الله صلى الله عليه وآله : يُجِيرُ عَلَى أُمَّتِي أَذْنَاهُمْ ¹.

627. The Prophet (SAWA) said, 'It is up to my community to protect those who are under them [i.e. non-Muslims living in Muslim lands].'²³

628. رسولُ الله صلى الله عليه وآله : الْمُسْلِمُونَ إِخْوَةٌ ، تَتَكَافَأُ دِمَاؤُهُمْ ، يَسْعَى

بِدِمَّتِهِمْ أَذْنَاهُمْ ، وَهُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ ⁴.

628. The Prophet (SAWA) said, 'The Muslims are brothers, their blood is co-equal, the weakest among them can grant protection, and they are like one hand [united] against their enemy.'⁵

Notes

1. كنز العمال : 10932 .

2. This refers to the free non-Muslim subjects living in Muslim lands who, in return for paying the capital tax, enjoyed protection and safety therein (ed.)

3. Kanz al-Ummal, no. 10932

4. بحار الأنوار : 6 / 46 / 100 .

5. Bihar al-Anwar, v. 100, p. 46, no. 6

الأنس - 33

33. INTIMACY

ما ينبغي من الأنس - 205

205. Things That One Should Get Intimate With

629. الإمام علي عليه السلام : لا يُؤنسكَ إلا الحق ، ولا يُوحشَنَّكَ إلا الباطل .¹

629. Imam Ali (AS) said, 'Do not let anything other than the truth be your comfort, and only falsehood should desert you.'²

630. الإمام الصادق عليه السلام : الأنس في ثلاث : في الزوجة الموافقة ، والولد البار

، والصديق المصافي .³

630. Imam al-Sadiq (AS) said, 'Intimacy is found in three: a compatible wife, a kind child, and a loyal friend.'⁴

631. الإمام الصادق عليه السلام : ما من مؤمنٍ إلا وقد جعل الله له من إيمانه أنساً

يسكنُ إليه ، حتى لو كان على قُلَّةِ جبلٍ لم يستوحش .⁵

631. Imam al-Sadiq (AS) said, 'Allah makes the faith of every single believer his own [source of] intimacy, so that he will never feel lonely even if he were to be on the top of a mountain.'⁶

632. الإمام العسكري عليه السلام : من أنس بالله استوحش من الناس .⁷

632. Imam al-Askari (AS) said, 'A man who finds intimacy with Allah feels lonely among people.'⁸

Notes

1. غرر الحكم : 10303 .

2. Ghurar al-Hikam, no. 10303

3. بحار الأنوار : 25 / 231 / 78 .

4. Bihar al-Anwar, v. 78, p. 231, no. 25

5. بحار الأنوار : 14 / 111 / 70 .

6. Ibid. v. 70, p. 111, no. 14

7. الدرّة الباهرة : 43 .

8. al-Durra al-Bahira, p. 43

ما لا ينبغي من الأنس - 206

206. Things That One Should Not Get Intimate With

633. الإمام علي عليه السلام: الجاهل يستوحش مما يأنس به الحكيم.¹

633. Imam Ali (AS) said, The ignorant fears of what a wise finds intimacy with.²

634. الإمام الرضا عليه السلام: الاسترسال بالأنس يذهب المهابة.³

634. Imam al-Rida (AS) said, 'Being overindulgent in one's intimacy [with people] drives one's dignity away.'⁴

Notes

1. غرر الحكم : 1772

2. Ghurar al-Hikam, 1772

3. أعلام الدين : 307

4. Alam al-Din, p. 307

ما يوجب الأُنسَ بالله - 207

207. What Brings Intimacy With Allah

635. رسولُ الله صلى الله عليه وآله : مَنْ خَرَجَ مِنْ دُلِّ المعصيةِ إِلَى عِزِّ الطَّاعَةِ آنَسَهُ

اللهُ عِزًّا وَجَلَّ بَعِيرٌ أَنْيَسٍ ، وَأَعَانَهُ بَعِيرٌ مَالٍ .¹

635. The Prophet (SAWA) said, 'He who comes out of the humiliation of disobedience to the dignity of obedience, Allah will grant him intimacy without need for a close friend and elevate him without wealth.'²

636. الإمامُ عليُّ عليه السلام : مَنْ انْفَرَدَ عَنِ النَّاسِ أَنْسَ بِاللَّهِ سُبْحَانَهُ .³

636. Imam Ali (AS) said, 'A man who isolates himself away from people⁴ will find intimacy with Allah, glory be to Him.'⁵

Notes

1. بحار الأنوار : 74 / 359 / 75 .

2. Bihar al-Anwar, v. 75, p. 359, no. 74

3. غرر الحكم : 8644 .

4. Meaning people who cause one to forget and be distant from Allah Almighty.

5. Ghurar al-Hikam, no. 8644

الإنسان - 34

34. MAN

كرامة بني آدم - 208

208. The Dignity of Man

(وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا).¹

*"Certainly We have honoured the Children of Adam, and carried them over land and sea, and provided them with all the good things, and given them an advantage over many of those We have created with a complete preference."*²

637. رسول الله صلى الله عليه وآله : ما شيء أكرم على الله من ابن آدم . قيل : يا رسول الله ، ولا الملائكة؟! قال : الملائكة مجبورون ، بمنزلة الشمس والقمر .³

637. The Prophet (SAWA) said, 'Nothing is more honoured by Allah than the son of Adam.' He was asked, 'Not even the angels, O Messenger of Allah?' He said, 'The angels are compelled [by predestination] like the sun and the moon.'⁴

638. رسول الله صلى الله عليه وآله : ليس شيء خير من ألف مثله إلا الإنسان .⁵

638. The Prophet (SAWA) said, 'Nothing is better than a thousand of its like, except for man.'⁶

639. الإمام الصادق عليه السلام - وقد سأله عبد الله بن سنان : الملائكة أفضل أم بنو آدم ؟ - : قال أمير المؤمنين علي بن أبي طالب عليه السلام : إن الله عز وجل ركب في الملائكة عقلاً بلا شهوة ، وركب في البهائم شهوة بلا عقل ، وركب في بني آدم كلتيهما ، فمن غلب عقله شهوته فهو خير من الملائكة ، ومن غلبت شهوته عقله فهو شر من البهائم .⁷

639. Imam al-Sadiq (AS), when Abdullah b. Sinan asked him, 'Is man better or the angels?', replied, 'The Commander of the Faithful (AS) said, 'Allah, the Exalted, gave the angels intellect without desire, He gave the beasts desire without intellect, and He gave both to the sons of Adam. So a man whose intellect prevails over his desire is better than the angels whilst a man whose desire prevails over his intellect is worse than the beasts.'⁸

Notes

1. الإسراء : 70 .

2. Qur'an 17:70:

3. كنز العمال : 34621 .

4. Kanz al-Ummal, no. 34621

5. كنز العمال : 34615 .
6. Ibid. no. 34615
7. بحار الأنوار : 60 / 299 / 5 .
8. Bihar al-Anwar, v. 60, p. 299, no. 5

عِلَّةُ خَلْقِ الْإِنْسَانِ - 209

209. The Reason For Man's Creation

(وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) ¹.

"I did not create the jinn and the humans except that they may worship Me." ²

(وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ * إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ) ³.

"Had your Lord wished, He would have made mankind one community; but they continue to differ, except those on whom your Lord has mercy - and that is why He created them" ⁴

640. الإمام علي عليه السلام : بتقوى الله أمرتم ، وللإحسان والطاعة خلقتهم ⁵.

640. Imam Ali (AS) said, 'You were ordered to fear Allah and you were created for obedience and good deeds.' ⁶

641. الإمام الحسين عليه السلام : أيتها الناس ، إن الله - عز وجل ذكره - ما خلق العباد إلا ليعرفوه ، فإذا عرفوه عبدوه ، فإذا عبدوه استغنوا بعبادته عن عبادة ما سواه . فقال له رجل : يا بن رسول الله ، بأبي أنت وأمي فما معرفة الله؟ قال : معرفة أهل كل زمان وإمامهم الذي يحب عليهم طاعته ⁷.

641. Imam al-Husayn (AS) said, 'O People! Allah, exalted be His remembrance, has only created people so that they might know Him; and when they know Him they worship Him; and when they worship Him they become needless of worshipping others by His worship.' A man asked him, 'O son of the Prophet! May my parents be your ransom, what is meant by knowing Allah?' He replied, 'It is that the people of each era must know their Imam, to whom obedience is mandatory.' ⁸

642. الإمام الصادق عليه السلام - في جواب زنديق سأله : فلأي علة خلق الخلق وهو غير محتاج إليهم ولا مضطر إلي خلقهم ، ولا يلبق به التعبث بنا ؟ - : خلقهم لإظهار حكمته ، وإنفاذ علمه ، وإمضاء تدبيره ⁹.

642. Imam al-Sadiq (AS), In response to an atheist who asked him, 'For what purpose did He create humanity if He had no need for them and neither was he compelled to create them, and nor would it be proper for Him to create us in vain?', replied, 'He created them to reveal [to them] His wisdom, to execute His knowledge, and to carry out His plan.' ¹⁰

643. الإمام الصادق عليه السلام - في قوله تعالى : (وَلَا يَزَالُونَ مُخْتَلِفِينَ * إِلَّا مَن رَّحِمَ

رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ) - : خلقهم ليفعلوا ما يستوجبون به رحمته فيرحمهم ¹¹.

643. Imam al-Sadiq (AS) said, regarding the verse, but they continue to differ, except those on whom your Lord has mercy -and that is why He created them", 'He created them so that they may perform that which will

render them deserving of the mercy of Allah, so that He may confer his mercy upon them.'¹²

Notes

1. الذاريات : 56 .
2. Qur'an 5156:
3. هود : 118 ، 119 .
4. Qur'an 11118,119:
5. شرح نهج البلاغة : 3 / 108 .
6. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 3, no. 108
7. بحار الأنوار : 23 / 83 / 22 .
8. Bihar al-Anwar, v. 23, p. 83, no. 22
9. بحار الأنوار : 10 / 167 / 2 .
10. Ibid. v. 10, p. 167, no. 2
11. بحار الأنوار : 5 / 314 / 5 .
12. Ibid v 5 p 314 no 5

صَعْفُ الْإِنْسَانِ - 210

210. Man's Weakness

(خُلِقَ الْإِنْسَانُ ضَعِيفًا).¹

² “*Man was created weak*”

644. الإمام علي عليه السلام : مِسْكِينٌ ابْنُ آدَمَ ! مَكْتُومٌ الْأَجَلِ ، مَكْنُونُ الْعِلَلِ ،

مَحْفُوظُ الْعَمَلِ ، تُؤْلِمُهُ الْبَقَّةُ ، وَتَقْتُلُهُ الشَّرَقَةُ ، وَتُنْتِنُهُ الْعَرَقَةُ .³

644. Imam Ali (AS) said, 'Pitiable is the son of Adam! His death is hidden [from him], his illnesses are invisible, and his actions are recorded. A mosquito causes him pain, a gasp can kill him, and a little sweat makes him stink.'⁴

Notes

1. النساء : 28 .

2. Qur'an 428:

3. نهج البلاغة : الحكمة 419 .

4. Nahj al-Balagha saying, 419

قِيَمَةُ الْإِنْسَانِ - 211

211. Measuring Man's Value

645. الإمامُ عليُّ عليه السلام: المرءُ بأصغَرَيْهِ : بقلْبِهِ ولسَانِهِ ، إنَّ قَاتِلَ قَاتِلِ بَجْنَانٍ ،

وإنَّ نَطَقَ نَطَقَ بَيَانٍ ¹.

645. Imam Ali (AS) said, 'Man [s worth] is measured according to his two little organs - his heart and his tongue - so that when he fights, he should do so with a firm heart, and when he speaks, he should do so with eloquence.' ²

Notes

1. غرر الحكم : 2089 .

2. Ghurar al-Hikam, no. 2089

الآفات - 35

35. BANES

1

لِكُلِّ شَيْءٍ آفَةٌ - 212

212. There is Trial in Every Thing

646. رسول الله صلى الله عليه وآله : آفة الظرف الصلَفُ ، وآفة الشجاعة البغي ، وآفة السَّماحة المَنُ ، وآفة الجمال الخيلاء ، وآفة العبادة الفُتْرَةُ ، وآفة الحديث الكذب ، وآفة العلم النسيانُ ، وآفة الحليم السَّفَهُ ، وآفة الحَسَبِ الفَخْرُ ، وآفة الجود السَّرَفُ .²

646. The Prophet (SAWA) said, 'The bane of humour is lack of shame; the bane of courage is aggression; the bane of generosity is mentioning one's favours to others; the bane of beauty is arrogance; the bane of worship is abeyance; the bane of speech is lying; the bane of knowledge is forgetfulness; the bane of wisdom is foolishness; the bane of good lineage is pride; and the bane of liberality is wastefulness.'³

647. رسول الله صلى الله عليه وآله : آفة الدين الهوى .⁴

647. The Prophet (SAWA) said, 'The bane of religion is desire.'⁵

648. الإمام علي عليه السلام: لكل شيء آفة، وآفة العلم النسيانُ، وآفة العبادة الرياءُ ، وآفة اللبِّ العُجبُ ، وآفة النجابة الكِبَرُ ، وآفة الظرف الصلَفُ ، وآفة الجود السَّرَفُ ، وآفة الحياء الضَّعْفُ ، وآفة الحليم الدَّلُّ ، وآفة الجلد الفُحْشُ .⁶

648. Imam Ali (AS) said, 'For everything there is a bane: the bane of knowledge is forgetfulness; the bane of worship is showing-off; the bane of the conscience is self-admiration; the bane of nobility is pride; the bane of humor is lack of shame; the bane of liberality is wastefulness; the bane of bashfulness is weakness; the bane of clemency is submissiveness; and the bane of stamina is degeneracy.'⁷

649. الإمام علي عليه السلام : الجبن آفة .⁸

649. Imam Ali (AS) said, 'Cowardliness is an affliction.'⁹

650. الإمام علي عليه السلام : الهوى آفة الأبواب .¹⁰

650. Imam Ali (AS) said, 'Desire is the bane of the intellect.'¹¹

651. الإمام علي عليه السلام : آفة الإيمان الشِّرْكُ .¹²

651. Imam Ali (AS) said, 'The bane of faith is polytheism idolatry.'¹³

652. الإمام علي عليه السلام : آفة اليقين الشكُّ .¹⁴

652. Imam Ali (AS) said, 'The bane of certainty is doubt.'¹⁵

653. الإمام علي عليه السلام : آفة النعم الكُفْرانُ .¹⁶

653. Imam Ali (AS) said, 'The bane of bounty is ingratitude.'¹⁷

- 654.** الإمام علي عليه السلام : آفة الطاعة العُصيانُ.¹⁸
654. Imam Ali (AS) said, 'The bane of obedience is [the ensuing] disobedience.'¹⁹
- 655.** الإمام علي عليه السلام : آفة الشرف الكبر.²⁰
655. Imam Ali (AS) said, 'The bane of nobility is pride.'²¹
- 656.** الإمام علي عليه السلام : آفة الذكاء المكر.²²
656. Imam Ali (AS) said, 'The bane of cleverness is deception.'²³
- 657.** الإمام علي عليه السلام : آفة العبادة الرياء.²⁴
657. Imam Ali (AS) said, 'The bane of worship is showing-off.'²⁵
- 658.** الإمام علي عليه السلام : آفة السخاء المن.²⁶
658. Imam Ali (AS) said, 'The bane of generosity is mentioning one's favors to others.'²⁷
- 659.** الإمام علي عليه السلام : آفة الدين سوء الظن.²⁸
659. Imam Ali (AS) said, 'The bane of religion is suspicion.'²⁹
- 660.** الإمام علي عليه السلام : آفة العقل الهوى.³⁰
660. Imam Ali (AS) said, 'The bane of the intellect is desire.'³¹
- 661.** الإمام علي عليه السلام : آفة المجد عوائق القضاء.³²
661. Imam Ali (AS) said, 'The obstacles of fate are the bane of glory.'³³
- 662.** الإمام علي عليه السلام : آفة النفس الولة بالدنيا.³⁴
662. Imam Ali (AS) said, 'The bane of the soul is infatuation with this world.'³⁵
- 663.** الإمام علي عليه السلام : آفة المشاورة انتقاض الآراء.³⁶
663. Imam Ali (AS) said, 'The bane of counsel is the contradiction of opinions.'³⁷
- 664.** الإمام علي عليه السلام : آفة الملوك سوء السيرة.³⁸
664. Imam Ali (AS) said, 'The downfall of kings is bad conduct.'³⁹
- 665.** الإمام علي عليه السلام : آفة الوزراء حُبُّ السرية.⁴⁰
665. Imam Ali (AS) said, 'The downfall of ministers is a corrupt heart.'⁴¹
- 666.** الإمام علي عليه السلام : آفة العلماء حُبُّ الرئاسة.⁴²
666. Imam Ali (AS) said, 'The ruination of scholars is the love for leadership.'⁴³
- 667.** الإمام علي عليه السلام : آفة الرُعماء ضَعْفُ السِّياسة.⁴⁴
667. Imam Ali (AS) said, 'The downfall of rulers is weak management.'⁴⁵
- 668.** الإمام علي عليه السلام : آفة الجنود مخالفة القادة.⁴⁶
668. Imam Ali (AS) said, 'The ruination of soldiers is disobeying their commanders.'⁴⁷

- 669.** الإمام علي عليه السلام : آفة الرِّياضة عَلبَةُ العادة⁴⁸.
669. Imam Ali (AS) said, 'The bane of training is the triumph of [one's] habit.'⁴⁹
- 670.** الإمام علي عليه السلام : آفة الرِّعيَّة مخالفة الطَّاعة⁵⁰.
670. Imam Ali (AS) said, 'The ruination of subjects is abandoning obedience.'⁵¹
- 671.** الإمام علي عليه السلام : آفة الوَرع قِلَّةُ الفَناعة⁵².
671. Imam Ali (AS) said, 'The bane of piety is lack of contentment.'⁵³
- 672.** الإمام علي عليه السلام : آفة القُضاة الطَّمع⁵⁴.
672. Imam Ali (AS) said, 'The downfall of judges is greed.'⁵⁵
- 673.** الإمام علي عليه السلام : آفة العُدول قِلَّةُ الوَرع⁵⁶.
673. Imam Ali (AS) said, 'The downfall of the upright is lack of piety.'⁵⁷
- 674.** الإمام علي عليه السلام : آفة الشُّجاع إضاعةُ الحُرْم⁵⁸.
674. Imam Ali (AS) said, 'The ruin of a brave man is the loss of resolve.'⁵⁹
- 675.** الإمام علي عليه السلام : آفة القويِّ استضعافُ الحِصْم⁶⁰.
675. Imam Ali (AS) said, 'The downfall of the strong man is underestimating the foe.'⁶¹
- 676.** الإمام علي عليه السلام : آفة الحليم الدَّل⁶².
676. Imam Ali (AS) said, 'The bane of clemency is submissiveness.'⁶³
- 677.** الإمام علي عليه السلام : آفة العطاء المِطل⁶⁴.
677. Imam Ali (AS) said, 'The bane of giving is procrastination.'⁶⁵
- 678.** الإمام علي عليه السلام : آفة الاقْتِصادِ البُخل⁶⁶.
678. Imam Ali (AS) said, 'The bane of economy is miserliness.'⁶⁷
- 679.** الإمام علي عليه السلام : آفة الهَيْبَةِ المِزاح⁶⁸.
679. Imam Ali (AS) said, 'The bane of awe is humor.'⁶⁹
- 680.** الإمام علي عليه السلام : آفة الطَّلَبِ عَدَمُ النِّجَاح⁷⁰.
680. Imam Ali (AS) said, 'The bane of the quest is failure.'⁷¹
- 681.** الإمام علي عليه السلام : آفة المَلِكِ ضَعْفُ الحِمَاية⁷².
681. Imam Ali (AS) said, 'The bane of sovereignty is lack of protection.'⁷³
- 682.** الإمام علي عليه السلام : آفة العُهُودِ قِلَّةُ الرِّعاية⁷⁴.
682. Imam Ali (AS) said, 'The bane of pacts is lack of compliance.'⁷⁵
- 683.** الإمام علي عليه السلام : آفة الرِّياسَةِ الفَخْر⁷⁶.
683. Imam Ali (AS) said, 'The bane of rule is pride.'⁷⁷
- 684.** الإمام علي عليه السلام : آفة النِّقْلِ كَذِبُ الرِّواية⁷⁸.

684. Imam Ali (AS) said, 'The bane of narration is lying.'⁷⁹
685. الإمام علي عليه السلام : آفة العلم ترك العمل به.⁸⁰
685. Imam Ali (AS) said, 'The bane of knowledge is not putting it into practice.'⁸¹
686. الإمام علي عليه السلام : آفة العمل ترك الإخلاص.⁸²
686. Imam Ali (AS) said, 'The bane of work is abandoning sincerity.'⁸³
687. الإمام علي عليه السلام : آفة الجود الفقر.⁸⁴
687. Imam Ali (AS) said, 'The bane of generosity is poverty.'⁸⁵
688. الإمام علي عليه السلام : آفة العامة العالم الفاجر.⁸⁶
688. Imam Ali (AS) said, 'The ruin of ordinary people is a treacherous scholar.'⁸⁷
689. الإمام علي عليه السلام : آفة العدل الظالم القادر.⁸⁸
689. Imam Ali (AS) said, 'The bane of justice is a powerful oppressor.'⁸⁹
690. الإمام علي عليه السلام : آفة العمران جور السلطان.⁹⁰
690. Imam Ali (AS) said, 'The bane of civilization [and development] is the tyranny of rulers.'⁹¹
691. الإمام علي عليه السلام : آفة القدرة منع الإحسان.⁹²
691. Imam Ali (AS) said, 'The bane of power is blocking kind deeds.'⁹³
692. الإمام علي عليه السلام : آفة اللب العجب.⁹⁴
692. Imam Ali (AS) said, 'The bane of the heart is self-admiration.'⁹⁵
693. الإمام علي عليه السلام : آفة الحديث الكذب.⁹⁶
693. Imam Ali (AS) said, 'The bane of talking is lying.'⁹⁷
694. الإمام علي عليه السلام : آفة الأعمال عجز العمال.⁹⁸
694. Imam Ali (AS) said, 'The bane of works is the incompetence of workers.'⁹⁹
695. الإمام علي عليه السلام : آفة الآمال حضور الآجال.¹⁰⁰
695. Imam Ali (AS) said, 'The bane of hope is the arrival of death.'¹⁰¹
696. الإمام علي عليه السلام : آفة الوفاء العذر.¹⁰²
696. Imam Ali (AS) said, 'The bane of loyalty is betrayal.'¹⁰³
697. الإمام علي عليه السلام : آفة الحزم قوت الأمر.¹⁰⁴
697. Imam Ali (AS) said, 'The bane of resolve is the passage of an opportunity.'¹⁰⁵
698. الإمام علي عليه السلام : آفة الأمانة الخيانة.¹⁰⁶
698. Imam Ali (AS) said, 'The bane of trust is treachery.'¹⁰⁷
699. الإمام علي عليه السلام : آفة الفقهاء عدم الصيانة.¹⁰⁸
699. Imam Ali (AS) said, 'The ruin of the jurists is lack of piety.'¹⁰⁹

- 700.** الإمام علي عليه السلام : آفة الجود التبذير.¹¹⁰
700. Imam Ali (AS) said, 'The bane of liberality is squandering.'¹¹¹
- 701.** الإمام علي عليه السلام : آفة المعاش سوء التدبير.¹¹²
701. Imam Ali (AS) said, 'The ruin of livelihood is lack of prudence [in spending].'¹¹³
- 702.** الإمام علي عليه السلام : آفة الكلام الإطالة.¹¹⁴
702. Imam Ali (AS) said, 'The bane of speech is it being lengthy.'¹¹⁵
- 703.** الإمام علي عليه السلام : آفة الغنى البخل.¹¹⁶
703. Imam Ali (AS) said, 'The bane of wealth is miserliness.'¹¹⁷
- 704.** الإمام علي عليه السلام : آفة الأمل الأجل.¹¹⁸
704. Imam Ali (AS) said, 'The bane of hope is death.'¹¹⁹
- 705.** الإمام علي عليه السلام : آفة الخير قرين السوء.¹²⁰
705. Imam Ali (AS) said, 'The bane of goodness is a corrupt companion.'¹²¹
- 706.** الإمام علي عليه السلام : آفة الاقتدار البغي والعنوّ.¹²²
706. Imam Ali (AS) said, 'The bane of power is aggression and tyranny.'¹²³
- 707.** الإمام علي عليه السلام : رأس الآفات الولّة باللذات.¹²⁴
707. Imam Ali (AS) said, 'The fountainhead of all afflictions is infatuation with vain pleasures.'¹²⁵
- 708.** الإمام علي عليه السلام : شرّ آفات العقل الكبر.¹²⁶
708. Imam Ali (AS) said, 'The worst affliction of the intellect is arrogance.'¹²⁷

Notes

1. The Arabic word afa means 'bane' when translated as accurately as possible into English, denoting something that is a constant source of misery or annoyance for something else, or something that causes the downfall or ruin of something else, though it has been translated differently according to its various contexts in this chapter, where it may denote an affliction in itself, or a misfortune or plague (ed.)

2. كنز العمال : 44091
3. Kanz al-Ummal, no. 44091
4. كنز العمال : 44121
5. Ibid. no. 44121
6. كنز العمال : 44226
7. Ibid. no. 44226
8. غرر الحكم : 89
9. Ghurar al-Hikam, no. 89
10. غرر الحكم : 314
11. Ibid. no. 314

12. غرر الحكم : 3915 .
13. Ibid. no. 3915
14. غرر الحكم : 3916 .
15. Ibid. no. 3916
16. غرر الحكم : 3917 .
17. Ibid. no. 3917
18. غرر الحكم : 3918 .
19. Ibid. no. 3918
20. غرر الحكم : 3919 .
21. Ibid. no. 3919
22. غرر الحكم : 3920 .
23. Ibid. no. 3920
24. غرر الحكم : 3921 .
25. Ibid. no. 3921
26. غرر الحكم : 3923 .
27. Ibid. no. 3923
28. غرر الحكم : 3924 .
29. Ibid. no. 3924
30. غرر الحكم : 3925 .
31. Ibid. no. 3925
32. غرر الحكم : 3922 .
33. Ibid. no. 3922
34. غرر الحكم : 3926 .
35. Ibid. no. 3926
36. غرر الحكم : 3927 .
37. Ibid. no. 3927
38. غرر الحكم : 3928 .
39. Ibid. no. 3928
40. غرر الحكم : 3929 .
41. Ibid. no. 3929
42. غرر الحكم : 3930 .
43. Ibid. no. 3930
44. غرر الحكم : 3931 .
45. Ibid. no. 3931
46. غرر الحكم : 3932 .
47. Ibid. no. 3932
48. غرر الحكم : 3933 .
49. Ibid. no. 3933
50. غرر الحكم : 3934 .
51. Ibid. no. 3934
52. غرر الحكم : 3935 .
53. Ibid. no. 3935
54. غرر الحكم : 3936 .

55. Ibid. no. 3936
56. 3937 : غرر الحكم .
57. Ibid. no. 3937
58. 3938 : غرر الحكم .
59. Ibid. no. 3938
60. 3939 : غرر الحكم .
61. Ibid. no. 3939
62. 3940 : غرر الحكم .
63. Ibid. no. 3940
64. 3941 : غرر الحكم .
65. Ibid. no. 3941
66. 3942 : غرر الحكم .
67. Ibid. no. 3942
68. 3943 : غرر الحكم .
69. Ibid. no. 3943
70. 3944 : غرر الحكم .
71. Ibid. no. 3944
72. 3945 : غرر الحكم .
73. Ibid. no. 3945
74. 3946 : غرر الحكم .
75. Ibid. no. 3946
76. 3950 : غرر الحكم .
77. Ibid. no. 3950
78. 3947 : غرر الحكم .
79. Ibid. no. 3947
80. 3948 : غرر الحكم .
81. Ibid. no. 3948
82. 3949 : غرر الحكم .
83. Ibid. no. 3949
84. 3951 : غرر الحكم .
85. Ibid. no. 3951
86. 3952 : غرر الحكم .
87. Ibid. no. 3952
88. 3953 : غرر الحكم .
89. Ibid. no. 3953
90. 3954 : غرر الحكم .
91. Ibid. no. 3954
92. 3955 : غرر الحكم .
93. Ibid. no. 3955
94. 3956 : غرر الحكم .
95. Ibid. no. 3956
96. 3957 : غرر الحكم .
97. Ibid. no. 3957

98. غرر الحكم : 3958 .
99. Ibid. no. 3958
100. غرر الحكم : 3959 .
101. Ibid. no. 3959
102. غرر الحكم : 3960 .
103. Ibid. no. 3960
104. غرر الحكم : 3961 .
105. Ibid. no. 3961
106. غرر الحكم : 3962 .
107. Ibid. no. 3962
108. غرر الحكم : 3963 .
109. Ibid. no. 3963
110. غرر الحكم : 3964 .
111. Ibid. no. 3964
112. غرر الحكم : 3965 .
113. Ibid. no. 3965
114. غرر الحكم : 3966 .
115. Ibid. no. 3966
116. غرر الحكم : 3969 .
117. Ibid. no. 3969
118. غرر الحكم : 3970 .
119. Ibid. no. 3970
120. غرر الحكم : 3971 .
121. Ibid. no. 3971
122. غرر الحكم : 3972 .
123. Ibid. no. 3972
124. غرر الحكم : 5244 .
125. Ibid. no. 5244
126. غرر الحكم : 5752 .
127. Ibid. no. 5752

البخل - 36

36. MISERLINESS

التحذير عن البخل - 213

213. Warning Against Miserliness

(الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا) ¹.

“Those who are stingy and bid [other] people to be stingy, and conceal whatever Allah has given them out of His grace; and We have prepared for the faithless a humiliating punishment.” ²

(ها أَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنْ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ) ³.

“Ah! There you are, being invited to spend in the way of Allah; yet among you there are those who are stingy; and whoever is stingy is stingy only to himself. Allah is the All-sufficient, and you are all-needy, and if you turn away He will replace you with another people, and they will not be like you.” ⁴

(أنظر) النساء : 53 و الإسراء : 100 و الحديد : 24 و القلم : 12.

(See also: Qur'an 4:53; 17:100; 57:24; 68:12)

709. الإمام علي عليه السلام : البخل جامع لمساوي الغيوب، وهو زمام يقاد به إلى

كل سوء. ⁵

709. Imam Ali (AS) said, 'Miserliness encompasses all vices, and it is a rein with which one is led to every defect.' ⁶

710. الإمام علي عليه السلام : البخل عار. ⁷

710. Imam Ali (AS) said, 'Miserliness is [a source of] shame.' ⁸

711. الإمام علي عليه السلام : البخل جلباب المسكنة. ⁹

711. Imam Ali (AS) said, 'Miserliness is the garment of wretchedness.' ¹⁰

712. الإمام علي عليه السلام : البخل بالموجود سوء الظن بالمعبود. ¹¹

712. Imam Ali (AS) said, 'Miserliness in giving [to others] what is at hand is a mistrust in God.' ¹²

713. الإمام علي عليه السلام : من بخل بماله ذل، من بخل بدينه جلال. ¹³

713. Imam Ali (AS) said, 'A man who is miserly with his money will face humiliation, but a man who is miserly with his faith [i.e. he does not readily give it up] will be dignified.' ¹⁴

714. الإمام علي عليه السلام : البخل يذل مصاحبه، ويعز مجانيه. ¹⁵

714. Imam Ali (AS) said, 'Miserliness humiliates its companion and honours the one who abandons it.'¹⁶

715. الإمام الرضا عليه السلام : البخل يُمَزِّقُ الْعِرْضَ .¹⁷

715. Imam al-Rida (AS) said, 'Miserliness rips one's honour apart.'¹⁸

716. الإمام الهادي عليه السلام : البخل أَدْمُ الْأَخْلَاقِ .¹⁹

716. Imam al-Hadi (AS) said, 'Miserliness is the most blameworthy vice.'²⁰

Notes

1. النساء : 37 .
2. Qur'an 437:
3. محمد : 38 .
4. Qur'an 4738:
5. نهج البلاغة : الحكمة 378، بحار الأنوار : 30773 / 36 .
6. Bihar al-Anwar, v. 73, p. 307, no. 36
7. نهج البلاغة : الحكمة 3 .
8. Nahj al-Balagha, Saying 3
9. بحار الأنوار : 77 / 238 / 1 .
10. Bihar al-Anwar, v. 77, p. 238, no. 1
11. غرر الحكم : 1258 .
12. Ghurar al-Hikam, no. 1258
13. غرر الحكم : 7921 - 7922 .
14. Ibid. nos. 7921-7922
15. غرر الحكم : 1409 .
16. Ibid. no. 1409
17. بحار الأنوار : 78 / 357 / 12 .
18. Ibid. v. 78, p. 357, no. 12
19. بحار الأنوار : 72 / 199 / 27 .
20. Ibid. v. 72, p. 199, no. 27

تَفْسِيرُ الْبُخْلِ - 214

214. The Explanation of Miser

717. الإمام الحسن عليه السلام - لَمَّا سَأَلَهُ أَبُوهُ عَنِ الشُّحِّ - : أَنْ تَرَى مَا فِي يَدَيْكَ

شَرْفًا وَمَا أَنْفَقْتَ تَلْفًا.¹

717. Imam al-Hasan (AS), when his father asked him about greed, said, '[It is] when you count what is in your hands as a source of honour, while you count what you have given away as a waste.'²

718. الإمام الصادق عليه السلام : إِنَّمَا الشَّحِيحُ مَنْ مَنَعَ حَقَّ اللَّهِ ، وَأَنْفَقَ فِي غَيْرِ حَقِّ

اللَّهِ عَزَّوَجَلَّ.³

718. Imam al-Sadiq (AS) said, 'The miser is he who denies what is Allah's right, and spends instead for a purpose other than Allah's sake.'⁴

719. الإمام الصادق عليه السلام : الشُّحُّ أَشَدُّ مِنَ الْبُخْلِ ، إِنَّ الْبَخِيلَ يَخْلُ بِمَا فِي

يَدِهِ ، وَالشَّحِيحُ يَشُحُّ عَلَى مَا فِي أَيْدِي النَّاسِ وَعَلَى مَا فِي يَدِهِ ، حَتَّى لَا يَرَى فِي أَيْدِي النَّاسِ شَيْئًا إِلَّا تَمَنَّى أَنْ يَكُونَ لَهُ بِالْحِلِّ وَالْحَرَامِ ، لَا يَشْبَعُ وَلَا يَنْتَفِعُ بِمَا رَزَقَهُ اللَّهُ.⁵

719. Imam al-Sadiq (AS) said, 'Greed is worse than miserliness because a miser is parsimonious in spending what he has, whilst a greedy man covets that which others possess in addition to what he himself possesses, such that whatever he sees in the hands of others he wishes to be his - lawfully or unlawfully. He cannot be satiated, and nor does he derive any benefit from what Allah has granted him.'⁶

Notes

1. بحار الأنوار : 73 / 305 / 23 .

2. Bihar al-Anwar, v. 73, p. 305, no. 23

3. بحار الأنوار : 73 / 305 / 25 .

4. Ibid. no. 25

5. تحف العقول : 371 ، 372 .

6. Tuhaf al-Uqul, no. 371, 372

البَخِيلُ - 215

215. The Miser

720. رسولُ الله صلى الله عليه وآله : أَقْلُ النَّاسِ رَاحَةً الْبَخِيلُ.¹

720. The Prophet (SAWA) said, 'The least comfortable one among people is the miser.'²

721. الإمامُ عليُّ عليه السلام : الْبَخِيلُ خَازِنٌ لَوَرَثَتِهِ.³

721. Imam Ali (AS) said, 'The miser stores [wealth] for his inheritors.'⁴

722. الإمامُ عليُّ عليه السلام : لَيْسَ لِبَخِيلٍ حَبِيبٌ.⁵

722. Imam Ali (AS) said, 'A miser can have no friend.'⁶

723. الإمامُ عليُّ عليه السلام : عَجِبْتُ لِلْبَخِيلِ يَسْتَعْجِلُ الْفَقْرَ الَّذِي مِنْهُ هَرَبَ ، وَيُتَوَكَّلُ الْغِنَى الَّذِي إِتَاهُ طَلَبَ ، فَيَعِيشُ فِي الدُّنْيَا عَيْشَ الْفُقَرَاءِ ، وَيُحَاسِبُ فِي الْآخِرَةِ حَسَابَ الْأَغْنِيَاءِ.⁷

723. Imam Ali (AS) said, 'I wonder at the miser - he expedites the same poverty from which he escapes, and misses the same richness for which he yearns! So he leads a life of deprivation in this world like the poor, yet he will be judged with the rich in the Hereafter.'⁸

724. الإمامُ عليُّ عليه السلام : الْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ ، بَعِيدٌ مِنَ النَّاسِ ، قَرِيبٌ مِنَ النَّارِ.⁹

724. Imam Ali (AS) said, 'The greedy is far from Allah, far from the people and close to Hellfire.'¹⁰

725. الإمامُ الصَّادِقُ عليه السلام : إِنَّ أَحَقَّ النَّاسِ بِأَنْ يَتَمَتَّى لِلنَّاسِ الْغِنَى الْبُخْلَاءُ ؛

لَأَنَّ النَّاسَ إِذَا اسْتَعْنَوْا كَفُّوا عَنْ أَمْوَالِهِمْ.¹¹

725. Imam al-Sadiq (AS) said, 'No one should love for others to be rich as much as the misers; for when others become rich, they would subsequently keep away from their wealth.'¹²

726. الإمامُ الصَّادِقُ عليه السلام : حَسْبُ الْبَخِيلِ مِنْ بُخْلِهِ سُوءُ الظَّنِّ بِرَبِّهِ ، مَنْ أَيْقَنَ

بِالْحَلْفِ جَادَ بِالْعَطِيَّةِ.¹³

726. Imam al-Sadiq (AS) said, 'The miser's parsimony suffices as mistrust of his Lord, for a man who is certain of [God's] compensation would give generously.'¹⁴

Notes

1. بحار الأنوار : 2 / 300 / 73 .

2. Bihar al-Anwar, v. 73, p. 300, no. 2

3. غرر الحكم : 464 .

4. Ghurar al-Hikam, no. 464

5. غرر الحكم : 7473 .
6. Ibid. no. 7473
- 7.. بحار الأنوار : 28 / 199 / 72 .
8. Bihar al-Anwar, v. 72, p. 199, no. 28
9. 37 / 308 / 73 : بحار الأنوار .
10. Ibid. v. 73, p. 308, no. 37
11. 629 / 471 : الأمالي للصدوق .
12. Amali al-Saduq, p. 316, no. 8
13. 35 / 307 / 73 : بحار الأنوار .
14. Bihar al-Anwar, v. 73, p. 306, no. 28

البخيلُ حَقُّ البَخِيلِ - 216

216. The Real Miser

727. رسولُ الله صلى الله عليه وآله : إِنَّمَا الْبَخِيلُ حَقُّ الْبَخِيلِ الَّذِي يَمْنَعُ الزَّكَاةَ الْمَفْرُوضَةَ

فِي مَالِهِ ، وَيَمْنَعُ الْبَائِنَةَ فِي قَوْمِهِ ، وَهُوَ فِيمَا سِوَى ذَلِكَ يُبَدِّرُ .¹

727. The Prophet (SAWA) said, 'The real miser is the one who refuses to pay the mandatory alms-tax from his wealth, and refuses to spend on the necessities of his people, yet he squanders it on other things.'²

728. رسولُ الله صلى الله عليه وآله : الْبَخِيلُ حَقًّا مَنْ ذُكِرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ .³

728. The Prophet (SAWA) said, 'The real miser is he before whom my name is mentioned and he does not say 'peace be upon him'.⁴

Notes

1. معاني الأخبار : 4 / 245 .

2. Maani al-Akhbar, p. 245, no. 4

3. بحار الأنوار : 28 / 306 / 73 .

4. Bihar al-Anwar, v. 73, p. 306, no. 28

أبخلُ الناس - 217

217. The Most Miserly of People

729. رسولُ الله صلى الله عليه وآله : أبخلُ الناسِ مَنْ بخلَ بما افترضَ الله عليه .¹

729. The Prophet (SAWA) said, 'The most miserly person is he who refuses to give what Allah has made obligatory [i.e. the alms-tax].'²

730. رسولُ الله صلى الله عليه وآله : إِنَّ أبخلَ الناسِ مَنْ بخلَ بالسَّلام .³

730. The Prophet (SAWA) said, ' Verily the most miserly person is he who is miserly with his greeting [i.e. he does not greet others].'⁴

731. الإمامُ عليُّ عليه السلام : أبخلُ الناسِ مَنْ بخلَ على نفسه بماله وخلقه لوراثته .⁵

731. Imam Ali (AS) said, 'The most miserly person is he who does not spend his money on himself and stores it away for his inheritors.'⁶

732. الإمامُ عليُّ عليه السلام : البخلُ بإخراجِ ما افترضه الله سبحانه من الأموال أقبَحُ

البخل .⁷

732. Imam Ali (AS) said, The worst misiry is being miserable by not paying what Allah the Glorious has ordained to pay from one's property.'⁸

733. الإمامُ الصادقُ عليه السلام : إِنَّ أميرَ المؤمنينَ عليه السلام بعثَ إلى رجلٍ بخمسةِ

أوساقٍ من تمرٍ ... فقالَ رجلٌ لأميرِ المؤمنينَ عليه السلام : والله ما سألكَ فلانٌ ، ولقد كانَ يُجزيه من الخمسةِ أوساقٍ وسقٍ واحدٍ ! فقالَ له أميرُ المؤمنينَ عليه السلام : لا كثرَ الله في

المؤمنينَ ضربَكَ ! أعطيَ أنا وتبخلُ أنت ؟ !⁹

733. Imam al-Sadiq (AS) said, 'The Commander of the Faithful (AS) sent someone five camel-loads of dates ... at which a man said to him, 'By Allah, he did not even ask you for anything. Indeed, one camel-load would have been enough to recompense him!' The Commander of the Faithful (AS) replied, 'May Allah increase not the people of your type! I am giving and you are the one being miserly?!'¹⁰

Notes

1. بحار الأنوار : 2 / 300 / 73 .

2. Ibid. p. 300, no. 2

3. بحار الأنوار : 11 / 4 / 76 .

4. Ibid. v. 76, p. 4, no. 11

5. غرر الحكم : 3253 .

6. Ghurar al-Hikam, no. 3253

7. غرر الحكم : 2038 .

8. Ibid. no. 2038

9. وسائل الشيعة : 1 / 318 / 6 .

10. Wasa'il al-Shia, v. 6, p. 318, no. 1

آية البخل - 218

218. The Sign of Miserliness

734. الإمام علي عليه السلام : كَثْرَةُ الْعِلَلِ آيَةُ الْبُخْلِ.¹

734. Imam Ali (AS) said, 'Abundance of excuses [for not giving] is a sign of miserliness.'²

735. الإمام علي عليه السلام : الْبَخِيلُ مُتَحَجِّجٌ بِالْمَعَاذِيرِ وَالتَّعَالِيلِ.³

735. Imam Ali (AS) said, 'The miser justifies himself by presenting [many] excuses and justifications.'⁴

Notes

1. بحار الأنوار : 1 / 209 / 77 .

2. Bihar al-Anwar, v. 77, p. 209, no. 1

3. غرر الحكم : 1275 .

4. Ghurar al-Hikam, no. 1275

البدعة - 37

37. INNOVATION (al-bida)

التحذير من البدعة - 219

219. Warning Against Innovation

736. رسول الله صلى الله عليه وآله : شَرُّ الْأُمُورِ مُحَدَّثَاتُهَا ، أَلَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ ، أَلَا وَكُلُّ ضَلَالَةٍ فِي النَّارِ .³

736. The Prophet (SAWA) said, 'The worst of matters are the innovations. Certainly, every innovation is a [source of] error and every error is destined for Hell.'⁴

737. رسول الله صلى الله عليه وآله : إِيَّاكَ أَنْ تَسُنَّ سُنَّةَ بَدْعَةٍ ؛ فَإِنَّ الْعَبْدَ إِذَا سَنَّ سُنَّةَ سَيِّئَةٍ لَحِقَهُ وَزُرْهَا وَوَزُرَ مَنْ عَمِلَ بِهَا .⁵

737. The Prophet (SAWA) said, 'Never start a practice based on an innovation; for a man who initiates a bad practice will incur its sin and the sins of the people who act upon it.'⁶

738. الإمام علي عليه السلام : مَا أُخْدِثَتْ بِدْعَةٌ إِلَّا تُرِكَ بِهَا سُنَّةٌ ، فَاتَّقُوا الْبِدْعَ وَالزَّمُوا الْمُهَيَّجَ ، إِنَّ عَوَازِمَ الْأُمُورِ أَفْضَلُهَا ، وَإِنَّ مُحَدَّثَاتِهَا شِرَارُهَا .⁷

738. Imam Ali (AS) said, 'No sooner is an innovation initiated than it leaves behind a common practice. So eschew innovations and adhere to the clear path. Verily the established traditions are the best, while innovated ones are the worst.'⁸

739. الإمام علي عليه السلام : مَا هَدَمَ الدِّينَ مِثْلُ الْبِدْعِ .⁹

739. Imam Ali (AS) said, 'Nothing destroys religion like innovations.'¹⁰

Notes

1. Introducing into religion something which is not a part of it.

2. الْبِدْعَةُ بِالْكَسْرِ فَالْشُّكُونُ : الْحَدَّثُ فِي الدِّينِ .

3. الأمالي للمفيد : 14 / 188 .

4. Amali al-Mufid, p. 188, no. 14

5. بحار الأنوار : 1 / 104 / 77 .

6. Bihar al-Anwar, v. 77, p. 104, no. 1

7. نهج البلاغة : الخطبة 145 .

8. Nahj al-Balagha, Sermon 145

9. بحار الأنوار : 98 / 92 / 78 .

10. Bihar al-Anwar, v. 78, p. 92, no. 98

أَهْلُ الْبِدْعِ - 220

220. The Innovators

740. رسولُ اللَّهِ صلى الله عليه وآله : أَهْلُ الْبِدْعِ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ .¹

740. The Prophet (SAWA) said, 'The innovators are the worst of all of [God's] creation.'²

741. رسولُ اللَّهِ صلى الله عليه وآله : أَهْلُ الْبِدْعِ كِلَابُ أَهْلِ النَّارِ .³

741. The Prophet (SAWA) said, 'The innovators are the dogs of the inmates of Hell.'⁴

Notes

1. كنز العمال : 1095 ، 1126 .
2. Kanz al-Ummal, nos. 1095 and 1126
3. كنز العمال : 1125 .
4. Ibid. no. 1125

مَعْنَى الْبِدْعَةِ - 221

221. The Meaning of Innovation

742. الإمام علي عليه السلام : أما أهل البدعة فالمخالفون لأمر الله ولي كتابه ورسوله ،
العاملون برأيهم وأهوائهم وإن كثروا .¹

742. Imam Ali (AS) said, 'The innovators are those who contradict the command of Allah, His Book and His Messenger; they are those who follow their own opinion and desires, even if they are the majority.'²

743. الإمام الصادق عليه السلام : من دعا الناس إلى نفسه وفيهم من هو أعلم منه
فهو مبتدع ضال .³

743. Imam al-Sadiq (AS) said, 'Anyone who calls people to give him their allegiance, knowing that among them is someone superior to him, is an erroneous innovator.'⁴

Notes

1. كنز العمال : 44216 .

2. Ibid. no. 44216

3. تحف العقول : 375 .

4. Tuhaf al-Uqul, no. 375

الإعراضُ عَنْ صَاحِبِ الْبِدْعَةِ - 222

222. Rejecting Innovators

744. رسولُ اللَّهِ صلى الله عليه وآله : مَنْ أَعْرَضَ عَنْ صَاحِبِ بِدْعَةٍ ، بُغِضَ لَهُ ، مَلَأَ اللَّهُ قَلْبَهُ أَمْنًا وَإِيمَانًا .¹

744. The Prophet (SAWA) said, 'When a man rejects an innovator, out of dislike for him, Allah will fill his heart with peace and belief.'²

745. رسولُ اللَّهِ صلى الله عليه وآله : مَنْ تَبَسَّمَ فِي وَجْهِ مُبْتَدِعٍ فَقَدْ أَعَانَ عَلَى هَدْمِ دِينِهِ .³

745. The Prophet (SAWA) said, 'A man who smiles at an innovator has aided the destruction of his own religion.'⁴

Notes

1. كنز العمال : 5599 .
2. Kanz al-Ummal, no. 5599
3. بحار الأنوار : 4 / 217 / 47 .
4. Bihar al-Anwar, v. 47, p. 217, no. 4

المُبْتَدِعُ وَالْعِبَادَةُ - 223

223. The Innovator And Worship

746. رسولُ الله صلى الله عليه وآله : مَنْ عَمِلَ فِي بَدْعٍ خَلَّاهُ الشَّيْطَانُ وَالْعِبَادَةُ،
وَأَلْقَى عَلَيْهِ الْحُشُوْعَ وَالْبُكَاءَ.¹

746. The Prophet (SAWA) said, 'When a man acts in accordance with an innovation, Satan will leave him to worship and incite humility and tears in him [i.e. that he may continue in its performance].'²

Notes

1. بحار الأنوار : 72 / 216 / 8 .

2. Ibid. v. 72, p. 216, no. 8

بُطْلَانُ عَمَلِ الْمُبْتَدِعِ - 224

224. Invalidity of The Worship of An Innovator

747. رسولُ الله صلى الله عليه وآله : عَمَلٌ قَلِيلٌ فِي سُنَّةٍ خَيْرٌ مِنْ عَمَلٍ كَثِيرٍ فِي بِدْعَةٍ

¹.

747. The Prophet (SAWA) said, 'Little worship following a correct [Prophetic] practice is better than a lot of worship following an innovation.'

²

748. رسولُ الله صلى الله عليه وآله : أَيْىَ الله لصاحبِ البدعةِ بالتَّوْبَةِ .³

748. The Prophet (SAWA) said, 'Allah denies the innovator a chance to repent.'⁴

Notes

1. الأما لي للطوسي : 838 / 385 .

2. Amali al-Tusi, p. 385, no. 838

3. بحار الأنوار : 8 / 216 / 72 .

4. Bihar al-Anwar, v. 72, p. 216, no. 8

225. مَا يَجِبُ عَلَى الْعَالِمِ عِنْدَ ظُهُورِ لِبَدْع - 225

225. A Scholar's Duties When Faced With The Appearance of Innovations

749. رسول الله صلى الله عليه وآله : إِذَا ظَهَرَتِ الْبِدْعُ فِي أُمَّتِي فَلْيُظْهِرِ الْعَالِمُ عِلْمَهُ ،
فَمَنْ لَمْ يَفْعَلْ فَعَلَيْهِ لَعْنَةُ اللَّهِ .¹

749. The Prophet (SAWA) said, 'When innovations arise in my community, the scholar must display his knowledge; and those who do not do this deserve the curse of Allah.'²

(أنظر) التَّقِيَّة : باب 1873.

(See also: DISSIMULATION: section 1873)

Notes

1. الكافي : 1 / 54 / 2 .

2. al-Kafi, v. 1, p. 54, no. 2

التبذير - 38

38. SQUANDERING

دُمُ التَّبَذِيرِ - 226

226. Censure of Squandering

(وَأَتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا * إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا) ¹

“Give the relatives their [due] right, and the needy and the traveller [as well], but do not squander wastefully. Indeed the wasteful are brothers of satans, and Satan is ungrateful to his Lord.” ²

750. الإمام علي عليه السلام : كُنْ سَمَحًا وَلَا تَكُنْ مُبَذِّرًا ، وَكُنْ مُقَدِّرًا وَلَا تَكُنْ مُقْتَرًّا ³

750. Imam Ali (AS) said, 'Be liberal, but do not squander; and be calculating, but do not be parsimonious.' ⁴

751. الإمام علي عليه السلام : التَّبَذِيرُ غُنَوَانُ الْفَاقَةِ . ⁵

751. Imam Ali (AS) said, 'Squandering is the epitome of destitution.' ⁶

752. الإمام علي عليه السلام : التَّبَذِيرُ قَرِينُ مُفْلِسٍ . ⁷

752. Imam Ali (AS) said, 'Squandering is a penniless companion.' ⁸

753. الإمام علي عليه السلام : مَنْ افْتَخَرَ بِالتَّبَذِيرِ احْتَقَرَ بِالْإِفْلَاسِ . ⁹

753. Imam Ali (AS) said, 'A man who takes pride in squandering will be humiliated by bankruptcy.' ¹⁰

Notes

1. الإسراء : 26 ، 27 .

2. Qur'an 1726,27:

3. نهج البلاغة : الحكمة 33 .

4. Nahj al-Balagha, Saying 33

5. غرر الحكم : 890 .

6. Ghurar al-Hikam, no. 890

7. غرر الحكم : 1043 .

8. Ibid. no. 1043

9. غرر الحكم : 9057 .

10. Ibid. no. 9057

مَعْنَى التَّبَذِيرِ - 227

227. The Meaning of Squandering

754. الإمام الصادق عليه السلام - في قوله تعالى : (وَلَا تُبَذِّرْ تَبْذِيرًا) - : مَنْ أَنْفَقَ

شَيْئًا فِي غَيْرِ طَاعَةِ اللَّهِ فَهُوَ مُبَذِّرٌ ، وَمَنْ أَنْفَقَ فِي سَبِيلِ الْخَيْرِ فَهُوَ مُقْتَصِدٌ .¹

754. Imam al-Sadiq (AS) said about the verse: “*but do not squander wastefully*” - '[It refers to] one who spends for other than the obedience of Allah is a squanderer; and one who spends in the path of good is economical.'²

755. تفسير العياشي عن أبي بصير : سألت أبا عبد الله عليه السلام في - قوله : (وَلَا

تُبَذِّرْ تَبْذِيرًا) ، قَالَ : بَذَلَ الرَّجُلُ مَالَهُ وَيَقْعُدُ لَيْسَ لَهُ مَالٌ ، قَالَ : فَيَكُونُ تَبْذِيرًا فِي حَالٍ ؟

قَالَ : نَعَمْ .³

755. Imam al-Sadiq (AS) said, in answer to Abu Basir's question about the verse: “*but do not squander wastefully*” - 'When a man spends all his money and remains penniless'. Abu Basir then asked, 'Is spending in such a way for something lawful still called squandering?' He replied, 'Yes.'⁴

Notes

1. تفسير العياشي : 2 / 288 / 53 .

2. Tafsir al-Ayyashi, v. 2, p. 288, no. 53

3. تفسير العياشي : 2 / 288 / 54 .

4. Ibid. no. 54

البرّ - 39

39. RIGHTEOUSNESS

الحثُّ عَلَى الْبِرِّ - 228

228. Encouraging the Righteousness

(وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ).¹

*“Cooperate in righteousness and Godwariness, but do not cooperate in sin and aggression, and be wary of Allah. Indeed Allah is severe in retribution.”*²

756. رسول الله صلى الله عليه وآله : لا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ .³

756. The Prophet (SAWA) said, 'Nothing increases lifespan except righteousness.'⁴

757. رسول الله صلى الله عليه وآله : إِنَّ أَسْرَعَ الْخَيْرِ ثَوَاباً الْبِرُّ ، وَإِنَّ أَسْرَعَ الشَّرِّ عِقَاباً

الْبَغْيُ .⁵

757. The Prophet (SAWA) said, 'The good deed to be rewarded the fastest is righteousness, and the evil deed to be punished the fastest is aggression.'⁶

758. رسول الله صلى الله عليه وآله : ثَلَاثٌ مِنْ أَبْوَابِ الْبِرِّ : سَخَاءُ النَّفْسِ ، وَطِيبُ

الكَلَامِ ، وَالصَّبْرُ عَلَى الْأَذَى .⁷

758. The Prophet (SAWA) said, 'Three things represent righteousness: liberality from one's self, kind words, and endurance of harm.'⁸

759. الإمام الباقر عليه السلام : أَرْبَعٌ مِنْ كُنُوزِ الْبِرِّ : كِتْمَانُ الْحَاجَةِ ، وَكِتْمَانُ الصَّدَقَةِ

، وَكِتْمَانُ الْوَجَعِ ، وَكِتْمَانُ الْمَصِيبَةِ .⁹

759. Imam al-Baqir (AS) said, 'Four things are among the treasures of righteousness: concealing one's need, concealing one's charity, concealing one's pain, and the concealment of catastrophe [befalling oneself].'¹⁰

Notes

1. المائدة : 2 .

2. Qur'an 52:

3. بحار الأنوار : 77 / 166 / 3 .

4. Bihar al-Anwar, v. 77, p. 166, no. 3

5. الخصال : 81 / 110 .

6. al-Khisal, p. 100, no. 81

7. تحف العقول : 8 .

8. Tuhaf al-Uqul, no. 8

9. تحف العقول : 295 .

10. Ibid. no. 295

علامة البار - 229

229. The Sign of a Righteous Person

760. رسول الله صلى الله عليه وآله : أما علامة البار فعشرة : يُحِبُّ في الله ، وَيُبْغِضُ في الله ، وَيُصَاحِبُ في الله ، وَيُفَارِقُ في الله ، وَيَعْضَبُ في الله ، وَيَرْضَى في الله ، وَيَعْمَلُ في الله ، وَيَطْلُبُ إليه ، وَيَخْشَعُ لله خائفاً مخوفاً طاهراً مُخْلِصاً مُسْتَحْيِياً مُرَاقِياً، وَيُحْسِنُ في الله .¹

760. The Prophet (SAWA) said, 'There are ten signs of a righteous person: he loves for the sake of Allah, hates for the sake of Allah, befriends for the sake of Allah, abandons for the sake of Allah. He becomes angry for the sake of Allah, becomes pleased for the sake of Allah, works for the sake of Allah, beseeches Allah, submits to Allah - fearing Him, awed [by others], pure, sincere, bashful, and watchful - and acts kindly for the sake of Allah.'²

Notes

1. تحف العقول : 21 .

2. Ibid. no. 21

تَمَامُ الْبِرِّ - 230

230. Complete Righteousness

761. رسولُ اللَّهِ صلى الله عليه وآله : تَمَامُ الْبِرِّ أَنْ تَعْمَلَ فِي الْبَيْتِ عَمَلًا عَلَانِيَةً ¹.

761. The Prophet (SAWA) said, 'Complete righteousness means that you do in secret what is usually done in public.' ²

Notes

1. كنز العمال : 5265 .

2. Kanz al-Ummal, no. 5265

البرزخ - 40

40. THE PURGATORY (al-barzakh)

مَعْنَى الْبَرْزَخِ - 231

231. The meaning of The Purgatory

(وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ) ¹.

“And ahead of them is a barrier until the day they will be resurrected” ²

(أنظر) آل عمران : 169 - 171 و المؤمنون : 99 ، 100 و غافر : 11.

(See also: Qur'an 3:169-171; 23:99-100; 40:11)

762. الإمام الصادق عليه السلام : والله ، أَتَخَوَّفُ عَلَيْكُمْ فِي الْبَرْزَخِ ! قلتُ : وما

الْبَرْزَخُ ؟ قَالَ : الْقَبْرُ ، مُنْذُ حِينَ مَوْتِهِ إِلَى يَوْمِ الْقِيَامَةِ . ³

762. Imam al-Sadiq (AS) said, 'By Allah! I fear for you the barzakh!' He was asked, 'What is the barzakh?' He replied, 'The grave, from the day one dies until the Day of Judgment.' ⁴

Notes

1. المؤمنون : 100 .

2. Qur'an 23:100:

3. الكافي : 3 / 242 / 3 .

4. al-Kafi, v. 3, p. 242, no. 3

أرواح المؤمنين في البرزخ - 232

232. The Souls of the Believers in the Purgatory

(وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ) ¹.

“Do not suppose those who were slain in the way of Allah to be dead; rather they are living and provided for near their Lord.” ²

763. الإمام الصادق عليه السلام : أرواح المؤمنين في حُجراتٍ في الجنة ، يأكلون من طعامها ، ويشربون من شرابها ، ويتزاورون فيها ، ويقولون : ربنا ، أقم لنا الساعة لتُنجز لنا ما وعدتنا. ³

763. Imam al-Sadiq (AS) said, 'The souls of the believers will be in chambers in Paradise, eating of its food and drinking its drinks, and visiting one another, saying, 'Our Lord! Bring the Final Hour, so that You may fulfil what You promised us.' ⁴

Notes

1. آل عمران : 169 .

2. Qur'an 3169:

3. المحاسن : 1 / 285 / 562 .

4. al-Mahasin, v. 1, p. 258, no. 562

أرواح الكُفَّارِ في البرزخ - 233

233. The Souls of Disbelievers in the Purgatory

764. الإمام الصادق عليه السلام : إنّ أرواح الكُفَّارِ في نارِ جهنّم يُعْرَضُونَ عَلَيْهَا

يقولون : رَبَّنَا ، لا تُقِمْ لَنَا السَّاعَةَ ، ولا تُنْجِزْ لَنَا ما وَعَدْتَنَا!¹

764. Imam al-Sadiq (AS) said, 'The souls of disbelievers are in the Fire of Hell, exposed to it, saying, 'Our Lord! Delay the Final Hour, and do not fulfil what You warned us against.'²

Notes

1. بحار الأنوار : 6 / 270 / 127 .

2. Bihar al-Anwar, v. 6, p. 270, no. 127

البركة - 41

41. THE BLESSING

مَعْنَى الْبَرَكَةِ - 234

234. The Meaning of Blessing

(وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا)¹.

“He has made me blessed, wherever I may be, and He has enjoined me to [maintain] the prayer and to [pay] the zakat as long as I live.”²

765. الإمام الصادق عليه السلام - في قوله تعالى : (وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ) - :

نَفْعًا³.

765. Imam al-Sadiq (AS), with regards to the verse:”He has made me blessed, wherever I may be”, said, '[Blessed means] very beneficial [to others].'⁴

Notes

1. مريم : 31 .

2. Qur'an 1931:

3. الكافي : 2 / 165 / 11 .

4. al-Kafi, v. 2, p. 165, no. 11

ما يُوجِبُ الْبَرَكَةَ وما يُزِيلُهَا - 235

235. That Which Brings Blessing And That Which Removes It

(وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ) ¹

“If the people of the towns had been faithful and Godwary, We would have opened to them blessings from the heaven and the earth. But they denied; so We seized them because of what they used to earn.” ²

766. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : كَيْلُوا طَعَامَكُمْ ، فَإِنَّ الْبَرَكَةَ فِي الطَّعَامِ الْمِكِيلِ

³

766. The Prophet (SAWA) said, 'Weigh your food, for there is blessing in weighed food.' ⁴

767. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : إِنَّ الْبَرَكَةَ فِي التِّجَارَةِ . ⁵

767. The Prophet (SAWA) said, 'Blessings are in trading and transactions.' ⁶

768. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : أَرْبَعٌ لَا تَدْخُلُ بَيْتًا وَاحِدَةً مِنْهُنَّ إِلَّا خَرِبَ وَلَمْ

يَعْمُرَ بِالْبَرَكَةِ : الْخِيَانَةُ ، وَالسَّرِقَةُ ، وَشُرْبُ الْخَمْرِ ، وَالزَّنا . ⁷

768. The Prophet (SAWA) said, 'Four things, of which even if only one enters a house, it will destroy it such that it will never again be able to flourish through blessing: betrayal, theft, wine-drinking, and adultery.' ⁸

769. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : بِالْعَدْلِ تَتَضَاعَفُ الْبَرَكَاتُ . ⁹

769. Imam Ali (AS) said, 'Blessings are multiplied with justice.' ¹⁰

770. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : إِذَا ظَهَرَتِ الْجِنَايَاتُ ارْتَفَعَتِ الْبَرَكَاتُ . ¹¹

770. Imam Ali (AS) said, 'When crimes prevail, blessings are lifted away.' ¹²

Notes

1. الأعراف : 96 .

2. Qur'an 796:

3. كنز العمال : 9434 .

4. Kanz al-Ummal, no. 9434

5. مستدرک الوسائل : 9 / 13 .

6. Mustadrak al-Wasa'il, v. 13, p. 9

7. بحار الأنوار : 4 / 19 / 79 .

8. Bihar al-Anwar, v. 79, p. 19, no. 4

9. غرر الحكم : 4211 .

10. Ghurar al-Hikam, no. 4211

11. غرر الحكم : 4030 .

12. Ibid. no. 4030

البشر - 42

42. CHEERFULNESS

الحثُّ عَلَى حُسْنِ الْبِشْرِ - 236

236. Encouraging Cheerfulness

771. رسولُ الله صلى الله عليه وآله : حُسْنُ الْبِشْرِ يَذْهَبُ بِالسَّخِيمَةِ .¹

771. The Prophet (SAWA) said, 'Cheerfulness removes the grudge [of others].'²

772. رسولُ الله صلى الله عليه وآله : إَلْقَ أَخَاكَ بِوَجْهِ مُنْبَسِطٍ .³

772. The Prophet (SAWA) said, 'Meet your brother with a cheerful face.'⁴

773. رسولُ الله صلى الله عليه وآله : إِنْكُمْ لَنْ تَسْعُوا النَّاسَ بِأَمْوَالِكُمْ ، فَالْقُوهُمْ بِطَلَاقَةِ

الْوَجْهِ وَحُسْنِ الْبِشْرِ .⁵

773. The Prophet (SAWA) said, 'You will not be able to encompass all people with your money, so meet them with cheerful faces and joy.'⁶

774. الإمامُ عليُّ عليه السلام : الْبِشَاشَةُ جِبَالَةُ الْمَوَدَّةِ .⁷

774. Imam Ali (AS) said, 'The smile is the trap of amity.'⁸

775. الإمامُ عليُّ عليه السلام : الْبِشْرُ شِيمَةُ الْحُرِّ .⁹

775. Imam Ali (AS) said, 'Cheerfulness is the trait of the free.'¹⁰

776. الإمامُ عليُّ عليه السلام : سَبَبُ الْمَحَبَّةِ الْبِشْرُ .¹¹

776. Imam Ali (AS) said, 'The cause of love is cheerfulness.'¹²

777. الإمامُ عليُّ عليه السلام : إِنْ بَشَرَ الْمُؤْمِنُ فِي وَجْهِهِ ، وَقُوَّتُهُ فِي دِينِهِ ، وَحُزْنُهُ فِي

قَلْبِهِ .¹³

777. Imam Ali (AS) said, 'The cheerfulness of the believer is on his face, his strength is in his religion, and his sorrow lies in his heart.'¹⁴

778. الإمامُ عليُّ عليه السلام : بِشْرُكَ يَدُلُّ عَلَى كَرَمِ نَفْسِكَ .¹⁵

778. Imam Ali (AS) said, 'Your cheerfulness shows the generosity of your soul.'¹⁶

779. الإمامُ عليُّ عليه السلام : إِذَا لَقَيْتُمْ إِخْوَانَكُمْ فَتَصَافَحُوا ، وَأَظْهِرُوا لَهُمُ الْبِشَاشَةَ

وَالْبِشْرَ ، تَتَفَرَّقُوا وَمَا عَلَيْكُمْ مِنَ الْأَوْزَارِ قَدْ ذَهَبَ .¹⁷

779. Imam Ali (AS) said, 'When you meet your brothers, shake hands with them and show them cheerfulness and joy; thus when you part company all your sins will have gone.'¹⁸

780. الإمام علي عليه السلام : إِنَّ أَحْسَنَ مَا يَأْلَفُ بِهِ النَّاسُ قُلُوبَ أَوْلِيائِهِمْ ، وَنَقَوْا بِهِ الضِّغْنَ عَنْ قُلُوبِ أَعْدَائِهِمْ : حُسْنُ الْبَشْرِ عِنْدَ لِقَائِهِمْ ، وَالتَّقَدُّ فِي غَيْبَتِهِمْ ، وَالبَّشَاشَةُ بِهِمْ عِنْدَ حُضُورِهِمْ .¹⁹

780. Imam Ali (AS) said, "The best thing with which people can win the hearts of their loved ones and remove the animosity from the hearts of their enemies is cheerfulness upon meeting, asking about them in their absence, and smiling at them in their presence."²⁰

Notes

1. الكافي : 2 / 103 / 6 .
2. al-Kafi, v. 2, p. 103, no. 6
3. الكافي : 2 / 103 / 3 .
4. Ibid. no. 3
5. الكافي : 2 / 103 / 1 .
6. Ibid. no. 1
7. بحار الأنوار : 69 / 409 / 120 .
8. Bihar al-Anwar, v. 69, p. 409, no. 120
9. غرر الحكم : 656 .
10. Ghurar al-Hikam, no. 656
11. غرر الحكم : 5546 .
12. Ibid. no. 5546
13. غرر الحكم : 3454 .
14. Ibid. no. 3454
15. غرر الحكم : 4453 .
16. Ibid. no. 4453
17. بحار الأنوار : 76 / 20 / 3 .
18. Bihar al-Anwar, v. 76, p. 20, no. 3
19. بحار الأنوار : 78 / 57 / 124 .
20. Ibid. v. 78, p. 57, no. 124

البصيرة - 43

43. INSIGHT

البصيرة - 237

237. Insight

(وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ) ¹

“Certainly We have created for hell many of the jinn and humans: they have hearts with which they do not understand, they have eyes with which they do not see, they have ears with which they do not hear. They are like cattle; rather they are more astray. It is they who are the heedless.” ²

781. رسول الله صلى الله عليه وآله : ليس الأعمى من يعمى بصره ، إنما الأعمى من

تعمى بصيرته . ³

781. The Prophet (SAWA) said, 'The blind is not someone who has lost his eyesight, but the one who has lost his insight.' ⁴

782. الإمام علي عليه السلام : نَظَرُ الْبَصَرِ لَا يُجْدِي إِذَا عَمِيَتْ الْبَصِيرَةُ . ⁵

782. Imam Ali (AS) said, 'Eyesight is useless if the insight goes blind.' ⁶

783. الإمام علي عليه السلام : فَإِنَّمَا الْبَصِيرُ مَنْ سَمِعَ فَتَفَكَّرَ ، وَنَظَرَ فَأَبْصَرَ ، وَانْتَفَعَ

بِالْعِبَرِ ، ثُمَّ سَلَكَ جَدَدًا وَاضِحًا يَتَجَنَّبُ فِيهِ الصَّرْعَةَ فِي الْمَهَاوِي . ⁷

783. Imam Ali (AS) said, 'Indeed, the insightful one is he who listens and contemplates, looks and sees, derives benefit from lessons, then he takes a clear path on which he avoids the falls into abysses.' ⁸

784. الإمام علي عليه السلام : لَيْسَتْ الرُّؤْيَةُ كَالْمُعَايَنَةِ مَعَ الْإِبْصَارِ ؛ فَقَدْ تَكْذِبُ

الْغُيُوبُ أَهْلُهَا ، وَلَا يَغْشَى الْعَقْلُ مَنْ اسْتَنْصَحَهُ . ⁹

784. Imam Ali (AS) said, 'Vision is not dependent on the eyes, for the eyes may often belie their owners, yet the mind never deceives a man seeking its counsel.' ¹⁰

785. الإمام علي عليه السلام : فَقَدْ الْبَصَرِ أَهْوَنُ مِنْ فَقْدَانِ الْبَصِيرَةِ . ¹¹

785. Imam Ali (AS) said, 'Losing one's eyesight is easier than losing one's insight.' ¹²

786. الإمام علي عليه السلام : أَبْصَرُ النَّاسِ مَنْ أَبْصَرَ غُيُوبَهُ وَأَقْلَعَ عَنْ ذُنُوبِهِ . ¹³

786. Imam li (AS) said, 'The most insightful person is he who sees his own flaws and refrains from sins as a result.' ¹⁴

Notes

1. الأعراف : 179 .

2. Qur'an 7179:
3. كنز العمال : 1220 .
4. Kanz al-Ummal, no. 1220
5. غرر الحكم : 9972 .
6. Ghurar al-Hikam, no. 9972
7. نهج البلاغة : الخطبة 153 .
8. Nahj al-Balagha, Sermon 153
9. نهج البلاغة : الحكمة 281 .
10. Ibid. Saying 281
11. غرر الحكم : 6536 .
12. Ghurar al-Hikam, no. 6536
13. غرر الحكم : 3061 .
14. Ibid. no. 3061

الباطل - 44

44. FALSEHOOD

التَّحذِيرُ مِنْ اتِّبَاعِ الْبَاطِلِ - 238

238. Warning Against Following Falsehood

(وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا).¹

“And say, 'The truth has come, and falsehood has vanished. Indeed falsehood is bound to vanish.’”²

(بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ بِمَا تَصِفُونَ).³

“Rather We hurl the truth against falsehood, and it crushes its head, and behold, falsehood vanishes! And woe to you for what you allege [about Allah].”⁴

787. الإمام علي عليه السلام : الباطل غرورٌ خادعٌ.⁵

787. Imam Ali (AS) said, 'Falsehood is a deceiving deluder.'⁶

788. الإمام علي عليه السلام : فَلَا تُفَتِّرَنَّ الْبَاطِلَ حَتَّى يَخْرُجَ الْحَقُّ مِنْ جَنِّهِ.⁷

788. Imam Ali (AS) said, 'I will rip falsehood open, until the truth emerges from its belly.'⁸

789. الإمام علي عليه السلام : الحق طريق الجنة ، والباطل طريق النار ، وعلى كلِّ

طريقٍ داعٍ.⁹

789. Imam Ali (AS) said, 'Truth is the road to Paradise, and falsehood is the road to Hell; and on each road there is a caller [calling to it].'¹⁰

790. الإمام علي عليه السلام : ظَلَمَ الْحَقُّ مَنْ نَصَرَ الْبَاطِلَ.¹¹

790. Imam Ali (AS) said, 'He who supports falsehood oppresses the truth.'¹²

Notes

1. الإسراء : 81 .

2. Qur'an 17:81:

3. الأنبياء : 18 .

4. Qur'an 21:18:

5. غرر الحكم : 549 .

6. Ghurar al-Hikam, no. 549

7. نهج البلاغة : الخطبة 33 .

8. Nahj al-Balagha, Sermon 33

9. نهج السعادة : 3 / 291 .

10. Nahj al-Saada, v. 3, p. 291

11. غرر الحكم : 6041 .

12. Ghurar al-Hikam, no. 6041

التَّمْيِيزُ بَيْنَ الْحَقِّ وَالْبَاطِلِ - 239

239. Discerning The Truth From Falsehood

791. الإمام علي عليه السلام : أما إنه ليس بين الحق والباطل إلا أربع أصابع ...

الباطل أن تقول : سمعت ، والحق أن تقول : رأيته .¹

791. Imam Ali (AS) said, 'Verily, there is nothing between truth and falsehood but a span of four fingers ... Falsehood is to say, 'I heard,' while the truth is to say, 'I saw.'²

Notes

1. نهج البلاغة : الخطبة 141 .

2. Nahj al-Balagha, Sermon 141

التَّبَاسُ الْحَقُّ بِالْبَاطِلِ - 240

240. The Truth Disguised As Falsehood

(وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ) ¹.

“And do not mix the truth with falsehood, nor conceal the truth while you know.” ²

792. الإمام علي عليه السلام : فلو أنَّ الباطلَ خَلَصَ مِنْ مِزَاجِ الْحَقِّ لَمْ يَخَفْ عَلَى الْمُتَادِينَ ، وَلَوْ أَنَّ الْحَقَّ خَلَصَ مِنْ لَبْسِ الْبَاطِلِ انْقَطَعَتْ عَنْهُ أَلْسُنُ الْمُعَانِدِينَ ، وَلَكِنْ يُؤْخَذُ مِنْ هَذَا ضِعْفٌ وَمِنْ هَذَا ضِعْفٌ ³.

792. Imam Ali (AS) said, 'If falsehood was isolated from being mixed with the truth, it would not be indefinable by those who aspire it; and if the truth was free from being disguised as falsehood, the tongues of its opponents would still be silenced; but it is often made by taking a little from one and a little from the other.' ⁴

793. الإمام علي عليه السلام : كَمْ مِنْ ضَلَالَةٍ زُحِرَتْ بِآيَةٍ مِنْ كِتَابِ اللَّهِ كَمَا يُزْحَرَفُ الدِّرْهَمُ النُّحَاسُ بِالْفِضَّةِ الْمَمَوَّهَةِ! ⁵

793. Imam Ali (AS) said, 'Many a wrong was glossed with verses from the Book of Allah, just as the copper dirham is plated with silver coating.' ⁶

Notes

1. البقرة : 42 .
2. Qur'an 242:
3. نهج البلاغة : الخطبة 50 .
4. Nahj al-Balagha, Sermon 50
5. غرر الحكم : 6969 .
6. Ghurar al-Hikam, no. 6969

عدم استيقانِ الباطلِ حقاً - 241

241. Falsehood Cannot be Ascertained as the Truth

794. الإمام الصادق عليه السلام : أَيْ اللهُ أَنْ يُعَرِّفَ بَاطِلاً حَقّاً، أَيْ اللهُ أَنْ يُجْعَلَ الْحَقُّ فِي قَلْبِ الْمُؤْمِنِ بَاطِلاً لَا شَكَّ فِيهِ ، وَأَيْ اللهُ أَنْ يُجْعَلَ الْبَاطِلُ فِي قَلْبِ الْكَافِرِ الْمُخَالَفِ حَقّاً لَا شَكَّ فِيهِ ، وَلَوْ لَمْ يُجْعَلْ هَذَا هَكَذَا مَا عُرِفَ حَقٌّ مِنْ بَاطِلٍ .¹

794. Imam al-Sadiq (AS) said, 'Allah has refused to present falsehood as a certain truth, and He has refused to present the truth to the heart of a believer as a certain falsehood; He has also refused to present falsehood to the heart of a disbeliever as a certain truth. And had he not done thus, the truth would never be distinguished from falsehood.'²

795. الإمام الصادق عليه السلام : لَا يَسْتَيَقِنُ الْقَلْبُ أَنَّ الْحَقَّ بَاطِلٌ أَبَداً ، وَلَا يَسْتَيَقِنُ أَنَّ الْبَاطِلَ حَقٌّ أَبَداً .³

795. Imam al-Sadiq (AS) said, 'The heart can never ascertain that the truth is falsehood, nor can it ever ascertain that falsehood is the truth.'⁴

Notes

1. بحار الأنوار : 5 / 303 / 12 .

2. Bihar al-Anwar, v. 5, p. 303, no. 12

3. تفسير العياشي : 2 / 53 / 39 .

4. Tafsir al-Ayyashi, v. 2, p. 53, no. 39

البغض - 45

45. [ALLAH'S] ANTIPATHY

1

المُبْغُضُونَ إِلَى اللَّهِ - 242

242. Those Whom Allah Despises

796. رسولُ الله صلى الله عليه وآله : إِنَّ اللهَ يُبْغِضُ الشَّيْخَ الزَّانِي ، وَالْعَنِيَّ الظَّلُومَ ، وَالْفَقِيرَ الْمُحْتَالَ ، وَالسَّائِلَ الْمُلْحِفَ ، وَيُحِبُّ أَجْرَ الْمُعْطَى الْمَتَّانِ ، وَيَمْقُثُ الْبَذِيخَ الْجَرِيَّ الْكَذَّابَ .²

796. The Prophet (SAWA) said, 'Allah despises the adulterous old man, the wealthy oppressor, the arrogant pauper, and the persistent beggar; He nullifies the reward of the bragging doner, and he hates the blatantly insolent liar.'³

797. رسولُ الله صلى الله عليه وآله : إِنَّ اللهَ تَبَارَكَ وَتَعَالَى يُبْغِضُ كُلَّ عَالِمٍ بِالدُّنْيَا جَاهِلٍ بِالْآخِرَةِ .⁴

797. The Prophet (SAWA) said, 'Allah, the Exalted, despises anyone who is knowledgeable about this world, but ignorant about the Hereafter.'⁵

798. رسولُ الله صلى الله عليه وآله : إِنَّ اللهَ تَعَالَى يُبْغِضُ كُلَّ جَعْظَرِيٍّ جَوَاطِ سَحَابٍ فِي الْأَسْوَاقِ ، حَيْفَةٍ بِاللَّيْلِ ، حِمَارٍ بِالنَّهَارِ ، عَالِمٍ بِالدُّنْيَا ، جَاهِلٍ بِالْآخِرَةِ .⁶

798. The Prophet (SAWA) said, 'Allah despises anyone who is ill-mannered, swaggering [in his gait], frequenting the markets, a corpse by night, [sleeping] like a donkey during the day, knowledgeable about this world, but ignorant about the Hereafter.'⁷

799. رسولُ الله صلى الله عليه وآله : إِنَّ اللهَ عَزَّ وَجَلَّ يُبْغِضُ رَجُلًا يُدْخِلُ عَلَيْهِ فِي بَيْتِهِ وَلَا يُقَاتِلُ .⁸

799. The Prophet (SAWA) said, 'Allah despises a man who does not fight intruders in his home.'⁹

800. الإمامُ عليٌّ عليه السلام : إِنَّ اللهَ سَبَحَانَهُ لَيُبْغِضُ الْوَقَّحَ الْمُتَجَرِّيَّ عَلَى الْمَعَاصِي

10.

800. Imam Ali (AS) said, 'Allah, the Exalted, despises the insolent man who is audacious [in committing] acts of disobedience.'¹¹

801. الإمامُ عليٌّ عليه السلام : كَانَ رَسُولُ اللهِ صلى الله عليه وآله يَقُولُ : إِنَّ اللهَ

يُبْغِضُ الْمُعْبَسَّ فِي وَجْهِ إِخْوَانِهِ .¹²

801. Imam Ali (AS) said, 'The Prophet (SAWA) used to say, 'Allah despises the one who frowns at the faces of his brethren.'¹³

802. الإمام الباقر عليه السلام : إِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْمَتَفَحِّشَ .¹⁴

802. Imam al-Baqir (AS) said, 'Allah despises the vile person who displays his vices publicly.'¹⁵

Notes

1. With the exception of a couple of traditions, the majority of traditions in this chapter deal specifically with Allah's antipathy or hatred towards certain types of people or certain acts (ed.)

2. تحف العقول : 42 .

3. Tuhaf al-Uqul, no. 42

4. كنز العمال : 28982 .

5. Kanz al-Ummal, 28982

6. 43679 : كنز العمال .

7. Ibid. no. 43679

8. عيون أخبار الرضا : 2 / 28 / 24 .

9. Uyun Akhbar al-Rida (AS), v. 2, p. 28, no. 24

10. غرر الحكم : 3437 .

11. Ghurar al-Hikam, no. 3437

12. مستدرک الوسائل : 8 / 321 / 9552 .

13. Mustadrak al-Wasa'il, v. 8, p. 321, no. 9552

14. بحار الأنوار : 78 / 176 / 338 .

15. Bihar al-Anwar, v. 71, p. 383, no. 17

أَبْغَضُ النَّاسِ إِلَى اللَّهِ - 243

243. The People Allah Despises Most

803. رسولُ الله صلى الله عليه وآله : إِنَّ أَبْغَضَ الْخَلْقِ إِلَى اللَّهِ ثَلَاثَةٌ : الرَّجُلُ يُكْثِرُ النَّوْمَ بِالنَّهَارِ وَلَمْ يُصَلِّ مِنَ اللَّيْلِ شَيْئًا ، وَالرَّجُلُ يُكْثِرُ الْأَكْلَ وَلَا يُسَمِّي اللَّهَ عَلَى طَعَامِهِ وَلَا يَحْمَدُهُ ، وَالرَّجُلُ يُكْثِرُ الضَّحْكَ مِنْ غَيْرِ عَجَبٍ ¹.

803. The Prophet (SAWA) said, 'Three people that Allah despises most are: a man who sleeps a lot in the day without having woken up to pray at night, a man who eats a lot without uttering the name of Allah or praising Him upon starting to eat, and a man who laughs a lot without reason.'²

804. رسولُ الله صلى الله عليه وآله : أَبْغَضُ النَّاسِ إِلَى اللَّهِ ثَلَاثَةٌ : مُلْحِدٌ فِي الْحَرَمِ ، وَمُبْتَغٍ فِي الْإِسْلَامِ سُنَّةَ الْجَاهِلِيَّةِ ، وَمُطْلَبٌ دَمَ امْرِئٍ بغيرِ حَقٍّ لِيُهِرِقَ دَمَهُ ³.

804. The Prophet (SAWA) said, 'Three people that Allah despises most are: an atheist in the Sanctuary [of Makkah], a man who seeks the pre-Islamic pagan practice in the era Islam, and a man who seeks to shed another's blood without any just cause.'⁴

805. رسولُ الله صلى الله عليه وآله : أَبْغَضُكُمْ إِلَى اللَّهِ الْمِشَاوُونَ بِالنَّمِيمَةِ ، الْمَفْرِقُونَ بَيْنَ الْإِخْوَانِ ، الْمُتَمَسِّقُونَ لِلْبُرَاءِ الْعَثَرَاتِ ⁵.

805. The Prophet (SAWA) said, 'The most despised, by Allah, from among you are those who roam about gossiping and separating brothers, and seeking out flaws in innocent people.'⁶

806. رسولُ الله صلى الله عليه وآله : إِنَّ أَبْغَضَ الْخَلْقِ إِلَى اللَّهِ تَعَالَى الْعَالَمُ يَزُورُ الْعُمَالَ ⁷.

806. The Prophet (SAWA) said, 'The most despised by Allah, the Exalted, from among His creatures is the scholar who frequents the rulers.'⁸

807. كُنْزُ الْعُمَالِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : إِنَّ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ الثُّرَثَارُونَ ، وَالْمُتَشَدِّقُونَ ، وَالْمُتَفَيِّهُونَ . قَالُوا : يَا رَسُولَ اللَّهِ ، مَا الْمُتَفَيِّهُونَ ؟ قَالَ : الْمُتَكَبِّرُونَ ⁹.

807. The Prophet (SAWA) said, 'Verily the most despicable from among you to me and the farthest away from me on the Day of Judgment are the prattlers, the pretentious, and the mutafayhiqun.' He was asked, 'O Messenger of Allah! Who are the mutafayhiqun?' He said, 'Those who are arrogant.'¹⁰

808. الإمامُ عليُّ عليه السلام : أَبْغَضُ الْخَلَائِقِ إِلَى اللَّهِ الْمُغْتَابُ ¹¹.

808. Imam Ali (AS) said, 'The person most despised by Allah from among all His creatures is the backbiter.'¹²

809. الإمام علي عليه السلام : أَمَقَّتْ الْعِبَادِ إِلَى اللَّهِ سُبْحَانَهُ مَنْ كَانَ هِمَّتُهُ (هَمُّهُ) بَطْنَهُ

وَفَرْجَهُ.¹³

809. Imam Ali (AS) said, 'The person most despised by Allah, the Exalted, from among His creatures is the one whose greatest concerns are [sating the appetite of] his stomach and his private parts.'¹⁴

810. الإمام علي عليه السلام : أَبْعَضُ الْخَلَائِقِ إِلَى اللَّهِ تَعَالَى الْجَاهِلُ.¹⁵

810. Imam Ali (AS) said, 'The person most despised by Allah, the Exalted, is the ignorant one.'¹⁶

811. الإمام علي عليه السلام : إِنَّ أَبْعَضَ خَلْقِ اللَّهِ إِلَى اللَّهِ رَجُلٌ قَمَشَ عِلْماً ، غَاراً فِي

أَغْبَاشِ الْفِتْنَةِ ، عَمِيّاً بِمَا فِي غَيْبِ الْهُدْنَةِ ، سَمَّاهُ أَشْبَاهُهُ مِنَ النَّاسِ عَالِماً ، وَلَمْ يُعْنَ فِي الْعِلْمِ

يَوْماً سَالِماً.¹⁷

811. Imam Ali (AS) said, 'The most despised of creatures in the sight of Allah is a man who gathers scattered pieces of knowledge, deceiving [people] in the darkness of chaos, and blinded to what lies hidden in tranquility. His peers from among the people call him a scholar, but he himself has never benefited one full day from his knowledge.'¹⁸

812. الإمام علي عليه السلام : أَبْعَضُ الْعِبَادِ إِلَى اللَّهِ سُبْحَانَهُ الْعَالِمُ الْمَتَجَرِّبُ.¹⁹

812. Imam Ali (AS) said, 'The person most despised by Allah, the Exalted, is the overbearing scholar.'²⁰

813. الإمام الباقر عليه السلام : قَالَ مُوسَى عَلَيْهِ السَّلَامُ : يَا رَبِّ ، أَيُّ عِبَادِكَ أَبْعَضُ

إِلَيْكَ ؟ قَالَ : حَيْفَةُ بِاللَّيْلِ بَطَالٌ بِالنَّهَارِ.²¹

813. Imam al-Baqir (AS) narrated, 'Moses (AS) said, 'O Lord! Who do You despise the most from among Your servants?' He replied, 'The one who [sleeps like] a corpse by night and is idle during the day.'²²

814. الإمام الصادق عليه السلام : إِنَّ أَبْعَضَ خَلْقِ اللَّهِ عَبْدٌ اتَّقَى النَّاسَ لِسَانَهُ.²³

814. Imam al-Sadiq (AS) said, 'The person most despised from among Allah's creatures is a man whose [sharp] tongue people are wary of.'²⁴

Notes

1. كنز العمال : 21431 .
2. Kanz al-Ummal, no. 21431
3. كنز العمال : 43833 .
4. Ibid. no. 43833
5. بحار الأنوار : 17 / 383 / 71 .
6. Bihar al-Anwar, v. 71, p. 383, no. 17
7. 28985 : كنز العمال .
8. Kanz al-Ummal, no. 28985
9. 5184 : كنز العمال .
10. Ibid. no. 43833

11. غرر الحكم : 3128 .
12. Ghurar al-Hikam, no. 3128
13. غرر الحكم : 3294 .
14. Ibid. no. 3294
15. غرر الحكم : 3359 .
16. Ibid. no. 3359
17. كنز العمال : 44220 .
18. Kanz al-Ummal, no. 44220
19. غرر الحكم : 3164 .
20. Ghurar al-Hikam, no. 3164
21. بحار الأنوار : 8 / 180 / 76 .
22. Bihar al-Anwar, v. 76, p. 180, no. 8
23. الكافي : 4 / 323 / 2 .
24. al-Kafi, v. 2, p. 323, no. 4

الأعمال المَبْغُوضَةُ إِلَى اللَّهِ - 244

244. Acts Despised By Allah

815. رسول الله صلى الله عليه وآله : لَيْسَ شَيْءٌ أَبْغَضَ إِلَى اللَّهِ مِنْ بَطْنٍ مَلَأَ .¹

815. The Prophet (SAWA) said, 'Nothing is more despised by Allah than a full stomach.'²

816. رسول الله صلى الله عليه وآله : مَا شَيْءٌ أَبْغَضُ إِلَى اللَّهِ عَزَّوَجَلَّ مِنَ الْبُخْلِ وَسُوءِ

الْخُلُقِ ، وَإِنَّهُ لَيُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الطَّيْنُ الْعَسَلَ .³

816. The Prophet (SAWA) said, 'There is nothing more detested by Allah than greed and bad manners, and indeed they corrupt the deeds the way soil corrupts honey.'⁴

817. الإمام الصادق عليه السلام : إِنَّ اللَّهَ يُبْغِضُ كَثْرَةَ النَّوْمِ وَكَثْرَةَ الْفَرَاغِ .⁵

817. Imam al-Sadiq (AS) said, 'Allah despises excessive sleep and excessive idleness.'⁶

818. الإمام الصادق عليه السلام : ثَلَاثٌ فِيهِنَّ الْمُهْثُ مِنَ اللَّهِ عَزَّ وَجَلَّ : نَوْمٌ مِنْ غَيْرِ

سَهَرٍ ، وَضِحْكٌ مِنْ غَيْرِ عَجَبٍ ، وَأَكْلٌ عَلَى الشَّبَعِ .⁷

818. Imam al-Sadiq (AS) said, 'Three things deserve the antipathy of Allah, the Exalted: [excessive] sleeping without night-vigil, laughing without a cause, and eating on a full stomach.'⁸

819. الإمام الصادق عليه السلام : إِنَّ رَجُلًا مِنْ حُنَّعٍ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وآله فقال : أَيُّ الْأَعْمَالِ أَبْغَضُ إِلَى اللَّهِ عَزَّ وَجَلَّ ؟ فَقَالَ : الشِّرْكُ بِاللَّهِ . قَالَ : ثُمَّ مَاذَا ؟ قَالَ :

قَطِيعَةُ الرَّحِمِ . قَالَ : ثُمَّ مَاذَا ؟ قَالَ : الْأَمْرُ بِالْمُنْكَرِ وَالنَّهْيُ عَنِ الْمَعْرُوفِ .⁹

819. Imam al-Sadiq (AS) said, 'A man from [the tribe of] Khatham came to the Prophet (SAWA), asking, 'Which deeds are the most despised by Allah, the Exalted?' The Prophet replied, 'Associating anyone with Allah.' The man asked, 'Then what?' He said, 'Cutting off one's kin.' The man asked, 'Then what?' He said, 'Enjoining evil and forbidding what is good.'¹⁰

820. الإمام الرضا عليه السلام : إِنَّ اللَّهَ يُبْغِضُ الْقِيلَ وَالْقَالَ ، وَإِضَاعَةَ الْمَالِ ، وَكَثْرَةَ

السُّؤَالِ .¹¹

820. Imam al-Rida (AS) said, 'Allah, the Exalted, despises gossip, wasting money, and persistent begging.'¹²

Notes

1. عيون أخبار الرضا : 2 / 36 / 89 .

2. Uyun Akhbar al-Rida (AS), v. 2, p. 36, no. 89

3. بحار الأنوار : 16 / 231 .

4. Bihar al-Anwar, v. 16, p. 231

5. بحار الأنوار : 76 / 180 / 10 .

6. Ibid. v. 76, p. 180, no. 10
7. 25 / 89 : الخصال .
8. al-Khisal, p. 89, no. 25
9. 4 / 290 / 2 : الكافي .
10. al-Kafi, v. 2, p. 290, no. 4
11. 16 / 335 / 78 : بحار الأنوار .
12. Bihar al-Anwar, v. 78, p. 335, no. 16

البَغْضَاءُ - 245

245. Malice

821. رسولُ الله صلى الله عليه وآله : دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ : الْبَغْضَاءُ وَالْحَسَدُ

¹.

821. The Prophet (SAWA) said, 'You have been sneaked upon by the plague of previous nations: jealousy and malice.'²

822. الإمامُ الصَّادِقُ عليه السلام : ثَلَاثَةٌ مَكْسَبَةٌ لِلْبَغْضَاءِ : الْبِفَاقُ ، وَالظُّلْمُ ،

وَالْعُجْبُ ³.

822. Imam al-Sadiq (AS) said, 'Three things bring about malice: hypocrisy, oppression, and self-admiration.'⁴

(أنظر) عنوان 267 «الْعَدَاوَةُ» .

(See also: ENMITY 267)

Notes

1. معاني الأخبار : 1 / 367 .

2. Maani al-Akhbar, p. 367, no. 1

3. تحف العقول : 316 .

4. Tuhaf al-Uqul, no. 316

البغي - 46

46. AGGRESSION

التَّحذِيرُ عَنِ الْبَغْيِ - 246

246. Warning against Aggression

(فَلَمَّا أَتَجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ).¹

*"But when He delivers them, behold, they commit violations on the earth unduly! O mankind! Your violations are only to your own detriment. [These are] the wares of the life of this world; then to Us will be your return, whereat We will inform you concerning what you used to do."*²

(...وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ).³

*"...and He forbids indecency, wrong, and aggression."*⁴

823. رسول الله صلى الله عليه وآله : إِنَّ أَعْجَلَ الشَّرِّ عِقَابَهُ الْبَغْيُ.⁵

823. The Prophet (SAWA) said, 'The evil deed to be punished the quickest is aggression.'⁶

824. الإمام علي عليه السلام : مَنْ سَلَّ سَيْفَ الْبَغْيِ قُتِلَ بِهِ.⁷

824. Imam Ali (AS) said, 'Whoever draws the sword of aggression will be killed by it [himself].'⁸

825. الإمام علي عليه السلام : الْبَغْيُ يَسْلُبُ النِّعْمَةَ.⁹

825. Imam Ali (AS) said, 'Aggression removes [Allah's] favor.'¹⁰

826. الإمام علي عليه السلام : الْبَغْيُ يُوجِبُ الدَّمَارَ.¹¹

826. Imam Ali (AS) said, 'Aggression brings about destruction.'¹²

827. الإمام علي عليه السلام : إِيَّاكَ وَالْبَغْيَ فَإِنَّهُ يُعَجِّلُ الصَّرْعَةَ ، وَيُجِلُّ بِالْعَامِلِ بِهِ الْعَبْرَ.¹³

827. Imam Ali (AS) said, 'Avoid aggression, for it expedites death and makes of its doer a lesson to others.'¹⁴

828. الإمام علي عليه السلام : إِنَّ الْبَغْيَ يَقُودُ أَصْحَابَهُ إِلَى النَّارِ.¹⁵

828. Imam Ali (AS) said, 'Aggression leads its perpetrators to the Hellfire.'¹⁶

829. الإمام الصادق عليه السلام : انْظُرْ أَنْ لَا تَكَلِّمَنَّ بِكَلِمَةٍ بَغْيٍ أَبَدًا ، وَإِنْ أَعْجَبَتْكَ نَفْسُكَ وَعَشِيرَتُكَ.¹⁷

829. Imam al-Sadiq (AS) said, 'Make sure that you never utter one aggressive word, even if you admire [the strength of] yourself and your tribe.'¹⁸

Notes

1. يونس : 23 .
2. Qur'an 1023:
3. النحل : 90 .
4. Qur'an 1690:
5. الكافي : 1 / 327 / 2 .
6. al-Kafi, v. 2, p. 327, no. 1
7. نهج البلاغة : الحكمة 349 .
8. Nahj al-Balagha, Saying 349
9. غرر الحكم : 382 .
10. Ghurar al-Hikam, no. 382
11. غرر الحكم : 795 .
12. Ibid. no. 795
13. غرر الحكم : 2657 .
14. Ibid. no. 2657
15. الكافي : 4 / 327 / 2 .
16. al-Kafi, v. 2, p. 327, no. 4
17. الكافي : 3 / 327 / 2 .
18. Ibid. no. 3

صِفَةُ الْبَاغِي - 247

247. The Characteristics of The Aggressor

830. الإمام الصادق عليه السلام - في قوله تعالى : (فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ)¹

- : الباغي الذي يُخْرَجُ عَلَى الإمام .²³

830. Imam al-Sadiq (AS), with regards to the verse: “*But should someone be compelled, without being aggressive or rebellious...*”⁴, said, “The aggressor is whoever rises to fight against the Imam.”⁵

Notes

1. البقرة : 173 .

2. معاني الأخبار : 1 / 213 .

3. في الدر المنثور عن مجاهد في قوله : (غَيْرَ بَاغٍ وَلَا عَادٍ) قال : غير باغٍ على المسلمين ولا متعدي عليهم . .
مَنْ خَرَجَ يَقْطَعُ الرَّحِمَ أَوْ يَقْطَعُ السَّبِيلَ أَوْ يُفْسِدُ فِي الْأَرْضِ أَوْ مُفَارِقاً لِلْجَمَاعَةِ وَالْأُتَمَّةِ أَوْ خَرَجَ فِي مَعْصِيَةِ اللَّهِ
(فاضْطُرَّ إِلَى الْمَيْتَةِ لَمْ تَحِلَّ لَهُ . (الدر المنثور : 1 / 408 .

4. Qur'an 2173:

5. Maani al-Akhbar, p. 213, no. 1

قِتَالُ أَهْلِ الْبَغْيِ مِنَ الْمُسْلِمِينَ - 248

248. Fighting Against Muslim Aggressors

(وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ).¹

*“If two groups of the faithful fight one another, make peace between them. But if one party of them aggresses against the other, fight the one which aggresses until it returns to Allah's ordinance. Then, if it returns, make peace between them fairly, and do justice. Indeed Allah loves the just.”*²

831. ح. فَصُّ بْنُ غِيَاثٍ : سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الطَّائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ إِحْدَاهُمَا بَاغِيَّةٌ وَ الْأُخْرَى عَادِلَةٌ فَهَزَمَتِ الْعَادِلَةُ الْبَاغِيَّةَ ؟ فَقَالَ : لَيْسَ لِأَهْلِ الْعَدْلِ أَنْ يَتَّبِعُوا مُدْبِرًا وَ لَا يَقْتُلُوا أَسِيرًا وَ لَا يُجْهِزُوا عَلَى جَرِيحٍ ، وَ هَذَا إِذَا لَمْ يَبْقَ مِنْ أَهْلِ الْبَغْيِ أَحَدٌ وَ لَمْ يَكُنْ لَهُمْ فِتْنَةٌ يَرْجِعُونَ إِلَيْهَا .³

831. Hafs Ibn Ghiyath said, 'I asked Abu Abdullah [al-Sadiq] (AS) about two groups of believers; one group were rebels and the other group just, and the just group defeated the rebels.' He (AS) said, 'The just group does not have the right to chase the retrieving fugitive or to kill a prisoner or finish off a wounded person, and this is of course when nobody from the rebels are left and no formation from them exists to return so that those who have remained may join them.'⁴

832. الإمام زين العابدين عليه السلام: إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَتَبَ إِلَى مَالِكٍ - وَ هُوَ عَلَى مُقَدِّمَتِهِ يَوْمَ الْبَصْرَةِ - بِأَنْ لَا يَطْعَنَ فِي غَيْرِ مُقْبِلٍ وَ لَا يَقْتُلَ مُدْبِرًا وَ لَا يُجْبِرَ عَلَى جَرِيحٍ وَ مَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ .⁵

832. Imam al-Sajjad (AS) said, 'Imam Ali (AS) wrote to Malik al-Ashtar who was in the frontline in the battle in Basra, 'Do not fight those who are not advancing, nor should one who retreats be killed, nor should one finish off a wounded. He who closes the door of his house is safe.'⁶

833. ع. بَدُّ اللَّهِ بْنُ شَرِيكِ عَنْ أَبِيهِ : لَمَّا هُزِمَ النَّاسُ يَوْمَ الْجَمَلِ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ : لَا تَتَّبِعُوا مُوَلِّيًّا وَ لَا تُجْهِزُوا عَلَى جَرِيحٍ وَ مَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ ، فَلَمَّا كَانَ يَوْمَ صِفِّينَ قَتَلَ الْمُقْبِلَ وَالْمُدْبِرَ وَأَجَارَ عَلَى جَرِيحٍ ، فَقَالَ أَبَانُ بْنُ تَغْلِبَ لِعَبْدِ اللَّهِ بْنِ شَرِيكِ : هَذِهِ سِيرَتَانِ مُخْتَلِفَتَانِ ، فَقَالَ : إِنَّ أَهْلَ الْجَمَلِ قَتَلَ طَلْحَةَ وَ الزُّبَيْرَ وَ إِنَّ مُعَاوِيَةَ كَانَ قَائِمًا بِعَيْنِهِ وَ كَانَ قَائِدَهُمْ .⁷

833. Abdullah Ibn Sharik, narrating from his father, 'When the enemy was defeated in the Battle of the Camel, the Commander of the Faithful (AS) said that no one who has fled should be chased, and no one who has

been wounded should be finished off, and he who closes the door of his house is safe. On the day of the Battle of Siffin those who had fought or turned away were killed and the wounded was finished off. Aban Ibn Taghlib said to Abdullah Ibn Sharik, 'These two methods are different.' Ibn Sharik answered, 'Those who are from the Battle of the Camel killed Talha and Zubayr, but in this battle Muawiya is still present and is himself leading them.'⁸

(أنظر) عنوان 126 «الخشوع» .

(See also: HUMILITY 126)

Notes

1. الحجرات : 9 .
2. Qur'an 49:
3. الكافي : 2 / 32 / 5 .
4. al-Kafi, v. 5, p. 32, no. 2
5. الكافي : 3 / 32 / 5 .
6. Ibid. v. 5, p. 32, no. 3
7. الكافي : 5 / 32 / 5 .
8. Ibid. v. 5, p. 32, no. 5

بَرَكَتُهُ قِتَالِ الْإِمَامِ عَلِيِّ عَلَيْهِ السَّلَامُ الْبُغَاةَ - 249

249. The Blessings of Imam Ali (AS) Fighting the Aggressors

834. الإمام الصادق عليه السلام : كَانَ فِي قِتَالِ عَلِيٍّ عَلَيْهِ السَّلَامُ أَهْلَ قِبْلَةٍ بَرَكَتٌ ، وَلَوْ لَمْ يُقَاتِلْهُمْ عَلِيٌّ عَلَيْهِ السَّلَامُ لَمْ يَدْرِ أَحَدٌ بَعْدَهُ كَيْفَ يَسِيرُ فِيهِمْ .¹

834. Imam al-Sadiq (AS) said, 'There was a blessing in the fighting of Ali (AS) against the people of the Qibla, and if Ali (AS) had not fought them no one after him would know how to deal with them.'²

Notes

1. وسائل الشيعة : 11 / 60 / 5 .

2. Wasa'il al-Shiah, v. 11, p. 60, no. 5

البكاء - 47

47. WEEPING

البكاء من خشية الله - 250

250. Weeping Due To Fear of Allah

(إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا).¹

*"When the signs of the All-beneficent were recited to them, they would fall down weeping in prostration."*²

(وَيَخْرُونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا).³

*"Weeping, they fall down on their faces, and it increases them in humility."*⁴

835. رسول الله صلى الله عليه وآله : طُوبَى لِمَنْ نَظَرَ إِلَى اللَّهِ إِلَيْهَا تَبْكِي عَلَى ذَنْبٍ مِنْ

خَشْيَةِ اللَّهِ عَزَّ وَجَلَّ ، لَمْ يَطْلُغْ عَلَى ذَلِكَ الذَّنْبِ غَيْرُهُ.⁵

835. The Prophet (SAWA) said, 'Blessed is a face upon which Allah gazes while it is weeping for a sin out of fear of Allah, the Exalted, and no one else knew about that sin.'⁶

836. رسول الله صلى الله عليه وآله - في خطبة الوداع - : وَمَنْ ذَرَفَتْ عَيْنَاهُ مِنْ

خَشْيَةِ اللَّهِ كَانَ لَهُ بِكُلِّ قَطْرَةٍ مِنْ دُمُوعِهِ مِثْلُ جَبَلٍ أُحُدٍ يَكُونُ فِي مِيزَانِهِ مِنَ الْأَجْرِ.⁷

836. The Prophet (SAWA) said during the Farewell Sermon, 'And he whose eyes shed tears for the fear of Allah, he will have for every drop of his tears a reward equivalent to the size of Mount Uhud which will be added to the balance of his [good deeds].'⁸

837. رسول الله صلى الله عليه وآله : سَبْعَةٌ فِي ظِلِّ عَرْشِ اللَّهِ عَزَّ وَجَلَّ يَوْمَ لَا ظِلَّ إِلَّا

ظِلُّهُ ... وَرَجُلٌ ذَكَرَ اللَّهَ عَزَّ وَجَلَّ خَالِيًا فَفَاضَتْ عَيْنَاهُ مِنْ خَشْيَةِ اللَّهِ.⁹

837. The Prophet (SAWA) said, 'Seven people will be in the shade of the Throne of Allah, the Exalted, when no shade will avail but His: ... and a man who remembered Allah, the Exalted, alone, and his eyes flooded with tears out of fear of Allah.'¹⁰

838. رسول الله صلى الله عليه وآله : مَنْ خَرَجَ مِنْ عَيْنَيْهِ مِثْلُ الذُّبَابِ مِنَ الدَّمْعِ مِنْ

خَشْيَةِ اللَّهِ آمَنَهُ اللَّهُ بِهِ يَوْمَ الْقَزَعِ الْأَكْبَرِ.¹¹

838. The Prophet (SAWA) said, 'Whoever sheds a tear as small as the size of a fly out of fear of Allah, Allah will grant him safety on the Day of the Great Terror.'¹²

839. الإمام علي عليه السلام : بُكَاءُ الْعُيُونِ وَخَشْيَةُ الْقُلُوبِ مِنْ رَحْمَةِ اللَّهِ تَعَالَى ذِكْرُهُ ،

فَإِذَا وَجَدْتُمُوهَا فَاعْتَنِمُوا الدُّعَاءَ.¹³

839. Imam Ali (AS) said, 'The tears in the eyes and the fear in the hearts are part of the mercy of Allah, exalted be His remembrance. When you find them, seize the opportunity for making supplications.'¹⁴

840. الإمام علي عليه السلام : البكاء من خشية الله مفتاح الرحمة.¹⁵

840. Imam Ali (AS) said, 'Weeping out of fear of Allah is the key to [His] mercy.'¹⁶

841. الإمام علي عليه السلام : البكاء من خشية الله يُنير القلب ، ويُعصم من معاودة

الذنب.¹⁷

841. Imam Ali (AS) said, 'Weeping out of fear of Allah illuminates the heart and shields against returning to the sin.'¹⁸

842. الإمام زين العابدين عليه السلام : ما من قطرة أحب إلى الله عز وجل من قطرتين

: قطرة دم في سبيل الله ، وقطرة دمع في سواد الليل ، لا يُريد بها عبد إلا الله عز وجل.¹⁹

842. Imam Zayn al-Abidin (AS) said, 'No drops are more beloved to Allah, the Exalted, than two: a drop of blood [shed] for the sake of Allah, and a teardrop shed by a servant in the darkness of the night solely for Allah's sake.'²⁰

843. الإمام الباقر عليه السلام : كُلُّ عَيْنٍ بَاكِيةٌ يَوْمَ الْقِيَامَةِ غَيْرَ ثَلَاثٍ : عَيْنٌ سَهَرَتْ

فِي سَبِيلِ اللَّهِ ، وَعَيْنٌ فَاضَتْ مِنْ خَشْيَةِ اللَّهِ ، وَعَيْنٌ غَضَّتْ عَنْ مُحَارِمِ اللَّهِ.²¹

843. Imam al-Baqir (AS) said, 'Every eye will cry on the Day of Judgment except for three: an eye that stayed up [in worship] for the sake of Allah, an eye that filled with tears out of fear of Allah, and an eye that looked away from things prohibited by Allah.'²²

844. الإمام الصادق عليه السلام : إِنْ لَمْ يُجِبْكَ الْبُكَاءُ فِتْنَاكَ ، فَإِنْ خَرَجَ مِنْكَ مِثْلُ

رَأْسِ الذُّبَابِ فَبَخِّ بَخِّ.²³

844. Imam al-Sadiq (AS) said, 'If weeping does not come naturally to you, force yourself to weep, for even if a tear as small as a fly's head is shed by you, then congratulations to you.'²⁴

845. الإمام الصادق عليه السلام : مَا مِنْ شَيْءٍ إِلَّا وَلَهُ كَيْلٌ أَوْ وَزَنٌ إِلَّا الدُّمُوعَ ، فَإِنَّ

الْقَطْرَةَ مِنْهَا تُطْفِئُ بَحَاراً مِنْ نَارٍ ، وَإِذَا اغْرُورِقَتِ الْعَيْنُ بِمَائِهَا لَمْ يَرْهَقْ وَجْهَهُ قَتَرٌ وَلَا ذَلَّةٌ ، فَإِذَا

فَاضَتْ حَرَمَهُ اللَّهُ عَلَى النَّارِ ، وَلَوْ أَنَّ بَاكِياً بَكَى فِي أُمَّةٍ لُرِّحِمُوا.²⁵

845. Imam al-Sadiq (AS) said, 'Every single thing has a measure or a weight, except for tears; for one drop of them can extinguish seas of Fire. If an eye is filled with tears, the face will never be burdened with neediness or humiliation; and if it floods with tears then Allah will make it unlawful for the Fire to touch it. Indeed, if a teary man cries for a community, they all receive mercy.'²⁶

Notes

1. مريم : 58 .
2. Qur'an 1958:
3. الإسراء : 109 .
4. Qur'an 17109:
5. بحار الأنوار : 15 / 331 / 93 .
6. Bihar al-Anwar, v. 93, p. 331, no. 15
7. بحار الأنوار : 25 / 334 / 93 .
8. Ibid. p. 334, no. 25
9. بحار الأنوار : 71 / 2 / 84 .
10. Ibid. v. 84, p. 2, no. 71
11. بحار الأنوار : 30 / 336 / 93 .
12. Ibid. v. 93, p. 336, no. 30
13. مكارم الأخلاق : 10 / 96 / 2 .
14. Makarim al-Akhlaq, v. 2, p. 96, no. 10
15. غرر الحكم : 2051 .
16. Ghurar al-Hikam, no. 2051
17. غرر الحكم : 2016 .
18. Ibid. no. 2016
19. بحار الأنوار : 31 / 378 / 69 .
20. Bihar al-Anwar, v. 69, p. 378, no. 31
21. بحار الأنوار : 62 / 195 / 7 .
22. Ibid. v. 7, p. 195, no. 62
23. عدّة الداعي : 161 .
24. Uddat al-Dai, p. 161
25. بحار الأنوار : 14 / 331 / 93 .
26. Bihar al-Anwar, v. 93, p. 331, no. 14

جُمُودُ الْعَيْنِ - 251

251. Dryness of The Eye

846. رسولُ اللَّهِ صلى الله عليه وآله : مِنْ عَلامَاتِ الشَّقَاءِ جُمُودُ الْعَيْنِ.¹

846. The Prophet (SAWA) said, 'Dryness of the eye is one of the signs of wretchedness.'²

847. الإمامُ عليٌّ عليه السلام : مَا جَفَّتِ الدُّمُوعُ إِلَّا لِقَسْوَةِ الْقُلُوبِ، وَمَا قَسَتْ

الْقُلُوبُ إِلَّا لِكثْرَةِ الذُّنُوبِ.³

847. Imam Ali (AS) said, 'Tears only dry up as a result of the hardness of the hearts; and the hearts only harden as a result of an abundance of sins.'⁴

Notes

1. بحار الأنوار : 11 / 52 / 70 .

2. Ibid. v. 70, p. 52, no. 11

3. بحار الأنوار : 60 / 354 / 73 .

4. Ibid. v. 73, p. 354, no. 60

البلد - 48

48. THE LAND

بَلَدَةٌ طَيِّبَةٌ - 252

252. A Fair Territory

(بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ).¹

² “...a good land and an all-forgiving Lord!”

(وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ

وَأَيَّاماً آمِنِينَ).³

⁴ “We had placed between them and the towns which We had blessed hamlets prominent [from the main route], and We had ordained the course through them: 'Travel through them in safety, night and day.'”

(أنظر) : الأنبياء : 71 ، 81 و المؤمنون : 50 و القصص : 29 ، 30 و النازعات :

16 و البلد : 1 و 2 ، التين : 1 - 3.

(See also: Qur'an 21:71, 21:81, 23:50, 28:29-30, 79:16, 90:1-2, 95:1-3)

Notes

1. سبأ : 15 .

2. Qur'an 34:15:

3. سبأ : 18 .

4. Qur'an 34:18:

عَلَيْكُمْ بِالْأَمْصَارِ الْعِظَامِ - 253

253. You Should Live In Great Cities

848. الإمام علي عليه السلام - فيما كتبه إلى الحارث الهمداني - : واسكن الأمصار

العظام ، فإنها جِماعُ المسلمين ، واحذر منازل العفلة والجفاء.¹

848. Imam Ali (AS) said, in a letter to al-Harith al-Hamdani, 'And keep your residence in large cities, for they are the gathering places of Muslims; and stay away from places of ignorance and coarseness.'²

Notes

1. نهج البلاغة : الكتاب 69 .
2. Nahj al-Balagha, Letter 69

خَيْرُ الْبِلَادِ - 254

254. The Best of Lands

849. الإمام علي عليه السلام: لَيْسَ بَلَدٌ بِأَحَقَّ بِكَ مِنْ بَلَدٍ ، خَيْرُ الْبِلَادِ مَا حَمَلَكَ .¹

849. Imam Ali (AS) said, 'No land claims you more than another; the best land is the one that supports you.'²

Notes

1. نهج البلاغة : الحكمة 442 .

2. Ibid. v. 20, no. 90

ما لا يَسْتَغْنِي عَنْهُ أَهْلُ كُلِّ بَلَدٍ - 255

255. What The People of Every Land Cannot Be Without

850. الإمام الصادق عليه السلام : لا يَسْتَغْنِي أَهْلُ كُلِّ بَلَدٍ عَنْ ثَلَاثَةٍ يُفَزَعُ إِلَيْهِمْ فِي أَمْرِ دُنْيَاهُمْ وَآخِرَتِهِمْ ، فَإِنْ عَدِمُوا ذَلِكَ كَانُوا هَمَجًا : فَفَقِيهٌ عَالِمٌ وَرِعٌ ، وَأَمِيرٌ خَيْرٌ مُطَاعٌ ، وَطَبِيبٌ بَصِيرٌ ثَقَّةٌ .¹

850. Imam al-Sadiq (AS) said, 'The people of every land cannot be without three [types of people] to whom they rush for the affairs of their life in this world and their Hereafter - and if they lack them, they become savages: a knowledgeable and pious scholar, a good and obeyed ruler, and a trustworthy and experienced physician.'²

Notes

1. تحف العقول : 321 .
2. Tuhaf al-Uqul, no. 321

البلاغة - 49

49. ELOQUENCE

تفسيرُ البلاغة - 256

256. The Meaning of Eloquence

851. الإمام علي عليه السلام : البلاغة ما سهّل على المنطق وخفّ على الفطنة.¹

851. Imam Ali (AS) said, 'Eloquence is that which is easy [for the speaker] to pronounce and light on the [listener's] intellect.'²

852. الإمام علي عليه السلام : البلاغة أن يجيب فلا تُبطئ، وتُصيب فلا تُخطئ.³

852. Imam Ali (AS) said, 'Eloquence is to answer without delay, and to be correct without mistakes.'⁴

853. الإمام علي عليه السلام : قد يُكفَى من البلاغة بالإيجاز.⁵

853. Imam Ali (AS) said, 'Brevity may suffice in accomplishing eloquence.'⁶

854. الإمام الصادق عليه السلام : ليست البلاغة بحذّة اللسان ولا بكثرة الهديان ،

ولكنّها إصابة المعنى وقصْدُ الحجة.⁷

854. Imam al-Sadiq (AS) said, 'Eloquence is not exemplified by the sharpness of the tongue, nor through excess babbling; rather it is through capturing the intended meaning and aiming at the proof.'⁸

855. الإمام الصادق عليه السلام : ثلاثة فيهنّ البلاغة : التقرب من معنى البعّة ،

والتبّع من حشو الكلام ، والدلالة بالقليل على الكثير.⁹

855. Imam al-Sadiq (AS) said, 'Eloquence lies in three things: coming close to the intended meaning, avoiding waffling, and communicating more meaning in fewer words.'¹⁰

Notes

1. غرر الحكم : 1881 .

2. Ghurar al-Hikam, no. 1881

3. غرر الحكم : 2150 .

4. Ibid. no. 2150

5. غرر الحكم : 6666 .

6. Ibid. no. 6666

7. تحف العقول : 312 .

8. Tuhaf al-Uqul, no. 312

9. تحف العقول : 317 .

10. Ibid. no. 317

أَبْلَغُ الْكَلَامِ - 257

257. The Most Eloquent Speech

856. الإمام علي عليه السلام : أَبْلَغُ الْبَلَاغَةِ مَا سَهَّلَ فِي الصَّوَابِ مَجَازُهُ وَحَسَّنَ إِيجَازُهُ

¹.

856. Imam Ali (AS) said, 'The most expressive eloquence lies in that which easily conveys the message, and that which is pleasantly brief.'²

857. الإمام علي عليه السلام : أَحْسَنُ الْكَلَامِ مَا زَانَهُ حُسْنُ النَّظَامِ ، وَفَهَمَهُ الْخَاصُّ

وَالْعَامُّ.³

857. Imam Ali (AS) said, 'The best speech is that which is decorated by a pleasant structure and is understood by the elite as well as the laymen.'⁴

Notes

1. غرر الحكم : 3307 .
2. Ghurar al-Hikam, no. 3307
3. غرر الحكم : 3304 .
4. Ibid. no. 3304

التَّشْدُقُ فِي الْكَلَامِ - 258

258. Manipulation Through Speech

858. رسول الله صلى الله عليه وآله : شرار أمتي الثرثارون ، والمتشدين المتفيعون ،
وخيار أمتي أحاسنهم أخلاقاً .¹

858. The Prophet (SAWA) said, 'The wicked of my nation are the prattlers, the boasters and the haughty, and the best of my nation are the best among them in morals.'²

Notes

1. كنز العمال : ح 7910

2. Kanz al-Ummal, no. 7910

التبليغ - 50

50. PROPAGATION [OF ISLAM]

أهميته التبليغ - 259

259. The Importance of the Propagation of Islam

(وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ)¹.

“Yet it is not for the faithful to go forth en masse. But why should not there go forth a group from each of their sections to become learned in religion, and to warn their people when they return to them, so that they may beware?”²

859. رسول الله صلى الله عليه وآله : أَلَا وَإِنِّي أُجِدُّ الْقَوْلَ : أَلَا فَأَقِيمُوا الصَّلَاةَ ، وَآتُوا الزَّكَاةَ ، وَأْمُرُوا بِالْمَعْرُوفِ ، وَانْهَوْا عَنِ الْمُنْكَرِ . أَلَا وَإِنَّ رَأْسَ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ أَنْ تَنْتَهَوْا إِلَى قَوْلِي ، وَتُبَلِّغُوهُ مَنْ لَمْ يَحْضُرْ ، وَتَأْمُرُوهُ بِقَبُولِهِ ، وَتَنْهَوُهُ عَنِ مُخَالَفَتِهِ ؛ فَإِنَّهُ أَمْرٌ مِنَ اللَّهِ عَزَّوَجَلَّ وَمَعَنِي³.

859. The Prophet (SAWA) said, 'I hereby reiterate what I have said: establish the performance of the prayer, pay the alms-tax, enjoin what is good, and forbid evil. Verily the peak of enjoining what is good and forbidding evil is to heed to my words and propagate them to those who are absent; you must command them to accept [my words] and prohibit them from going against them, for they are the commands from Allah, the Exalted, and from me.'⁴

860. رسول الله صلى الله عليه وآله : يَا عَلِيُّ ، لَأَنْ يَهْدِيَ اللَّهُ عَلَى يَدَيْكَ رَجُلًا خَيْرٌ لَكَ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ⁵.

860. The Prophet (SAWA) said, 'O Ali! When Allah guides a man through you, it is better for you than all that the sun shines on.'⁶

861. رسول الله صلى الله عليه وآله : حَبَّبُوا اللَّهَ إِلَى عِبَادِهِ يُحِبُّكُمْ اللَّهُ⁷.

861. The Prophet (SAWA) said, 'Render Allah beloved to His servants, and He will love you.'⁸

862. رسول الله صلى الله عليه وآله : مَنْ أَسْلَمَ عَلَى يَدَيْهِ رَجُلٌ وَجَبَتْ لَهُ الْجَنَّةُ⁹.

862. The Prophet (SAWA) said, 'Whoever becomes a cause for a man's converting to Islam is guaranteed entry into Paradise.'¹⁰

863. رسول الله صلى الله عليه وآله : مَا مِنْ دَاعٍ يَدْعُو إِلَى هُدًى إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ

مَنْ اتَّبَعَهُ ، لَا يَنْقُصُ ذَلِكَ مِنْ أَجُورِهِمْ شَيْئًا¹¹.

863. The Prophet (SAWA) said, 'Anyone who calls to what is right will have the same reward as he who follows him, without any decrease in each of their rewards thereof.'¹²

864. رسول الله صلى الله عليه وآله : خيار أمتي من دعا إلى الله تعالى ، وحَبَّبَ عباده

إليه .¹³

864. The Prophet (SAWA) said, 'The elect of my community are those who call to [the path] of Allah, the most High, and render Him beloved to His servants.'¹⁴

865. شريف بن سابق التفليسي عن حماد السمدري : قُلْتُ لِأبي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ : إِنِّي أَدْخُلُ بِلَادَ الشِّرْكِ ، وَإِنَّ مَنْ عِنْدَنَا يَقُولُ : إِنْ مِتَّ ثُمَّ خَشِرْتَ مَعَهُمْ ؟

قَالَ : فَقَالَ لِي : يَا حَمَّادُ ، إِذَا كُنْتَ تَمَّ ، تَذْكُرُ أَمْرَنَا وَتَدْعُو إِلَيْهِ ؟ قَالَ : قُلْتُ : نَعَمْ .
قَالَ : فَإِذَا كُنْتَ فِي هَذِهِ الْمُدُنِ - مُدُنِ الْإِسْلَامِ - تَذْكُرُ أَمْرَنَا وَتَدْعُو إِلَيْهِ ؟ قَالَ : قُلْتُ : لَا .
فَقَالَ لِي : إِنَّكَ إِنْ مِتَّ ثُمَّ خَشِرْتَ أُمَّةً وَحَدَاكَ ، وَسَعَى نَوْرُكَ بَيْنَ يَدَيْكَ .¹⁵

865. Sharif b. Sabiq al-Taflisi narrated on the authority of Hammad al-Samdari: 'I said to Abu Abdillah, Jafar b. Muhammad [al-Sadiq] (AS), 'I often go to the lands of the idolaters, and people say that if I die there, I will be resurrected with them.' He said to me, 'O Hammad! When you are there, do you mention our cause and call people to it?' I said, 'Yes.' He said, 'And when you are in these cities - the cities of Islam - do you mention our cause and call people to it?' I said, 'No.' He said, 'If you die over there, you will be resurrected as a whole community in yourself, and your light will run before you.'¹⁶

(أنظر) المعروف (2) : باب 1286.

(See also: ENJOINING GOOD AND PROHIBITING WRONG: section 1286)

Notes

1. التوبة : 122 .
2. Qur'an 9122:
3. الاحتجاج : 1 / 157 / 32 .
4. al-Ihtijaj, v. 1, p. 157, no. 32
5. المستدرک علی الصحیحین : 3 / 691 / 6537 .
6. al-Mustadrak ala al-Sahihayn, v. 3, p. 691, no. 6537
7. المعجم الكبير : 8 / 91 / 7461 .
8. al-Mujam al-Kabir, v. 8, p. 91, no. 7461
9. المعجم الكبير : 17 / 285 / 786 .
10. Ibid. v. 17, p. 285, no. 786
11. الموطأ : 1 / 218 / 41 .
12. al-Muwatta', v. 1, p. 218, no. 41

13. كنز العمال : 28779 .
14. Kanz al-Ummal, no. 28779
15. الأما لي للطوسي : 46 / 54 .
16. Amali al-Tusi, p. 46, no. 54

ما يَجِبُ عَلَى الْمُبَلِّغِ - 260

260. What Is Incumbent Upon The Propagator of Islam

الفقه في الدين - 1

1. Knowledge of the Religion:

866. رسول الله صلى الله عليه وآله : إِنَّ دِينَ اللَّهِ عَزَّوَجَلَّ لَنْ يَنْصُرَهُ إِلَّا مَنْ حَاطَهُ مِنْ

جَمِيعِ جَوَانِبِهِ .¹

866. The Prophet (SAWA) said, 'No one can support [the cause of] the religion of Allah, the Exalted, except for one who is well-versed in all its aspects.'²

الاستناد إلى كلام أهل البيت عليهم السلام - 2

2. Referring to the Words of Ahl al-Bayt (AS):

867. عبد السلام بن صالح الهروي : سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَام يَقُولُ : رَحِمَ

اللَّهُ عَبْدًا أَحْيَا أَمْرَنَا . فَقُلْتُ لَهُ : فَكَيْفَ يُحْيِي أَمْرَكُمْ ؟! قَالَ : يَتَعَلَّمُ عُلُومَنَا وَيُعَلِّمُهَا النَّاسَ ؛ فَإِنَّ النَّاسَ لَوْ عَلِمُوا مَحَاسِنَ كَلَامِنَا لَاتَّبَعُونَا .³

867. Abd al-Salam b. Salih al-Harawi said, 'I heard Abu al-Hasan al-Rida (AS) saying, 'May Allah have mercy on anyone who revives our cause.' I asked, 'How does he revive your cause?' He replied, 'He learns our sciences and teaches them to the people, for verily if people were to know the goodness in our speech, they would follow us.'⁴

الإخلاص - 3

3. Sincerity:

(وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ) .⁵

*"I do not ask you any reward for it; my reward lies only with the Lord of all the worlds."*⁶

868. رسول الله صلى الله عليه وآله : مَا مِنْ عَبْدٍ يَخْطُبُ حُطْبَةً إِلَّا اللَّهُ عَزَّوَجَلَّ سَأَلُهُ

عَنْهَا مَا أَرَادَ بِهَا .⁷

868. The Prophet (SAWA) said, 'Every single servant who delivers a sermon, Allah, the Exalted, will ask him about it and what he meant by it.'⁸

الشُّجَاعَةُ - 4

4. Courage:

(الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا) .⁹

*"...such as deliver the messages of Allah and fear Him, and fear no one except Allah, and Allah suffices as reckoner."*¹⁰

869. رسول الله صلى الله عليه وآله : قُلِ الْحَقُّ ، وَلَا تَأْخُذْكَ فِي اللَّهِ لَوْمَةُ لَائِمٍ .¹¹

869. The Prophet (SAWA) said, 'Speak the truth, and let no one's blame for obeying Allah affect you.'¹²

870. رسول الله صلى الله عليه وآله : لَا يَمْنَعَنَّ أَحَدُكُمْ رَهْبَةَ النَّاسِ أَنْ يَقُولَ بِحَقِّ إِذَا رَأَهُ

أَوْ شَهِدَهُ ؛ فَإِنَّهُ لَا يُقَرَّبُ مِنْ أَجَلٍ ، وَلَا يُبَاعِدُ مِنْ رِزْقٍ أَنْ يَقُولَ بِحَقِّ ، أَوْ يُذَكِّرَ بِعَظِيمٍ .¹³

870. The Prophet (SAWA) said, 'Let not the fear of people prevent any of you from speaking the truth, when he sees or witnesses it, for telling the truth or reminding [others] of a great event [the Hereafter] will neither hasten death nor delay sustenance.'¹⁴

الصِّدْقُ - 5

5. Honesty:

871. الإمام الصادق عليه السلام - فيما يُنسبُ إليه في مصباح الشريعة - : أَحْسَنُ

المواعِظِ ما لا يُجَاوِزُ الْقَوْلَ حَدَّ الصِّدْقِ ، وَالْفِعْلُ حَدَّ الْإِخْلَاصِ .¹⁵

871. Imam al-Sadiq (AS) said, in what is attributed to him in 'Misbah al-Sharia': 'The best advice is that which does not carry the statement beyond the limits of honesty, nor the act the limits of sincerity.'¹⁶

872. عَمْرُو بْنُ أَبِي الْمِقْدَامِ : قَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ - فِي أَوَّلِ دَخَلَةٍ دَخَلْتُ

عَلَيْهِ - : تَعَلَّمُوا الصِّدْقَ قَبْلَ الْحَدِيثِ .¹⁷

872. Amr b. Abi Miqdam said, 'Abu Jafar (AS) said, when I first went to visit him, 'Learn honesty before speech.'¹⁸

الرِّفْقُ - 6

6. Kindness:

873. رسول الله صلى الله عليه وآله : يَسِّرُوا وَلَا تُعَسِّرُوا ، وَسَكِّنُوا وَلَا تُنْقِرُوا .¹⁹

873. The Prophet (SAWA) said, 'Ease and do not cause hardship [when propagating], and comfort and do not nauseate.'²⁰

874. رسول الله صلى الله عليه وآله : أُمِرْتُ بِمُدَارَاةِ النَّاسِ كَمَا أُمِرْتُ بِتَبْلِيغِ الرِّسَالَةِ .²¹

874. The Prophet (SAWA) said, 'I have been commanded to be tolerant towards people as much as I have been commanded to deliver the Message.'²²

875. الإمام الصادق عليه السلام - لِعُمَرَ بْنِ حَنْظَلَةَ - : يَا عُمَرُ ، لَا تُحْمِلُوا عَلَى

شِيعَتِنَا ، وَارْفُقُوا بِهِمْ ؛ فَإِنَّ النَّاسَ لَا يَحْتَمِلُونَ مَا تَحْمِلُونَ .²³

875. Imam al-Sadiq said to Umar b. Han?ala, 'O Umar! Do not overburden our followers (Shia), and be kind to them, for people cannot endure what you can.'²⁴

التُّصَحُّحُ - 7

7. Good Advice:

(أُبَلِّغُكُمْ رَّبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ).²⁵

*"I communicate to you the messages of my Lord and I am a trustworthy well-wisher for you."*²⁶

876. الإمام علي عليه السلام - في ذكر فضيلة الرسول الكريم - : بَعَثَهُ وَالنَّاسُ ضَلَالٌ فِي حَيْرَةٍ ، وَحَاطِبُونَ فِي فِتْنَةٍ ... فَبَالَغَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي النَّصِيحَةِ ، وَمَضَى عَلَى الطَّرِيقَةِ ، وَدَعَا إِلَى الْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ.²⁷

876. Imam Ali (AS) said, mentioning the virtue of the honourable Prophet (SAWA), 'He [Allah] sent him while the people were straying in perplexity, and engaged in corruption... He (SAWA) advised extensively and kept on the [right] path, and called for wisdom and gentle exhortation.'²⁸

تَطَابُقُ الْقَلْبِ وَاللِّسَانِ - 8

8. Coherence of the Heart and the Tongue:

877. الإمام علي عليه السلام - في الحكيم المنسوبة إليه - : الْكَلِمَةُ إِذَا خَرَجَتْ مِنَ الْقَلْبِ وَقَعَتْ فِي الْقَلْبِ ، وَإِذَا خَرَجَتْ مِنَ اللِّسَانِ لَمْ تُجَاوِزِ الْأَذَانَ.²⁹

877. Imam Ali (AS) said in the sayings attributed to him, 'When a word comes from the heart, it falls onto the heart; but when it merely comes from the tongue, it will not go farther than the ears.'³⁰

التبليغ بالعمل - 9

9. Preaching Through Action:

878. الإمام الصادق عليه السلام : كُونُوا دُعَاءَ لِلنَّاسِ بِالْخَيْرِ بَعِيرِ السِّنْتِكُمْ ؛ لِيُرَوْا مِنْكُمْ الْجَاهِدَ وَالصِّدْقَ وَالْوَرَعَ.³¹

878. Imam al-Sadiq (AS) said, 'Invite people to what is good with other than your tongues, so that they see tenacity, veracity, and piety in you.'³²

879. الإمام الصادق عليه السلام : رَحِمَ اللَّهُ قَوْمًا كَانُوا سِرَاجًا وَمَنَارًا ؛ كَانُوا دُعَاءَ إِلَيْنَا بِأَعْمَالِهِمْ وَجَهْدِ طَاعَتِهِمْ.³³

879. Imam al-Sadiq (AS) said, 'May Allah have mercy on the people who are a lamp and a beacon. They call to our cause with their actions and the best of their efforts.'³⁴

(أنظر) باب المعروف (2) : 1289.

(See also: ENJOINING GOOD AND PROHIBITING WRONG: section 1289)

Notes

1. الفردوس : 1 / 234 / 897 .
2. al-Firdaws, v. 1, p. 234, no. 897
3. معاني الأخبار : 1 / 180 .
4. Maani al-Akhbar, p. 180, no. 1
5. الشعراء : 145 .
6. Qur'an 26145:
7. الزهد لابن حنبل : 391 .
8. al-Zuhd li Ibn Hanbal
9. الأحزاب : 39 .
10. Qur'an 3339:
11. حلية الأولياء : 1 / 241 .
12. Hilyat al-Awliya', v. 1, p. 241
13. مسند ابن حنبل : 4 / 102 / 11474 .
14. Musnad Ibn Hanbal, v. 4, p. 102, no. 11474
15. مصباح الشريعة : 395 .
16. Misbah al-Sharia, p. 395
17. الكافي : 2 / 104 / 4 .
18. al-Kafi, v. 8, p. 334, no. 522
19. صحيح البخاري : 5 / 2269 / 5774 .
20. Sahih al-Bukhari, v. 5, p. 2269, no. 5774
21. تحف العقول : 48 .
22. Tuhaf al-Uqul, no. 48
23. الكافي : 8 / 334 / 522 .
24. al-Kafi, v. 8, p. 334, no. 522
25. الأعراف : 68 .
26. Qur'an 768:
27. نهج البلاغة : الخطبة 95 .
28. Nahj al-Balagha, Sermon 95
29. شرح نهج البلاغة لابن أبي الحديد : 20 / 287 / 279 .
30. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 20, p. 287, no. 279
31. الكافي : 2 / 105 / 10 .
32. al-Kafi, v. 2, p. 105, no. 10
33. تحف العقول : 301 .
34. Tuhaf al-Uqul, no. 301

البلاء - 51

51. THE ORDEAL

الابتلاء بالشر والخير - 261

261. Testing with Events, Good And Bad

(وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً) ¹.

² "We will test you with good and ill by way of test."

880. الإمام الصادق عليه السلام : ما من قبض ولا بسط إلا والله فيه المن والابتلاء. ³

880. Imam al-Sadiq (AS) said, 'There is no tension or ease, unless it involves Allah's favor and test.' ⁴

881. الإمام الصادق عليه السلام : ليس شيء فيه قبض أو بسط مما أمر الله به أو

نهى عنه إلا وفيه من الله عز وجل ابتلاء وقضاء. ⁵

881. Imam al-Sadiq (AS) said, 'There is nothing that has tension or ease from all that Allah has commanded or prohibited except that it involves a test and a judgment from Allah, the Exalted.' ⁶

Notes

1. الأنبياء : 35 .

2. Qur'an 2135:

3. التوحيد : 354 / 1 .

4. al-Tawhid, p. 354, no. 1

5. التوحيد : 354 / 3 .

6. Ibid. no. 3

حِكْمَةُ الْإِبْتِلَاءِ - 262

262. The Reason for Testing

(وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ).¹

“... so that Allah may test what is in your breasts, and that He may purge what is in your hearts, and Allah knows best what is in the breasts.”²

(وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَجْبَارَكُمْ).³

“We will surely test you until We ascertain those of you who wage jihad and those who are steadfast, and We shall appraise your record.”⁴

(الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ).⁵

“He, who created death and life that He may test you [to see] which of you is best in conduct. And He is the All-mighty, the All-forgiving.”⁶

882. الإمام علي عليه السلام : أَلَا إِنَّ اللَّهَ تَعَالَى قَدْ كَشَفَ الْخَلْقَ كَشْفَةً ، لَا أَنَّهُ جَهَلَ

مَا أَخْفَوْهُ مِنْ مَصُونٍ أَسْرَارِهِمْ وَمَكْنُونٍ ضَمَائِرِهِمْ ، وَلَكِنْ لِيَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ، فَيَكُونَ

الْتَّوَابُ جَزَاءً وَالْعِقَابُ بَوَاءً .⁷

882. Imam Ali (AS) said, 'Know that Allah, most High, uncovered the people, not because He was ignorant of their well-kept secrets and inner thoughts, but in order to test them [to see] which of them is best in conduct, so that reward becomes the prize and punishment becomes the penalty.'⁸

883. الإمام علي عليه السلام : كُلَّمَا كَانَتْ الْبَلَاةُ وَالْإِبْتِلَاءُ أَعْظَمَ كَانَتْ الْمُثُوبَةُ

وَالْجَزَاءُ أَجْزَلَ ، أَلَا تَرَوْنَ أَنَّ اللَّهَ سَبَّحَانَهُ اخْتَبَرَ الْأَوَّلِينَ مِنْ لَدُنْ آدَمَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِلَى

الْآخِرِينَ مِنْ هَذَا الْعَالَمِ بِأَحْجَارٍ لَا تَضُرُّ وَلَا تَنْفَعُ ، وَلَا تُبْصِرُ وَلَا تَسْمَعُ ، فَجَعَلَهَا بَيْتَهُ الْحَرَامَ

الَّذِي جَعَلَهُ اللَّهُ لِلنَّاسِ قِيَامًا ؟!...

وَلَكِنَّ اللَّهَ يَخْتَبِرُ عِبَادَهُ بِأَنْوَاعِ الشَّدَائِدِ ، وَيَتَعَبَّدُهُمْ بِأَنْوَاعِ الْمَجَاهِدِ ، وَيَبْتَلِيهِمْ بِضُرُوبِ

الْمَكَارِهِ ؛ إِخْرَاجًا لِلتَّكْبَرِ مِنْ قُلُوبِهِمْ ، وَإِسْكَانًا لِلتَّذَلُّلِ فِي نَفْسِهِمْ ، وَلِيَجْعَلَ ذَلِكَ أَبْوَابًا فَتْحًا

إِلَى فَضْلِهِ ، وَأَسْبَابًا ذُلًّا لِعَفْوِهِ .⁹

883. Imam Ali (AS) said, 'The greater the ordeal and test, the greater the reward and recompense. Do you not see that Allah, the Praiseworthy, tested our precursors from the time of Adam, peace be upon him, to the last generations in this world, with [the creation of] stones that neither harm nor benefit, nor do they see or hear, and He made from them His sacred House, which He made a standing place for people?! But Allah tries His servants with various ordeals, and obligates them with various forms of struggle, and tests them with various dreads, in order to eradicate vanity from their hearts and instill humility in their souls and that this may open the doors to His favor and the feasible means to His forgiveness.'¹⁰

884. الإمام علي عليه السلام : لَتُبْلَبُلُنَّ بَلْبَلَةً ، وَلَتُغْرَبَلُنَّ غَرَبَلَةً ، حَتَّى يَعُودَ أَسْفَلُكُمْ
أَعْلَاكُمْ ، وَأَعْلَاكُمْ أَسْفَلَكُمْ ، وَلَيْسَبِقَنَّ سَبَّاقُونَ كَانُوا قَصَّروا ، وَلَيَقْصِرَنَّ سَبَّاقُونَ كَانُوا سَبَقُوا
11 .

884. Imam Ali (AS) said, 'Verily you will be put in tense perplexity and be finely filtered, until you are turned upside down; then certain people will surpass [others] after having lagged behind, while those who were ahead fall back.'¹²

885. الإمام علي عليه السلام : لَا تَفْرَحْ بِالْعَنَاءِ وَالرِّخَاءِ ، وَلَا تَعْتَمَّ بِالْفَقْرِ وَالْبَلَاءِ؛ فَإِنَّ
الدَّهَبَ يُجَرَّبُ بِالنَّارِ ، وَالْمُؤْمِنُ يُجَرَّبُ بِالْبَلَاءِ .¹³

885. Imam Ali (AS) said, 'Do not rejoice at wealth and luxury, nor dread poverty and ordeal; for verily gold is tested by the fire and the believer is tested by an ordeal.'¹⁴

Notes

1. آل عمران : 154 .
2. Qur'an 3154:
3. محمد : 31 .
4. Qur'an 4731:
5. الملك : 2 .
6. Qur'an 672:
7. نهج البلاغة : الخطبة 144 .
8. Nahj al-Balagha, Sermon 144
9. نهج البلاغة : الخطبة 192 .
10. Ibid. Sermon 192
11. بحار الأنوار : 5 / 218 / 12 .
12. Bihar al-Anwar, v. 5, p. 218, no. 12
13. غرر الحكم : 10394 .
14. Ghurar al-Hikam, no. 10394

شِدَّةُ ابْتِلَاءِ الْمُؤْمِنِ - 263

263. The Severity of A Believer's Ordeal

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ).¹

*"Do you suppose that you shall enter paradise though there has not yet come to you the like of [what befell] those who went before you? Stress and distress befell them and they were convulsed until the apostle and the faithful who were with him said, 'When will Allah's help [come]?' Look! Allah's help is indeed near!"*²

886. الإمام علي عليه السلام : إِنَّ الْبَلَاءَ أَسْرَعُ إِلَى الْمُؤْمِنِ التَّقِيِّ مِنَ الْمَطَرِ إِلَى قَرَارِ

الْأَرْضِ.³

886. Imam Ali (AS) said, 'Verily the ordeal is faster in descending upon a pious believer than rain to the bottom of the earth.'⁴

887. الإمام الصادق عليه السلام : إِنَّ أَشَدَّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ، ثُمَّ الَّذِينَ يَلُونَهُمْ ، ثُمَّ

الْأُمَثَلُ فَاَلْأُمَثَلُ.⁵

887. Imam al-Sadiq (AS) said, 'The prophets have the hardest ordeals from among people, then their successors, then they scale down according to their piety.'⁶

888. الإمام الباقر عليه السلام : إِنَّ الْمُؤْمِنَ يُبْتَلَى بِكُلِّ بَلِيَّةٍ وَيَمُوتُ بِكُلِّ مِيتَةٍ إِلَّا أَنَّهُ لَا

يَقْتُلُ نَفْسَهُ.⁷

888. Imam al-Baqir (AS) said, 'Verily a believer is tested with all calamities and dies in any kind of death, but he does not kill himself.'⁸

Notes

1. البقرة : 214 .

2. Qur'an 22:14:

3. بحار الأنوار : 67 / 222 / 29 .

4. Bihar al-Anwar, v. 67, p. 222, no. 29

5. الكافي : 2 / 252 / 1 .

6. al-Kafi, v. 2, p. 252, no. 1

7. الكافي : 2 / 254 / 12 .

8. Ibid. v. 2, p. 254, no. 12

دَوْرُ الْأَعْمَالِ السَّيِّئَةِ فِي وَقُوعِ الْبَلَاءِ - 264

264. The Role of Evil Actions In The Onset of Ordeals

(وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ).¹

“Whatever affliction that may visit you is because of what your hands have earned, and He excuses many [an offense].”²

889. رسولُ اللهِ صلى الله عليه وآله : أَوْحَى اللهُ تَعَالَى إِلَى أَيُّوبَ : هَلْ تَدْرِي مَا ذَنْبُكَ

إِلَيَّ حِينَ أَصَابَكَ الْبَلَاءُ؟ قَالَ : لَا . قَالَ : إِنَّكَ دَخَلْتَ عَلَى فِرْعَوْنَ فَدَاهَنْتَ فِي كَلِمَتَيْنِ .³

889. The Prophet (SAWA) said, 'Allah, most High, revealed to Prophet Job⁴, 'Do you know what your sin against Me was that brought ordeals down upon you?' He said, 'No.' He said, 'You entered the court of the pharaoh and uttered two flattering words.'⁵

(أنظر) الذنب : باب 777.

(See also: SINNING: section 777)

Notes

1. الشورى : 30 .

2. Qur'an 42:30:

3. الدعوات : 123 / 304 .

4. Prophet Job (AS) is known as Ayyub in the Arabic tradition (ed.)

5. al-Daawat, p. 123, no. 304

مَنْ لَمْ يُبْتَلْ فَهُوَ مَبْغُوضٌ عِنْدَ اللَّهِ - 265

265. Whoever Is Not Tried With Ordeals Is Despised By Allah

890. رسول الله صلى الله عليه وآله : إِنَّ اللَّهَ يُبْغِضُ الْعَفْرِيَّةَ النَّفَرِيَّةَ الَّذِي لَمْ يُرْزَأْ فِي

جَسَمِهِ وَلَا مَالِهِ.¹

890. The Prophet (SAWA) said, 'Allah loathes the withdrawn wicked man, who never sustains any harm to his body or wealth.'²

891. الإمام زين العابدين عليه السلام : إِنِّي لَأَكْرَهُ أَنْ يُعَافِيَ الرَّجُلُ فِي الدُّنْيَا وَلَا يُصِيبَهُ

شَيْءٌ مِنَ الْمَصَائِبِ.³

891. Imam Zayn al-Abidin (AS) said, 'I hate for a man to be immune [to ordeals] in this world's life and not suffer any affliction.'⁴

(أنظر) المرض : باب 1652 ؛ العافية : باب 1326.

(See also: SICKNESS: section 1652; VITALITY: 1326)

Notes

1. بحار الأنوار : 11 / 174 / 81 .

2. Bihar al-Anwar, v. 81, p. 174, no. 11

3. بحار الأنوار : 14 / 176 / 81 .

4. Ibid. p. 176, no. 14

نِعْمَةُ الْبَلَاءِ - 266

266. The Ordeal As A Bounty

892. رسول الله صلى الله عليه وآله : إِنَّ اللَّهَ لَيُغْذِّي عَبْدَهُ الْمُؤْمِنَ بِالْبَلَاءِ كَمَا تُغْذِّي الْوَالِدَةُ وَلَدَهَا بِاللَبَنِ .¹

892. The Prophet (SAWA) said, 'Allah feeds His believing servant with ordeals like a mother feeds her child milk.'²

893. رسول الله صلى الله عليه وآله : إِذَا أَرَادَ اللَّهُ بِقَوْمٍ خَيْرًا ابْتَلَاهُمْ .³

893. The Prophet (SAWA) said, 'When Allah wants good for a people, he tries them.'⁴

894. الإمام الباقر عليه السلام : إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَتَعَاهَدُ الْمُؤْمِنَ بِالْبَلَاءِ كَمَا يَتَعَاهَدُ الرَّجُلُ أَهْلَهُ بِالْهَدِيَّةِ مِنَ الْغَنِيِّ ، وَيَحْمِيهِ الدُّنْيَا كَمَا يَحْمِي الطَّبِيبُ الْمَرِيضَ .⁵

894. Imam al-Baqir (AS) said, 'Allah, the Exalted, brings trial to the believer like a man brings his family a gift upon his return from a trip; and He denies him this world like a doctor puts a patient on diet.'⁶

895. الإمام الكاظم عليه السلام : لَنْ تَكُونُوا مُؤْمِنِينَ حَتَّى تَعُدُّوا الْبَلَاءَ نِعْمَةً وَالرَّخَاءَ مُصِيبَةً ، وَذَلِكَ أَنَّ الصَّبْرَ عِنْدَ الْبَلَاءِ أَعْظَمُ مِنَ الْغَفْلَةِ عِنْدَ الرَّخَاءِ .⁷

895. Imam al-Kazim (AS) said, 'You will not be believers until you consider the ordeal as a bounty and ease as an affliction, for patience during an ordeal is greater than oblivion during ease.'⁸

896. الإمام العسكري عليه السلام : مَا مِنْ بَلِيَّةٍ إِلَّا وَلِلَّهِ فِيهَا نِعْمَةٌ تُحِيطُ بِهَا .⁹

896. Imam al-'Askari (AS) said, 'Every single ordeal contains a favor from Allah that encompasses it.'¹⁰

Notes

1. بحار الأنوار : 52 / 195 / 81 .

2. Ibid. p. 195, no. 52

3.. جامع الأخبار : 855 / 310 .

4. Jami al-Akhbar, p. 310, no. 855

5. الكافي : 17 / 255 / 2 .

6. al-Kafi, v. 2, p. 255, no. 17

7. جامع الأخبار : 870 / 313 .

8. Jami al-Akhbar, p. 313, no. 870

9. بحار الأنوار : 34 / 374 / 78 .

10. Bihar al-Anwar, v. 78, p. 373, no. 34

البلاء والتذكير - 267

267. Ordeals And Admonition

(وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسَّيِّئِ وَنَقَصْنَا مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ) ¹.

“Certainly We afflicted Pharaoh's clan with droughts and loss of produce, so that they may take admonition.” ²

897. الإمام علي عليه السلام - وقد خرج للاستسقاء - : إِنَّ اللَّهَ يَتْلِي عِبَادَهُ عِنْدَ الْأَعْمَالِ السَّيِّئَةِ بِنَقْصِ الثَّمَرَاتِ وَخَبْسِ الْبَرَكَاتِ وَإِعْلَاقِ خَزَائِنِ الْخَيْرَاتِ ، لِيَتُوبَ تَائِبٌ وَيُقْلَعَ مُقْلَعٌ وَيَتَذَكَّرَ مُتَذَكِّرٌ وَيُرَدَّ جَرٌ مُرَدِّجٌ. ³

897. Imam Ali (AS) said, when he set out to pray for rain, 'Allah tries His servants when they commit evil deeds, with shortage of crops, disallowance of blessings and closing the treasury of bounties, so that a repenting man may repent, a man likely to quit may quit, a man likely to remember may remember, and a man likely to be deterred may be deterred.' ⁴

898. الإمام الصادق عليه السلام : الْمُؤْمِنُ لَا يَمْضِي عَلَيْهِ أَرْبَعُونَ لَيْلَةً إِلَّا عَرَضَ لَهُ أَمْرٌ يُحْزِنُهُ يُذَكِّرُ بِهِ. ⁵

898. Imam al-Sadiq (AS) said, 'No more than forty nights can pass on a believer without something that saddens him and causes him to remember [Allah's admonition].' ⁶

899. الإمام الصادق عليه السلام : إِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ بَعْدَ خَيْرٍ فَأَذْنَبَ ذَنْبًا تَبِعَهُ بِنِقْمَةٍ وَيُذَكِّرُهُ الْاسْتِغْفَارَ ، وَإِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ بَعْدَ شَرٍّ فَأَذْنَبَ ذَنْبًا تَبِعَهُ بِنِعْمَةٍ لِيُنْسِيَهُ الْاسْتِغْفَارَ وَيَتِمَادَى بِهِ ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ : (سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ) ⁷ بِالنِّعَمِ عِنْدَ الْمَعَاصِي. ⁸

899. Imam al-Sadiq (AS) said, 'When Allah wants good for a servant who commits a sin, He follows it with a punishment and reminds him to ask for forgiveness. But if Allah, wants bad for a servant who commits a sin, He follows it with a favor that makes him forget to ask for forgiveness and continue sinning. This is the meaning of Allah's verse, *“We will draw them imperceptibly [into ruin], whence they do not know”* ⁹ : with favors whenever they sin.' ¹⁰

(أنظر) الأدب : باب 54 ؛ المرض : باب 1652.

(See also: GOOD MANNERS: section 54; SICKNESS: section 1652)

Notes

1. الأعراف : 130 .

2. Qur'an 7130:

3. نَهج البلاغة : الخطبة 143 .
4. Nahj al-Balagha, Sermon 123
5. بحار الأنوار : 67 / 211 / 14 .
6. Bihar al-Anwar, v. 67, p. 211, no. 14
7. الأعراف : 182 .
8. بحار الأنوار : 67 / 229 / 41 .
9. Qur'an 782:
10. Bihar al-Anwar, p. 229, no. 41

تَمْحِصُ الْبَلَاءِ لِلذُّنُوبِ - 268

268. Sins Are Offset By Ordeals

900. الإمام علي عليه السلام : الحمد لله الذي جعل تَمْحِصَ ذُنُوبِ شِيعَتِنَا فِي الدُّنْيَا

بِمُخْتَنِيهِمْ، لَتَسْلَمَ بِهَا طَاعَاتُهُمْ وَيَسْتَحِقُّوا عَلَيْهَا ثَوَابَهَا .¹

900. Imam Ali (AS) said, 'Praise be to Allah, Who offset the sins of our followers (Shia) through their hardships, so that their obedience remains immune through it and they become deserving of reward as a result of it.'²

901. الإمام علي عليه السلام : مَا عَاقَبَ اللَّهُ عَبْدًا مُؤْمِنًا فِي هَذِهِ الدُّنْيَا إِلَّا كَانَ اللَّهُ

أَخْلَمَ وَأَعْجَدَ وَأَجْوَدَ وَأَكْرَمَ مِنْ أَنْ يَعُودَ فِي عِقَابِهِ يَوْمَ الْقِيَامَةِ .³

901. Imam Ali (AS) said, 'Whenever Allah punishes a believing servant in this world, [it is only because] He is too Clement, too Glorious, too Generous, and too Kind to requite him with punishment on the Day of Resurrection.'⁴

902. الإمام الباقر عليه السلام : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا كَانَ مِنْ أَمْرِهِ أَنْ يُكْرِمَ عَبْدًا

وَلَهُ عِنْدَهُ ذَنْبٌ ابْتَلَاهُ بِالسُّقْمِ ، فَإِنْ لَمْ يَفْعَلْ فَبِالْحَاجَةِ ، فَإِنْ لَمْ يَفْعَلْ شَدَّدَ عَلَيْهِ عِنْدَ الْمَوْتِ .

وَإِذَا كَانَ مِنْ أَمْرِهِ أَنْ يُهَيِّنَ عَبْدًا وَلَهُ عِنْدَهُ حَسَنَةٌ أَصَحَّ بَدَنُهُ ، فَإِنْ لَمْ يَفْعَلْ وَسَّعَ عَلَيْهِ فِي

مَعِيشَتِهِ ، فَإِنْ لَمْ يَفْعَلْ هَوَّنَ عَلَيْهِ الْمَوْتَ .⁵

902. Imam al-Baqir (AS) said, 'When Allah, Blessed and most High, wants to honour a servant who has previously committed a sin, He tries him with illness, and if not with that then with need. And if not with that, then He makes his death difficult. But when He wants to humiliate a servant who has done some good previously, He makes his body healthy, or makes his sustenance abundant, or makes his death easy.'⁶

(أنظر) الذنب : باب 780.

(See also: SINNING: section 780)

Notes

1. بحار الأنوار : 67 / 232 / 48 .

2. Ibid. p. 232, no. 48,

3. بحار الأنوار : 81 / 179 / 25 .

4. Ibid. p. 243, no. 82

5. أعلام الدين : 433 .

6. Alam al-Din, no. 433

البلاء علامة محبة الله سبحانه - 269

269. The Ordeal Is The Sign of Allah's Love, Glory Be To Him

903. الإمام الصادق عليه السلام - وعنده سدير - : إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا غَتَّهُ

بالبلاء غَتًّا ، وَإِنَّا وَإِيَّاكُمْ يَا سَدِيرُ لَنُصْبِحَ بِهِ وَنُمْسِي .¹

903. Imam al-Sadiq (AS) said, in the presence of Sadir, 'When Allah loves a servant, He immerses him completely in ordeal. O Sadir! We and you are in it day and night.'²

904. الإمام الصادق عليه السلام : إِذَا أَحَبَّ اللَّهُ قَوْمًا أَوْ أَحَبَّ عَبْدًا صَبَّ عَلَيْهِ الْبَلَاءُ

صَبًّا، فَلَا يَخْرُجُ مِنْ غَمٍّ إِلَّا وَقَعَ فِي غَمٍّ .³

904. Imam al-Sadiq (AS) said, 'When Allah loves a people, or a certain servant, He pours ordeals down heavily on him, so that whenever he exits from a [source of] anguish he falls into another.'⁴

(أنظر) المحبة : باب 436.

(See also: LOVE: section 436)

Notes

1. الكافي : 2 / 253 / 6 .

2. al-Kafi, v. 2, p. 253, no. 6

3. بحار الأنوار : 82 / 148 / 32 .

4. Bihar al-Anwar, v. 82, p. 148, no. 32

البلاء عَلَى قَدْرِ الْإِيمَانِ - 270

270. Ordeals Correspond To The Level of One's Faith

905. الإمام الباقر عليه السلام : كُلُّمَا أَزْدَادَ الْعَبْدُ إِيْمَانًا أَزْدَادَ ضِيقًا فِي مَعِيشَتِهِ .¹

905. Imam al-Baqir (AS) said, 'The more faith a servant attains, the harder his life becomes.'²

906. الكافي عن جابر بن يزيد عن الإمام الباقر عليه السلام : إِنَّمَا يَتَلَي الْمُؤْمِنُ فِي

الدُّنْيَا عَلَى قَدْرِ دِينِهِ .³

906. Imam al-Baqir (AS) said, 'Verily the believer is tested according to the level of his faith.'⁴

907. الإمام الصادق عليه السلام - فِي كِتَابِ عَلِيِّ عَلَيْهِ السَّلَام - : إِنَّمَا يُتَلَي الْمُؤْمِنُ

عَلَى قَدْرِ أَعْمَالِهِ الْحَسَنَةِ ، فَمَنْ صَحَّ دِينُهُ وَحَسُنَ عَمَلُهُ اشْتَدَّ بَلَاؤُهُ ، وَذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَجْعَلِ الدُّنْيَا ثَوَابًا لِلْمُؤْمِنِ ، وَلَا عُقُوبَةً لِّلْكَافِرِ ، وَمَنْ سَخُفَ دِينُهُ وَضَعُفَ عَمَلُهُ قَلَّ بَلَاؤُهُ .⁵

907. Imam al-Sadiq (AS) said, 'It is written in the Book of Ali (AS), 'The believer is tested according to the level of his good deeds, so whoever is sound of faith and good deeds, his ordeals are more intense. And that is because Allah, the Exalted, did not make this life a [source of] reward for a believer, nor a [source of] punishment for a disbeliever. However, he whose faith and deeds are weak, his ordeal is also little.'⁶

908. الإمام الكاظم عليه السلام : مَثَلُ الْمُؤْمِنِ مَثَلُ كِفَّةٍ الْمِيزَانِ : كُلَّمَا زِيدَ فِي إِيْمَانِهِ

زِيدَ فِي بَلَائِهِ ، لِيَتَلَقَى اللَّهَ عَزَّ وَجَلَّ وَلَا حَاطِيَةً لَهُ .⁷

908. Imam al-Kazim (AS) said, 'A believer is like the two sides of a balance: the more faith he has the more ordeal he sustains, so that he meets Allah, the Exalted, without any sins.'⁸

Notes

1. جامع الأخبار : 314 / 874 .

2. Jami al-Akhbar, p. 314, no. 874

3. الكافي : 2 / 253 / 9 .

4. al-Kafi, v. 2, p. 253, no. 9

5. بحار الأنوار : 67 / 222 / 29 .

6. Bihar al-Anwar, v. 67, p. 222, no. 29

7. بحار الأنوار : 67 / 243 / 82 .

8. Ibid. p. 243, no. 82

الدَّرَجَاتُ الَّتِي يَبْلُغُهَا الْعَبْدُ بِالْبَلَاءِ - 271

271. The Levels That A Servant Attains As A Result of Ordeals

909. الإمام الصادق عليه السلام : إِنَّ فِي الْجَنَّةِ مَنْزِلَةً لَا يَبْلُغُهَا عَبْدٌ إِلَّا بِالْإِتِّلَاءِ فِي

جَسَدِهِ.¹

909. Imam al-Sadiq (AS) said, 'There is a rank in Paradise which no servant can reach except through suffering harm in his body.'²

910. الإمام الصادق عليه السلام : إِنَّهُ لَيَكُونُ لِلْعَبْدِ مَنْزِلَةٌ عِنْدَ اللَّهِ فَمَا يَنَالُهَا إِلَّا بِأَحَدٍ

حَصْلَتَيْنِ : إمَّا بَذْهَابِ مَالِهِ أَوْ بِبَلِيَّةٍ فِي جَسَدِهِ.³

910. Imam al-Sadiq (AS) said, 'There is a rank that Allah reserves for the servant which he can only attain through one of two things: either the loss of his wealth or through affliction in his body.'⁴

(أنظر) الجنة : باب 368.

(See also: PARADISE: section 368)

Notes

1.. بحار الأنوار : 67 / 212 / 16 .

2. Ibid. p. 212, no. 16

3. الكافي : 2 / 257 / 23 .

4. al-Kafi, v. 2, p. 257, no. 23

ابْتِلَاءُ الْمُؤْمِنِ خَيْرٌ لَهُ - 272

272. A Believer's Trial Is For His Own Good

911. الإمام الصادق عليه السلام - فيما أوحى الله تعالى إلى موسى عليه السلام - :
ما خَلَقْتُ خَلْقًا أَحَبَّ إِلَيَّ مِنْ عَبْدِي الْمُؤْمِنِ ، فَإِنِّي إِنَّمَا أُبْتَلِيهِ لِمَا هُوَ خَيْرٌ لَهُ ، وَأُعَافِيهِ لِمَا
هُوَ خَيْرٌ لَهُ ، وَأُزَوِّي عَنْهُ لِمَا هُوَ خَيْرٌ لَهُ ، وَأَنَا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِ عَبْدِي ، فَلْيَصْبِرْ عَلَى
بَلَائِي ، وَلْيَشْكُرْ نِعْمَائِي ، وَلْيَرْضَ بِقَضَائِي ، أَكْتُبُهُ فِي الصِّدِّيقِينَ عِنْدِي .¹

911. Imam al-Sadiq (AS) said, 'Among what Allah, the Exalted, revealed to Prophet Moses: 'I have not created anything as dear to Me as My believing servant, so when I try him, I do so for his own good, and I make him prosper for his own good, and I shield him for his own good. And I know best what improves My servant, so let him endure My trial and be thankful for My favors, and be content with My decree, and I will record him among the righteous.'²

(أنظر) القضاء : باب 1533.

(See also: DECREE: section 1533)

Notes

1. بحار الأنوار : 14 / 331 / 72 .

2. Bihar al-Anwar, v. 72, p. 331, no. 14

أَشَدُّ مَا ابْتُلِيَ بِهِ الْعِبَادُ - 273

273. The Most Severe Trial of Servants

912. الإمام علي عليه السلام : ما ابْتَلَى اللهُ أَحَدًا بِمِثْلِ الْإِمْلَاءِ لَهُ .¹

912. Imam Ali (AS) said, 'Allah does not try anyone with something similar to giving him all the chances [to continue disobeying Him].'²

913. الإمام علي عليه السلام : إِنَّ مِنَ الْبَلَاءِ الْفَاقَةَ ، وَأَشَدُّ مِنْ ذَلِكَ مَرَضُ الْبَدَنِ ،

وَأَشَدُّ مِنْ ذَلِكَ مَرَضُ الْقَلْبِ .³

913. Imam Ali (AS) said, 'Poverty is part of the trial, and worse than that is the sickness of the body, and worse than that is the sickness of the heart.'⁴

914. الإمام الصادق عليه السلام : مَا بَلَا اللَّهَ الْعِبَادَ بِشَيْءٍ أَشَدَّ عَلَيْهِمْ مِنْ إِخْرَاجِ

الدَّرْهِمِ .⁵

914. Imam al-Sadiq (AS) said, 'Allah has not tested the servants with anything more severe than having to spend money.'⁶

915. الإمام الصادق عليه السلام : ثَلَاثٌ مَنْ ابْتُلِيَ بِوَاحِدَةٍ مِنْهُنَّ تَمَّتْ الْمَوْتُ : فَقْرٌ

مُتَتَابِعٌ ، وَخُرْمَةٌ فَاضِحَةٌ ، وَعَدُوٌّ غَالِبٌ .⁷

915. Imam al-Sadiq (AS) said, 'Whoever is plagued by one of three things wishes to die: continuous poverty, a disgraceful wife, and an overpowering enemy.'⁸

(أنظر) الفتنة : باب 1464 ؛ المصيبة : باب 1154.

(See also: TRIAL AND TEMPTATION: section 1464; AFFLICTION: section 1155)

Notes

1. بحار الأنوار : 73 / 383 / 8 .

2. Ibid. v. 73, p. 383, no. 8 .

3. الأمالي للطوسي : 146 / 240 .

4. Amali al-Tusi, p. 146, no. 240 .

5. الخصال : 8 / 27 .

6. al-Khisal, p. 8, no. 27 .

7. تحف العقول : 318 .

8. Tuhaf al-Uqul, no. 318 .

الْفَرْجُ عِنْدَ تَنَاهِي الْبَلَاءِ - 274

274. Salvation At The Peak of The Ordeal

916. الإمام علي عليه السلام : عند تَنَاهِي الْبَلَاءِ يَكُونُ الْفَرْجُ .¹

916. Imam Ali (AS) said, 'Salvation comes at the peak of the ordeal.'²

917. الإمام الصادق عليه السلام : إِذَا أُضِيفَ الْبَلَاءُ إِلَى الْبَلَاءِ كَانَ مِنَ الْبَلَاءِ عَافِيَةً .³

917. Imam al-Sadiq (AS) said, 'When an ordeal is added to another, relief will result from the ordeal.'⁴

Notes

1. بحار الأنوار : 78 / 12 / 70 .

2. Bihar al-Anwar, v. 78, p. 12, no. 70

3. تحف العقول : 357 .

4. Tuhaf al-Uqul, no. 357

ذِكْرُ اللَّهِ عِنْدَ الْبَلَاءِ - 275

275. Remembrance of Allah At The Time of An Ordeal

(الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) ¹.

“those who, when an affliction visits them, say, 'Indeed we belong to Allah, and to Him do we indeed return.’” ²

918. الإمام علي عليه السلام : قُلْ عِنْدَ كُلِّ شِدَّةٍ : « لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ

الْعَظِيمِ » تُكْفِّهَا ³.

918. Imam Ali (AS) said, 'During every hardship, say, 'There is no power or strength save in Allah, the High and the Great' (la hawla wa la quwwata illa billah al-Aliy al-a?im) and you will surmount it.' ⁴

919. الإمام الرضا عليه السلام : رَأَيْتُ أَبِي عَلَيْهِ السَّلَامُ فِي الْمَنَامِ فَقَالَ : يَا بُنَيَّ ، إِذَا

كُنْتَ فِي شِدَّةٍ فَأَكْثِرْ أَنْ تَقُولَ : « يَا رَوْوْفُ يَا رَحِيمُ » ، وَالَّذِي تَرَاهُ فِي الْمَنَامِ كَمَا تَرَاهُ فِي الْيَقَظَةِ

⁵.

919. Imam al-Rida (AS) said, 'I saw my father in a dream, saying, 'Son, whenever you are in hardship, say abundantly, 'O Kind! O Merciful!' (ya ra'ufu! ya rahim!) Indeed, what you see in a dream is the same as what you see when you are awake.' ⁶

(أُنْظِرْ) الدَّعَاءُ : بَاب 689.

(See also: SUPPLICATION: section 689)

Notes

1. البقرة : 156 .

2. Qur'an 2156:

3. بحار الأنوار : 77 / 270 / 1 .

4. Bihar al-Anwar, 77, p. 270, no. 1

5.. مُهِجَ الدَّعَوَاتِ : 397 .

6. Muhj al-Daawat, p. 333

الدُّعَاءُ عِنْدَ رُؤْيَةِ الْمُبْتَلَى - 276

276. Supplication When Seeing A Man Being Tried With An Ordeal

920. رسولُ الله صلى الله عليه وآله : إذا رأيْتُمْ أهلَ البلاءِ فاحمّدوا الله ولا تُسمِعُوهُمْ، فإنَّ ذلكَ يحْزُنُهُمْ.¹

920. The Prophet (SAWA) said, 'When you see people in ordeal, praise Allah without letting them hear you, lest it saddens them.'²

921. الإمامُ الباقر عليه السلام : تقولُ ثلاثَ مرّاتٍ، إذا نظَرْتَ إلى المبتلى من غيرِ أنْ تُسمِعَهُ : الحمدُ لله الذي عافاني ممّا ابتلاك به ولو شاءَ فعلَ . مَنْ قالَ ذلكَ لم يُصِبْهُ ذلكَ البلاءُ أبداً.³

921. Imam al-Baqir (AS) said, 'When you see a man in ordeal, say three times, without letting him hear you: 'Praise to Allah Who spared me what He tried you with, though He could have if He willed it so'. He said, 'Whoever says this will never be afflicted with that ordeal.'⁴

Notes

1. بحار الأنوار : 18 / 34 / 71 .
2. Bihar al-Anwar, v. 71, p. 34, no. 18
3. بحار الأنوار : 15 / 34 / 71 .
4. Ibid. no. 15

البهتان - 52

52. SLANDER

التَّحْذِيرُ مِنَ الْبُهْتَانِ - 277

277. Warning Against Slander

(وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا) ¹.

“Those who torment faithful men and women undeservedly, certainly bear the guilt of slander and flagrant sin.” ²

(أنظر) الإسراء : 36 والنور : 12 - 15 والحجرات : 12.

(See also: Qur'an 17:36, 24:12-15, 49:12)

922. رسول الله صلى الله عليه وآله : مَنْ بَهَتَ مُؤْمِنًا أَوْ مُؤْمِنَةً أَوْ قَالَ فِيهِ مَا لَيْسَ فِيهِ

أَقَامَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ عَلَى تَلٍّ مِنْ نَارٍ حَتَّى يَخْرُجَ بِمَا قَالَهُ فِيهِ. ³

922. The Prophet (SAWA) said, 'Whoever surreptitiously slanders a believing man or a woman, or says about him what is not in him, Allah, the Exalted, will place him on a hill of fire on the Day of Judgment, until he renounces what he said about him.' ⁴

923. الإمام علي عليه السلام : لَا قِحَّةَ كَالْبُهْتِ. ⁵

923. Imam Ali (AS) said, 'There is no impudence worse than slander.' ⁶

924. الإمام علي عليه السلام : الْبُهْتَانُ عَلَى الْبَرِيِّ أَعْظَمُ مِنَ السَّمَاءِ. ⁷

924. Imam Ali (AS) said, 'Slandering an innocent person is more immense than the skies.' ⁸

925. الإمام زين العابدين عليه السلام : مَنْ رَمَى النَّاسَ بِمَا فِيهِمْ رَمَوْهُ بِمَا لَيْسَ فِيهِ. ⁹

925. Imam Zayn al-Abidin (AS) said, 'Whoever charges others with what is in them provokes them to charge him with what is not in him.' ¹⁰

926. الإمام الصادق عليه السلام - نَاقِلًا عَنْ حَكِيمٍ - : الْبُهْتَانُ عَلَى الْبَرِيِّ أَثْقَلُ

مِنَ الْجِبَالِ الرَّاسِيَاتِ. ¹¹

926. Imam al-Sadiq (AS) said, quoting a wise man, 'Slandering an innocent person is heavier than lofty mountains.' ¹²

Notes

1. الأحزاب : 58 .

2. Qur'an 33:58:

3. بحار الأنوار : 75 / 194 / 5 .

4. Bihar al-Anwar, v. 75, p. 194, no. 5

5. غرر الحكم : 10455 .

6. Ghurar al-Hikam, no. 10455
7. 99 / 31 / 78 : بحار الأنوار .
8. Bihar al-Anwar, v. 78, p. 31, no. 99
9. 21 / 160 / 78 : بحار الأنوار .
10. Ibid. p. 160, no. 21
11. 3 / 194 / 75 : بحار الأنوار .
12. Ibid. v. 75, p. 194, no. 3

المباهلة - 53

53. RECIPROCAL INVOCATION OF ALLAH'S CURSE (mubahila)

المُباهلة - 278

278. Reciprocal Invocation of Allah's Curse

(فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ).¹

“Should anyone argue with you concerning him, after the knowledge that has come to you, say, 'Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray earnestly and call down Allah's curse upon the liars.’”²

927. الإمام الصادق عليه السلام - لأبي العباس في المباهلة - : تُشَبِّكُ أَصَابِعَكَ فِي أَصَابِعِهِ ثُمَّ تَقُولُ: «اللَّهُمَّ إِنْ كَانَ فُلَانٌ جَحَدَ حَقًّا وَأَقَرَّ بباطِلٍ فَأَصِبْنَاهُ بِحُسْبَانٍ مِنَ السَّمَاءِ أَوْ بِعَذَابٍ مِنْ عِنْدِكَ» وَثَلَاثِينَ سَبْعِينَ مَرَّةً.³

927. Imam al-Sadiq (AS) said to Abu al-'Abbas about the reciprocal invocation of Allah's curse, 'You cross your fingers with his fingers and say, 'O Allah! If so-and-so has disputed the truth and attested to a falsehood, then strike him with a bolt from the sky or some torment from You.' Then you exchange curses with him seventy times.'⁴

928. الإمام الصادق عليه السلام : إِنْ نَصَارَى نَجْرَانَ لَمَّا وَقَدُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَكَانَ سَيِّدُهُمُ الْأَهْتَمَ وَالْعَاقِبَ وَالسَّيِّدَ ... فَقَالُوا : إِلَى مَا تَدْعُونَ ؟ فَقَالَ : إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ رَسُولَ اللَّهِ وَأَنَّ عِيسَى عَبْدٌ مَخْلُوقٌ يَأْكُلُ وَيَشْرَبُ وَيُحْدِثُ ... فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : فَبَاهِلُونِي ، فَإِنْ كُنْتُ صَادِقًا نَزَلَتِ اللَّعْنَةُ عَلَيْكُمْ ، وَإِنْ كُنْتُ كَاذِبًا أُنْزِلَتْ عَلَيَّ ، فَقَالُوا : أَنْصَفْتَ ، فَتَوَاعَدُوا لِلْمُبَاهَلَةِ.

فَلَمَّا رَجَعُوا إِلَى مَنْازِلِهِمْ قَالَ رُؤَسَاؤُهُمْ ... : إِنْ بَاهَلْنَا بِقَوْمِهِ بَاهَلْنَاكُمْ ، فَإِنَّهُ لَيْسَ بِنَبِيِّ ، وَإِنْ بَاهَلْنَا بِأَهْلِ بَيْتِهِ خَاصَّةً فَلَا تُبَاهِلُهُ ، فَإِنَّهُ لَا يُقْدِمُ عَلَى أَهْلِ بَيْتِهِ إِلَّا وَهُوَ صَادِقٌ.

فَلَمَّا أَصْبَحُوا جَاءُوا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمَعَهُ أَمِيرُ الْمُؤْمِنِينَ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ ... فَعَرَفُوا⁵ وَقَالُوا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : تُعْطِيكَ الرِّضَا فَأَعْفِنَا مِنَ الْمُبَاهَلَةِ ، فَصَالَحَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى الْجَزِيَةِ وَأَنْصَرَفُوا.⁶

928. Imam al-Sadiq (AS) said, 'When the Christians of Najran came to the Prophet (SAWA), their chiefs were al-Ahtam, al-Aqib and al-Sayyid...they asked, 'To what do you call us?' He said, 'To bear witness that there is no god but Allah and that I am the Messenger of Allah, and that

Jesus was a created servant who ate, drank [water] and relieved himself... the Prophet (SAWA) said, 'Then invoke Allah's curse upon me. If I am telling the truth, the curse will descend upon yourselves and if not, then it will descend upon me.' They said, 'You have spoken fairly.' Then they made an appointment for the challenge. When they returned to their homes, their chiefs told them...'If he comes to invoke curse upon us with his people, we will accept the challenge, because he would not be a prophet, but if he challenges us with his close family, we must not accept, for he would not risk his own family unless he was truthful. When the morning arrived, they came to the Prophet (SAWA), and he was accompanied by the Commander of the Faithful, Fatima, al-Hasan, and al-Husayn...They got scared and said to the Prophet (SAWA), 'We will give you what you want, so spare us this mutual invocation of curse.' The Prophet (SAWA) made a truce with them that they pay the tax (jizya) and they went back.'⁷

Notes

1. آل عمران : 61 .
2. Qur'an 361:
3. الكافي : 2 / 514 / 4 .
4. al-Kafi, v. 2, p. 514, no. 4
5. «في نور الثقلين : 1 / 347 / 157 نقلاً عن المصدر : «فَفَرَّقُوا» بدل «فَعَرَّفُوا» .
6. تفسير القمّي : 1 / 104 .
7. Nur al-Thaqalayn, v. 1, p. 347, no. 157

البيعة - 54

54. OATH OF ALLEGIANCE

بَيْعَةُ النَّبِيِّ بَيْعَةُ اللَّهِ - 279

279. Swearing Allegiance to the Prophet is Swearing Allegiance to Allah

(إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا).¹

*“Indeed those who swear allegiance to you, swear allegiance only to Allah: the hand of Allah is above their hands. So whosoever breaks his oath, breaks it only to his own detriment, and whoever fulfills the covenant he has made with Allah, He will give him a great reward.”*²

929. علي بن ابراهيم : وَنَزَلَتْ فِي بَيْعَةِ الرِّضْوَانِ : (لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا) وَاشْتَرَطَ عَلَيْهِمْ أَنْ لَا يُنْكِرُوا بَعْدَ ذَلِكَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ شَيْئًا يَفْعَلُهُ ، وَلَا يُخَالِفُوهُ فِي شَيْءٍ يَأْمُرُهُمْ بِهِ ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ بَعْدَ نُزُولِ آيَةِ الرِّضْوَانِ : (إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ).³

929. Ali b. Ibrahim narrated, 'In the covenant of al-Ridwan it was revealed that: *“Allah was certainly pleased with the faithful when they swore allegiance to you under the tree. He knew what was in their hearts...”*⁴ and He put a condition for them that after that they will never dispute with the Prophet (SAWA) about anything he does, or disobey him in anything he might order them to do. Then Allah, the Exalted, said after that verse: *“Indeed those who swear allegiance to you...”*⁵

930. صحيح مسلم عن سلمة بن الأكوع - وَقَدْ سُئِلَ : عَلَى أَيِّ شَيْءٍ بَايَعْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ الْحُدَيْبِيَّةِ ؟ - : عَلَى الْمَوْتِ.⁶

930. Salama b. al-Akwa, when he was asked, 'Until what term did you give your allegiance to the Prophet (SAWA) on the day of al-Hudaybiyya?', replied, 'Until death.'⁷

Notes

1. الفتح : 10 .

2. Qur'an 48:10:

3. تفسير القمي : 2 / 315 .

4. Qur'an 48:18:

5. Tafsir al-Qummi, v. 2, p. 315

6. صحيح مسلم : 3 / 1486 / 80 .

7. Sahih Muslim, no. 1860

كَيْفِيَّةُ بَيْعَةِ النِّسَاءِ - 280

280. Women's Allegiance

(يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئاً وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعُهُنَّ وَاسْتَغْفِرْ لَهُنَّ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ).¹

*“O Prophet! If faithful women come to you, to take the oath of allegiance to you, [pledging] that they shall not ascribe any partners to Allah, that they shall not steal, nor commit adultery, nor kill their children, nor utter any slander that they may have intentionally fabricated, nor disobey you in what is right, then accept their allegiance, and plead for them to Allah for forgiveness. Indeed Allah is all-forgiving, all-merciful.”*²

931. الإمام الجواد عليه السلام : كانت مبايعة رسول الله صلى الله عليه وآله النساء أن يغمس يده في إناء فيه ماء ثم يخرجها ، وتغمس النساء بأيديهن في ذلك الإناء بالإقرار والإيمان بالله والتصديق برسوله.³

931. Imam al-Jawad (AS) said, 'The way in which the women gave allegiance to the Prophet (SAWA) was that he immersed his hand in a bowl filled with water then he took it out. The women then immersed their hands in the bowl as a sign of their acknowledgement and belief in Allah, and belief in his Messenger.'⁴

Notes

1. الممتحنة : 12 .
2. Qur'an 60:12:
3. تحف العقول : 457 .
4. Tuhaf al-Uqul, no. 457

نَكْتُ الْبَيْعَةَ - 281

281. Retraction of Allegiance

(وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ).¹

*“Fulfill Allah's covenant when you pledge, and do not break [your] oaths after pledging them solemnly”*²

932. رسول الله صلى الله عليه وآله : ثلاثة لا يُكَلِّمُهُمُ الله ... رجلٌ بايعَ إماماً لا يُبَايعُهُ إِلَّا لِلدُّنْيَا ، إِنْ أُعْطَاهُ مِنْهَا مَا يُرِيدُ وَفَى لَهُ ، وَإِلَّا كَفَّ.³

932. The Prophet (SAWA) said, 'Three people Allah will not speak to... and a man who gave his allegiance to an Imam only for the sake of this world, such that if he gives him thereof what he wants he keeps his oath, otherwise he turns away.'⁴

933. بحار الأنوار عن الإمام علي عليه السلام : إِنَّ فِي النَّارِ لَمَدِينَةً يُقَالُ لَهَا الْحَصِينَةُ ، أَفَلَا تَسْأَلُونِي مَا فِيهَا ؟ فَقِيلَ لَهُ : وما فيها يا أَمِيرَ الْمُؤْمِنِينَ ؟ قَالَ : فيها أيدي التَّاكِيَةِ.⁵

933. Imam Ali (AS) said, 'There is a city in Hell named al-Hasina; will you not ask me about it?' He was asked, 'What is in it, O Commander of the Faithful?' He replied, 'In it are the hands of those who violated their covenants.'⁶

934. الإمام علي عليه السلام - في جواب مَنْ سَأَلَهُ : على ما قاتلتَ طَلْحَةَ وَالزُّبَيْرَ ؟ - : قَاتَلْتُهُمْ عَلَى نَقْضِهِمْ بَيْعَتِي وَقَتْلِهِمْ شِيعَتِي مِنَ الْمُؤْمِنِينَ.⁷

934. Imam Ali (AS), when someone asked him, 'For what reason did you fight Talha and al-Zubayr?', replied, 'I fought them for violating their oath of allegiance to me and for their killing of my followers (Shia).'⁸

935. الإمام الرضا عليه السلام : لا يَعْذَرُ الْمَرْءُ دَائِرَةَ السَّوْمَعِ نَكْتُ الصَّفَقَةِ.⁹

935. Imam al-Rida (AS) said, 'A man will not remain immune from a bad fate when he violates his covenant.'¹⁰

Notes

1. النحل : 91 .

2. Qur'an 1691:

3. الخصال : 70 / 107 .

4. al-Khisal, p. 107, no. 70

5. بحار الأنوار : 67 / 186 / 7 .

6. Bihar al-Anwar, v. 67, p. 186, no. 7

7. كنز العمال : 44216 .

8. Kanz al-Ummal, no. 44216

9. بحار الأنوار : 67 / 186 / 4 .

10. Bihar al-Anwar, v. 67, p. 186, no. 4

بَيْعَةُ الْمُسْلِمِينَ لِلْإِمَامِ عَلِيِّ عَلَيْهِ السَّلَام - 282

282. The Muslims' Oath of Allegiance To Imam Ali (AS)

936. الإمام علي عليه السلام - في كتابه إلى أهل الكوفة عند مسيره من المدينة إلى

البصرة - : بايعني الناس غير مُستكرهين ، ولا مُجبرين ، بل طائعين مُخيرين .¹

936. Imam Ali (AS) said, in his letter to the people of Kufa on his way from Madina to Basra, 'People swore allegiance to me without being forced nor reluctant, but with the sense of obedience and willingly .'²

937. الإمام علي عليه السلام : تَكَاثُمَ عَلَيَّ تَكَاثُؤُ الْإِبِلِ عَلَى حِيَاضِهَا ؛ حِرْصاً

على بَيْعتي .³

937. Imam Ali (AS) said, 'You rushed to me like camels that rush to water, eager to give me your allegiance.'⁴

Notes

1. نهج البلاغة : الكتاب 1 .

2. Nahj al-Balagha, Letter 1

3. الإرشاد : 1 / 260 .

4. al-Irshad, v. 1, p. 260

التجارة - 55

55. COMMERCE

فَضْلُ التِّجَارَةِ - 283

283. The Virtue of Trading

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا).¹

*“O you who have faith! Do not eat up your wealth among yourselves unrightfully, but it should be trade by mutual consent. And do not kill yourselves. Indeed Allah is most merciful to you.”*²

938. الإمام علي عليه السلام: تَعَرَّضُوا لِلتِّجَارَاتِ، فَإِنَّ لَكُمْ فِيهَا غِنًى عَمَّا فِي أَيْدِي النَّاسِ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الْمُحْتَزِفَ الْأَمِينَ.³

938. Imam Ali (AS) said, 'Practice the various trades, for there is in them independence for you from what is in the hands of others, and indeed Allah loves the one gainfully engaged in a profession.'⁴

939. الإمام الصادق عليه السلام: التِّجَارَةُ تَزِيدُ فِي الْعَقْلِ.⁵

939. Imam al-Sadiq (AS) said, 'Trading enhances the intellect.'⁶

Notes

1. النساء : 29 .

2. Qur'an 429:

3. وسائل الشيعة : 6 / 4 / 12 .

4. Wasa'il al-Shia, v. 12, p. 4, no. 6

5. الكافي : 2 / 148 / 5 .

6. al-Kafi, v. 5, p. 148, no. 2

تَرْكُ التِّجَارَةِ - 284

284. Abandoning Trading

940. الإمام الصادق عليه السلام: تَرْكُ التِّجَارَةِ يَنْقُصُ الْعَقْلَ.¹

940. Imam al-Sadiq (AS) said, 'Abandoning trading diminishes the intellect.'²

941. الإمام الصادق عليه السلام - وقد قال له مُعَاذُ بْنُ كَثِيرٍ بَيَّاعُ الْأَكْسِيَّةِ: إِنِّي قَدْ

هَمَمْتُ أَنْ أَدَعَ السُّوقَ وَفِي يَدَيَّ شَيْءٌ - : إِذَنْ يَسْقُطُ رَأْيُكَ وَلَا يُسْتَعَانَ بِكَ عَلَى شَيْءٍ.³

941. Imam al-Sadiq (AS), when the clothes merchant, Muadh b. Kathir told him, 'I intend to leave the market while I have some money in hand', said, 'Then regard for you will fall and you will not be sought for help with anything.'⁴

Notes

1. الكافي : 5 / 148 / 1 .

2. Ibid. no. 1

3. الكافي : 5 / 149 / 10 .

4. Ibid. p. 149, no. 10

آدابُ التِّجَارَةِ - 285

285. The Etiquette of Trading

942. رسولُ اللَّهِ صلى الله عليه وآله : مَنْ بَاعَ وَاشْتَرَى فَلْيَجْتَنِبْ خَمْسَ خِصَالٍ ، وَإِلَّا فَلَا يَبِيعَنَّ وَلَا يَشْتَرِيَنَّ: الرِّبَا ، وَالْخُلْفَ ، وَكِتْمَانَ الْعَيْبِ ، وَالْحَمْدَ إِذَا بَاعَ ، وَالذَّمَّ إِذَا اشْتَرَى ¹.

942. The Prophet (SAWA) said, 'Whoever sells or buys must avoid five habits, or he should not sell or buy at all: usury, [false] oaths, hiding the defects [of merchandise], praising what he sells, and showing disapproval for what he intends to buy.' ²

943. الإمامُ عليُّ عليه السلام : التَّاجِرُ الْجَبَانُ مُحْرَمٌ ، وَالتَّاجِرُ الْجَسُورُ مَرْزُوقٌ ³.

943. Imam Ali (AS) said, 'The timid merchant is often deprived and the bold merchant is often endowed with profit.' ⁴

944. الإمامُ عليُّ عليه السلام : يَا مَعْشَرَ التُّجَّارِ ، الْفِقْهُ ثُمَّ الْمُتَجَرِّ ، الْفِقْهُ ثُمَّ الْمُتَجَرِّ ، الْفِقْهُ ثُمَّ الْمُتَجَرِّ ⁵.

944. Imam Ali (AS) said, 'O merchants! Knowledge [of trading laws] first, then the trade itself! Knowledge first, then trade! Knowledge first, then trade!' ⁶

945. الإمامُ عليُّ عليه السلام : يَا مَعْشَرَ التُّجَّارِ ، قَدِّمُوا الْاِسْتِخَارَةَ ، وَتَبَرَّكُوا بِالسُّهُولَةِ ، وَاقْتَرَبُوا مِنَ الْمُتَنَاعِي ، وَتَزَيَّتُوا بِالْحِلْمِ ، وَتَنَاهَوْا عَنِ الْيَمِينِ ، وَجَانِبُوا الْكَذِبَ ، وَتَحَافُوا (تَحَافُوا) عَنِ الظُّلْمِ ، وَأَنْصِفُوا الْمَظْلُومِينَ ، وَلَا تَقْرَبُوا الرِّبَا ، وَأَوْفُوا الْكِيلَ وَالْمِيزَانَ ، وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ ، وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ^{7 8}.

945. Imam Ali (AS) said, 'O merchants! Start off by seeking a good outcome from Allah, seek the blessing in easy conduct, draw near to customers, beautify yourselves with clemency, refrain from oaths, abandon lies, avoid wronging, be fair to those being wronged, stay away from usury, and *“Observe fully the measure and the balance, with justice, and do not cheat the people of their goods, and do not act wickedly on the earth, causing corruption.”* ^{9 10}

946. الإمامُ الصادقُ عليه السلام : مَنْ أَرَادَ التِّجَارَةَ فَلْيَتَفَقَّهُ فِي دِينِهِ لِيَعْلَمَ بِذَلِكَ مَا يَحِلُّ لَهُ مِمَّا يَحْرُمُ عَلَيْهِ ، وَمَنْ لَمْ يَتَفَقَّهُ فِي دِينِهِ ثُمَّ اتَّجَرَ تَوَرَّطَ الشُّبُهَاتِ ¹¹.

946. Imam al-Sadiq (AS) said, 'Whoever wants to trade must learn his religion thoroughly in order to know what is allowed and what is forbidden for him; and whoever does not learn about his religion and then practices trading will certainly get entangled into uncertainties and problems.' ¹²

947. الإمامُ الصادقُ عليه السلام : أَيُّمَا مُسْلِمٍ أَقَالَ مُسْلِمًا بَيْعَ نَدَامَةٍ أَقَالَهُ اللَّهُ عَزَّ وَجَلَّ عَثْرَتُهُ يَوْمَ الْقِيَامَةِ ¹³.

947. Imam al-Sadiq (AS) said, 'Any Muslim who excuses another Muslim for a regrettable deal, Allah, the Exalted, will forgive his lapse on the Day of Judgment.'¹⁴

(أنظر) التنمية الاقتصادية في الكتاب والسنة / الفصل الرابع : السّوق . المال : باب
1671.

(See also: WEALTH: section 1671)

Notes

1. بحار الأنوار : 103 / 95 / 18 .
2. Bihar al-Anwar, v. 103, p. 95, no. 18
3. كنز العمال : 9293 .
4. Kanz al-Ummal, no. 9293
5. الكافي : 5 / 150 / 1 .
6. al-Kafi, v. 5, p. 150, no. 1
7. إشارة إلى الآية 85 من سورة هود .
8. بحار الأنوار : 78 / 54 / 100 ، وأنظر وسائل الشيعة : 12 / 284 / 1 .
9. Qur'an 1184,85:
10. Bihar al-Anwar, v. 78, p. 54, no. 100
11. وسائل الشيعة : 12 / 283 / 4 .
12. Wasa'il al-Shia, v. 12, p. 283, no. 4
13. وسائل الشيعة : 12 / 287 / 4 .
14. Ibid. p. 287, no. 4

النَّهْيُ عَنِ التَّطْفِيفِ - 286

286. The Prohibition of Cheating [By Giving Less Than Due] In Trade

(وَيْلٌ لِّلْمُطَفِّفِينَ * الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ * وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ) ¹.

“Woe to the defrauders who use short measures, who, when they measure [a commodity bought] from the people, take the full measure, but diminish when they measure or weigh for them.” ²

(أنظر) الأنعام : 152 و هود : 84، 85 و الشعراء : 181 - 183 و الرحمن : 7 - 9.

(See also: Qur'an 6:152, 11:84-85, 26:181-183, 55:7-9)

948. رسولُ الله صلى الله عليه وآله : إِذَا وَزَنْتُمْ فَأَرْحَمُوا. ³

948. The Prophet (SAWA) said, 'When you weigh, tip the balance [in favor of the customer].'⁴

949. الإمامُ الصادقُ عليه السلام : لَا يَكُونُ الْوَفَاءُ حَتَّى يَمِيلَ الْمِيزَانُ. ⁵

949. Imam al-Sadiq (AS) said, 'The deal is not fulfilled until the balance is tipped [in favor of the customer].'⁶

Notes

1. المطففين : 1 - 3.

2. Qur'an 83-1:

3. كنز العمال : 9442.

4. Kanz al-Ummal, no. 9442

5. الكافي : 1 / 159 / 5.

6. al-Kafi, v. 5, p. 159, no. 1

حَتُّ التَّاجِرِ عَلَى التَّصَدُّقِ - 287

287. Enjoinment Upon The Trader To Give Charity

950. رسولُ اللَّهِ صلى الله عليه وآله : يا مَعْشَرَ التُّجَّارِ ، إِنَّ هَذَا الْبَيْعَ يَحْضُرُهُ اللَّغْوُ وَالْخَلْفُ ، فَشُوبُوهُ بِالصَّدَقَةِ .¹

950. The Prophet (SAWA) said, 'O merchants! Satan and sin are always present during the trade, so mix your trades with charity.'²

Notes

1. كنز العمال : 9439 .

2. Kanz al-Ummal, no. 9440

التَّسَاهُلُ فِي الْبَيْعِ وَالشِّرَاءِ - 288

288. Leniency in Selling and Buying

951. رسول الله صلى الله عليه وآله : رَحِمَ اللَّهُ عبداً سَمَحاً إذا باعَ، سَمَحاً إذا اشْتَرَى، سَمَحاً إذا قَضَى، سَمَحاً إذا اقْتَضَى.¹

951. The Prophet (SAWA) said, 'May Allah bestow mercy on someone who is liberal when he sells, when he buys, when he judges, and when he is judged.'²

952. الإمام علي عليه السلام - لِرَجُلٍ يُوصِيهِ وَمَعَهُ سِلْعَةٌ يَبِيعُهَا - : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ : السَّمَاخُ وَجَةٌ مِنَ الرِّبَاحِ.³

952. Imam Ali (AS) once admonished a man who was selling something, 'I heard the Prophet (SAWA) saying, 'Leniency is one way to profit.'⁴

Notes

1. كنز العمال : 9453 .
2. Ibid. no. 9453
3. وسائل الشيعة : 4 / 288 / 12 .
4. Wasa'il al-Shia, v. 12, p. 288, no. 4

المُماكَسَة - 289

289. Bargaining

953. رسولُ الله صلى الله عليه وآله : يا عليُّ ، لا تُماكِسْ في أربعةِ أشياءَ : في شراءِ الأُضْحِيَّةِ ، والكفَنِ ، والنَّسَمَةِ ، والكُرِّيِّ إلى مَكَّةَ .¹

953. The Prophet (SAWA) said, 'O Ali! Do not bargain for four things: when selling the sacrificial animal [for the obligatory pilgrimage], the shroud, the servant, and transportation to Makkah.'²

954. الإمام عليُّ عليه السلام : ماكِسَ عَنْ دِرْهَمَيْكَ ؛ فَإِنَّ الْمَغْبُونَ لَا مَحْمُودٌ وَلَا مَأْجُورٌ .³

954. Imam Ali (AS) said, 'Bargain even for two dirhams, as he who is wronged is neither praised nor is he rewarded.'⁴

Notes

1. الخصال : 103 / 245 .
2. al-Khisal, p. 245, no. 103
3. ربيع الأبرار : 4 / 139 .
4. Rabi al-Abrar, v. 4, p. 139

التَّسْوِيَةُ بَيْنَ الْمُتَبَاكِسِ وَغَيْرِهِ - 290

290. Equality Between One Who Bargains And One Who Does Not

955. الإمام الصادق عليه السلام - في رجلٍ عنده يَبِيعُ ، فَسَعَّرَهُ سِعْرًا مَعْلُومًا ، فَمَنْ سَكَتَ عَنْهُ مِمَّنْ يَشْتَرِي مِنْهُ بَاعَهُ بِذَلِكَ السَّعْرِ ، وَمَنْ مَآكِسَهُ وَأَبَى أَنْ يَبْتَاعَ مِنْهُ زَادَهُ - : لو كَانَ يَرِيدُ الرَّجُلَيْنِ وَالثَّلَاثَةَ لَمْ يَكُنْ بِذَلِكَ بَاسًا ، فَأَمَّا أَنْ يَفْعَلَهُ بِمَنْ أَبَى عَلَيْهِ وَكَأَيْسَهُ وَيَمْنَعَهُ مِمَّنْ لَمْ يَفْعَلْ ذَلِكَ فَلَا يُعْجِبُنِي إِلَّا أَنْ يَبِيعَهُ بَيْعًا وَاحِدًا¹.

955. Imam al-Sadiq (AS) said regarding a man who has a commodity and marks it for sale at a certain price; he would sell it to any silent buyer for the marked price, but he would make a better offer for the bargainer: 'If he were to make a better offer for two or three men, it would not be a problem; but if he does that for everyone who bargains with him and not for non-bargainers, his deed would not appeal to me, unless he sells it all in one deal.'²

Notes

1. الكافي : 5 / 152 / 10 .

2. al-Kafi, v. 5, p. 152, no. 10

رِبْحُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ - 291

291. The Profit of A Believer From Another

956. الإمام الصادق عليه السلام : رِبْحُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ رِبَا ، إِلَّا أَنْ يَشْتَرِيَ بِأَكْثَرِ

مِنْ مِائَةِ دِرْهَمٍ فَارِبْحٌ عَلَيْهِ قُوتَ يَوْمِكَ ، أَوْ يَشْتَرِيَهُ لِلتَّجَارَةِ فَارِبْحُهُو عَلَيْهِمْ وَأَرْقُفُوا بِهِمْ .¹

956. Imam al-Sadiq (AS) said, 'The profit of a believer from another is usury, unless he buys with more than one hundred dirhams, whereupon you can profit as much as your day's sustenance; or if he buys it for trading, then you can profit, but be moderate with them.'²

957. الإمام الصادق عليه السلام - وقد سُئِلَ عَنِ الْخَبَرِ الَّذِي رُوِيَ أَنَّ رِبْحَ الْمُؤْمِنِ عَلَى

الْمُؤْمِنِ رِبَا ، مَا هُوَ ؟ - : ذَاكَ إِذَا ظَهَرَ الْحَقُّ وَقَامَ قَائِمُنَا أَهْلُ الْبَيْتِ ، فَأَمَّا الْيَوْمَ فَلَا بَأْسَ .³

957. Imam al-Sadiq (AS), when he was asked about the statement: 'The profit of a believer from another is usury', replied, 'That is when equity prevails, and our Qa'im [i.e. the Mahdi] appears; but for now, it does not matter.'⁴

Notes

1. الكافي : 5 / 154 / 22 .

2. Ibid. p. 154, no. 22

3. وسائل الشيعة : 12 / 294 / 4 .

4. Wasa'il al-Shia, v. 12, p. 294, no. 4

فُجُورُ التُّجَّارِ - 292

292. The Iniquity of Merchants

958. كنز العمال عن رسول الله صلى الله عليه وآله : إِنَّ التُّجَّارَ هُمُ الْفُجَّارُ . قالوا : يا رسول الله، أليس قد أحلَّ الله البيع؟ قال : بلى، ولكنَّهُمْ يُحَدِّثُونَ فَيَكْذِبُونَ، وَيَخْلِفُونَ فَيَأْتُمُونَ¹.

958. The Prophet (SAWA) said, 'Verily the merchants are the debauchers.' They asked, 'O Messenger of Allah! But has Allah not made trading lawful?' He said, 'Yes, but they lie when they speak, and they take [false] oaths and incur sins.'²

959. كنز العمال : كان عليُّ عليه السلام يَجيءُ إلى السُّوقِ فيقومُ مقاماً له ، فيقولُ : السَّلَامُ عَلَيْكُمْ أَهْلَ السُّوقِ ، اتَّقُوا اللَّهَ فِي الْخَلْفِ ، فَإِنَّ الْخَلْفَ يُرْجِي السِّلْعَةَ وَيَمْحَقُ الْبَرَكَهَ، التَّاجِرُ فَاجِرٌ إِلَّا مَنْ أَخَذَ الْحَقَّ وَأَعْطَاهُ.³

959. It is narrated in Kanz al-Ummal: 'Ali (AS) used to go to the market and stand in his usual place to say, 'Peace be upon you, O people of the market! Fear Allah in your oaths, for the oath degrades the commodity and drives away the blessing. The merchant is iniquitous except for he who takes and gives only what is right.'⁴

Notes

1. كنز العمال : 9451 .
2. Kanz al-Ummal, no. 9451
3. كنز العمال : 10043 .
4. Ibid. no. 10043

حَثُّ التُّجَّارِ عَلَى الصِّدْقِ - 293

293. Enjoinment of the Merchant's Veracity

960. رسولُ اللَّهِ صلى الله عليه وآله : التَّاجِرُ الْأَمِينُ الصَّدُوقُ الْمُسْلِمُ مَعَ الشَّهَدَاءِ يَوْمَ

الْقِيَامَةِ.¹

960. The Prophet (SAWA) said, 'The trustworthy honest Muslim merchant will be with the martyrs on the Day of Judgment.'²

961. رسولُ اللَّهِ صلى الله عليه وآله : التَّاجِرُ الصَّدُوقُ تَحْتَ ظِلِّ الْعَرْشِ يَوْمَ الْقِيَامَةِ.³

961. The Prophet (SAWA) said, 'The honest merchant will be in the shade of the Throne on the Day of Judgment.'⁴

962. رسولُ اللَّهِ صلى الله عليه وآله : ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ ... وَالْمَرْكَبِي سِلْعَتُهُ

بِالْكَذِبِ.⁵

962. The Prophet (SAWA), 'Three types of men at whom Allah will not look [mercifully]: ... and the one who promotes his commodity by lying.'⁶

Notes

1. كنز العمال : 9216 .

2. Ibid. no. 9216

3. كنز العمال : 9218 .

4. Ibid. no. 9218

5. بحار الأنوار : 6 / 211 / 75 .

6. Bihar al-Anwar, v. 75, p. 211, no. 6

التَّحذِيرُ مِنَ الْحَلْفِ فِي التِّجَارَةِ - 294

294. The One Who Promotes His Commodity By Oaths

963. الإمام علي عليه السلام : يا معاشر السَّماسِرَةِ، أَقْلُوا الْأَيْمَانَ ، فَإِنَّهَا مَنَفَعَةٌ لِلسِّلَعَةِ ، مَمْحَقَةٌ لِلرِّبْحِ .¹

963. Imam Ali (AS) said, 'O brokers! Curb your use of oaths, for they promote the commodity while obliterating the profit.'²

964. الإمام الصادق عليه السلام : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيُبْغِضُ الْمُنْفِقُ سِلْعَتَهُ بِالْأَيْمَانِ .³

964. Imam al-Sadiq (AS) said, 'Allah, Blessed and most High, loathes the one who promotes his commodity by oaths.'⁴

Notes

1. الكافي : 2 / 162 / 5 .
2. al-Kafi, v. 5, p. 162, no. 2
3. الأمالي للصدوق : 775 / 571 .
4. Amali al-Saduq, p. 390, no. 6

تِجَارَةُ الْآخِرَةِ - 295

295. The Trade of the Hereafter

(يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ * تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ).¹

*“O you who have faith! Shall I show you a deal that will deliver you from a painful punishment? Have faith in Allah and His Apostle, and wage jihad in the way of Allah with your possessions and your persons. That is better for you, should you know.”*²

965. رسول الله صلى الله عليه وآله : كلُّ ما أبصرتُهُ بعَيْنِكَ واستَخِلَاةُ قَلْبِكَ فاجعله

لِلَّهِ، فذلك تِجَارَةُ الْآخِرَةِ، لَأَنَّ اللَّهَ يَقُولُ: (ما عندكم ينفد وما عند الله باقٍ)³.

965. The Prophet (SAWA) said, 'All that you see with your own eye and that your heart finds pleasing, make it for Allah, for this is the trade of the Hereafter. Allah says, *“What is with you depletes, while what is with Allah is eternal”*.⁵

966. رسول الله صلى الله عليه وآله : تاجرُ الدُّنيا مُخاطرٌ بنفسِهِ وماله ، وتاجرُ الْآخِرَةِ

غَنائمٌ رابِعٌ ، وأوَّلُ ربحِهِ نَفْسُهُ ثُمَّ جَنَّةُ الْمَأْوَى .⁶

966. The Prophet (SAWA) said, 'The merchant of this world risks his money and and his soul, while the merchant of the Hereafter is a profiting winner: his first profit is his soul and then the sublime Paradise.'⁷

967. الإمام عليّ عليه السلام : لا تِجَارَةَ كَالْعَمَلِ الصَّالِحِ ، ولا رِبْحَ كَالثَّوَابِ .⁸

967. Imam Ali (AS) said, 'There is no [goods for] trade like good deeds, and no profit like the [divine] reward.'⁹

968. الإمام عليّ عليه السلام : أَرْبَحُ النَّاسِ مَنْ اشْتَرَى بِالدُّنْيَا الْآخِرَةَ .¹⁰

968. Imam Ali (AS) said, 'The most profiting, among people, is the one who buys the Hereafter at the expense of this world.'¹¹

969. الإمام عليّ عليه السلام : إِنَّ مَنْ باعَ نَفْسَهُ بِغَيْرِ الْجَنَّةِ فَقَدْ عَظُمَتْ عَلَيْهِ الْمُحَنَّةُ

¹².

969. Imam Ali (AS) said, 'Whoever sells himself for [a price] less than Paradise, his ordeal is indeed severe.'¹³

970. الإمام عليّ عليه السلام : مَنْ اتَّخَذَ طَاعَةَ اللَّهِ بِضَاعَةً أَتَتْهُ الْأَرْبَاحُ مِنْ غَيْرِ تِجَارَةٍ

¹⁴.

970. Imam Ali (AS) said, 'Whoever takes the obedience of Allah as a commodity will see profits without even trading.'¹⁵

Notes

1. الصف : 10 ، 11 .

2. Qur'an 61:10,11:

3. النحل : 96 .
4. بحار الأنوار : 77 / 106 / 1 .
5. Bihar al-Anwar, v. 77, p. 106, no. 1
6. تنبيه الخواطر : 2 / 120 .
7. Tanbih al-Khawatir, v. 2, p. 120
8. بحار الأنوار : 69 / 409 / 122 .
9. Bihar al-Anwar, v. 69, p. 409, no. 122
10. غرر الحكم : 3076 .
11. Ghurar al-Hikam, no. 3076
12. غرر الحكم : 3474 .
13. Ibid. no. 3474
14. غرر الحكم : 8864 .
15. Ibid. no. 8864

عَدَمُ إلهَاءِ التِّجَارَةِ لِلْمُؤْمِنِ - 296

296. Trading Does not Divert the Believer

(رَجَالٌ لَا تُلهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ).¹

*“Men whom neither trading nor bargaining distracts from the remembrance of Allah, and the maintenance of prayer and the giving of zakat. They are fearful of a day wherein the heart and the sight will be transformed.”*²

971. بحار الأنوار عن فقه الرضا عليه السلام : إذا كنت في تجارتك وحضرت الصلاة فلا يشغلك عنها متجرك، فإن الله وصف قوماً ومدحهم فقال : (رجال لا تلهيهم تجارة ولا بيع عن ذكر الله وإقام الصلاة وإيتاء الزكاة يخافون يوماً تتقلب فيه القلوب والأبصار). وكان هؤلاء القوم يتجرون، فإذا حضرت الصلاة تركوا تجارتهم وقاموا إلى صلاتهم، وكانوا أعظم أجراً ممن لا يتجر فبصلي.³

971. It is narrated in Fiqh al-Rida (AS): 'When you are engaged in your trade and prayer time arrives, let not your trading divert you from it; for Allah described a certain people and praised them, saying, *“Men whom neither trade nor sale can divert...”* These people used to trade, but when prayer time arrived they would leave their trade and stand for their prayer. They deserved more reward than non-traders who prayed.'⁴

Notes

1. النور : 37.

2. Qur'an 24:37:

3. بحار الأنوار : 40 / 100 / 103.

4. Bihar al-Anwar, v. 69, p. 409, no. 122

التَّجَارَةُ بِالْدِّينِ - 297

297. Trade With Religion

972. الإمام علي عليه السلام : **المِسْتَأْكِلُ بِدِينِهِ حَظُّهُ مِنْ دِينِهِ مَا يَأْكُلُهُ**.¹

972. Imam Ali (AS) said, 'Whoever seeks to eat by sacrificing his religion will only have from his religion as much as he eats.'²

973. الإمام علي عليه السلام : **مَنْ طَلَبَ الدُّنْيَا بِعَمَلِ الْآخِرَةِ كَانَ أَبْعَدَ لَهُ بِمَا طَلَبَ**.³

973. Imam Ali (AS) said, 'Whoever seeks this world through the work of the Hereafter will have his goal set at a greater distance.'⁴

Notes

1. تحف العقول : 223 .

2. Tuhaf al-Uqul, no. 223

3. غرر الحكم : 8901 .

4. Ghurar al-Hikam, no. 8901

التوبة - 56

56. REPENTANCE

الحُتُّ عَلَى التَّوْبَةِ - 298

298. Enjoinment of Repenting

(وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ) ¹.

“It is He who accepts the repentance of His servants, and excuses their misdeeds and knows what you do.” ²

974. رسولُ الله صلى الله عليه وآله : التَّوْبَةُ بِحُبٍّ مَا قَبْلَهَا. ³

974. The Prophet (SAWA) said, 'Repentance erases whatever precedes it.' ⁴

975. رسولُ الله صلى الله عليه وآله : التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ. ⁵

975. The Prophet (SAWA) said, 'He who repents for his sin is like one who has no sin.' ⁶

976. الإمامُ عليٌّ عليه السلام : التَّوْبَةُ تُطَهِّرُ الْقُلُوبَ وَتَغْسِلُ الذُّنُوبَ. ⁷

976. Imam Ali (AS) said, 'Repentance purifies the hearts and washes away the sins.' ⁸

Notes

1. الشورى : 25 .

2. Qur'an 42:25:

3. عوالي اللآلي : 1 / 237 / 150 .

4. Awali al-La'ali v 1 p 237 no 150

5. كنز العمال : 10174 .

6. Kanz al-Ummal, no. 10174

7. غرر الحكم : 1355 .

8. Ghurar al-Hikam, no. 1355

مَنْزِلَةُ التَّائِبِ - 299

299. The Status of One Who Repents

(إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُطَهَّرِينَ).¹

“Indeed Allah loves the penitent and He loves those who keep clean.”²

977. رسول الله صلى الله عليه وآله : لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ مِنْ مُؤْمِنٍ تَائِبٍ أَوْ

مُؤْمِنَةٍ تَائِبَةٍ.³

977. The Prophet (SAWA) said, 'There is nothing more beloved to Allah than a penitent believer - man or woman.'⁴

978. رسول الله صلى الله عليه وآله : كُلُّ بَنِي آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ.⁵

978. The Prophet (SAWA) said, 'Every son of Adam is a sinner, but the best of them are the penitent ones.'⁶

979. رسول الله صلى الله عليه وآله : لَكَهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنَ الْعَقِيمِ الْوَالِدِ، وَمِنَ الضَّالِّ

الوَاجِدِ ، وَمِنَ الظَّمْآنِ الْوَارِدِ.⁷

979. The Prophet (SAWA) said, 'Allah rejoices for the repentance of His servant more than the barren rejoices for having a child, and more than the lost one who finds his way, and more than the thirsty one who finds water.'⁸

Notes

1. البقرة : 222 .

2. Qur'an 2222:

3. بحار الأنوار : 6 / 21 / 15 .

4. Bihar al-Anwar, v. 7, p. 21, no. 15

5. الدر المنثور : 1 / 626 .

6. al-Durr al-Manthur, v. 1, p. 626

7. كنز العمال : 10165 .

8. Kanz al-Ummal, no. 10165

عَلَامَةُ التَّائِبِ - 300

300. The Sign of a Penitent Person

980. رسول الله صلى الله عليه وآله : أَمَّا عَلَامَةُ التَّائِبِ فَأَرْبَعَةٌ : النَّصِيحَةُ لِلَّهِ فِي عَمَلِهِ، وَتَرْكُ الْبَاطِلِ ، وَلُزُومُ الْحَقِّ ، وَالْحِرْصُ عَلَى الْخَيْرِ .¹

980. The Prophet (SAWA) said, 'There are four signs to the penitent person: sincerity in his work for the sake of Allah, avoiding misdeeds, adhering to what is right, and eagerness for what is good.'²

981. الإمام علي عليه السلام - فِي وَصْفِ التَّائِبِينَ - : غَرَسُوا أَشْجَارَ ذُنُوبِهِمْ نُصَبَ غُيُوبِهِمْ وَقُلُوبِهِمْ وَسَقَوْهَا بِمِيَاهِ النَّدَمِ، فَأَثْمَرَتْ لَهُمُ السَّلَامَةُ ، وَأَعْقَبَتْهُمْ الرِّضَا وَالْكَرَامَةُ .³

981. Imam Ali (AS) said, describing the penitent ones, 'They planted the trees of their sins before their eyes and hearts, and watered them with the water of remorse; thus they produced safety for them and left them with contentment and dignity.'⁴

982. الإمام زين العابدين عليه السلام - فِي مُنَاجَاتِهِ - : وَاجْعَلْنَا مِنَ الَّذِينَ ... قَطَعُوا أَسْتَارَ نَارِ الشَّهَوَاتِ بِنَضْحِ مَاءِ التَّوْبَةِ ، وَغَسَلُوا أَوْعِيَةَ الْجَهْلِ بِصَفْوِ مَاءِ الْحَيَاةِ .⁵

982. Imam Zayn al-Abidin (AS) said in his intimate supplication, 'Place us among those ... who extinguish the fire of desires by shedding the water of repentance, and wash the plates of ignorance with the purity of the water of life.'⁶

Notes

1. تحف العقول : 20 .

2. Tuhaf al-Uqul, no. 20

3. بحار الأنوار : 38 / 72 / 78 .

4. Bihar al-Anwar, v. 78, p. 72, no. 38

5. بحار الأنوار : 19 / 127 / 94 .

6. Ibid. v. 94, p. 127, no. 19

قَبُولُ التَّوْبَةِ - 301

301. The Acceptance of Repentance

(وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ) ¹.

“It is He who accepts the repentance of His servants, and excuses their misdeeds” ²

983. الإمام علي عليه السلام : مَنْ أُعْطِيَ التَّوْبَةَ لَمْ يُحْرَمِ الْقَبُولَ، وَمَنْ أُعْطِيَ الْاسْتِغْفَارَ

لَمْ يُحْرَمِ الْمَغْفِرَةَ. ³

983. Imam Ali (AS) said, 'A man who is blessed with repentance will not be deprived of its acceptance, and a man who is blessed with seeking forgiveness will not be deprived of forgiveness.' ⁴

Notes

1. الشورى : 25 .

2. Qur'an 42:25:

3. بحار الأنوار : 69 / 410 / 124 .

4. Bihar al-Anwar, v. 69, p. 410, no. 124

مَتَى تُقْبَلُ التَّوْبَةُ ؟ - 302

302. When Is Repentance Accepted?

(وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ).¹

*“But [acceptance of] repentance is not for those who go on committing misdeeds: when death approaches any of them, he says, 'I repent now.' Nor is it for those who die while they are faithless.”*²

984. رسول الله صلى الله عليه وآله : مَنْ تَابَ قَبْلَ أَنْ يُعَايِنَ قَبْلَ اللَّهِ تَوْبَتَهُ.³

984. The Prophet (SAWA) said, 'A man who repents before he sees [the angel of death], Allah will accept his repentance.'⁴

985. الإمام الباقر عليه السلام : إِذَا بَلَغَتِ النَّفْسُ هَذِهِ وَأَهْوَى بِيَدِهِ إِلَى خَلْقِهِ - لَمْ يَكُنْ لِلْعَالِمِ تَوْبَةٌ ، وَكَانَتْ لِلْجَاهِلِ تَوْبَةٌ.⁵

985. Imam al-Baqir (AS) said, 'When the soul reaches this - and pointed to his throat - there will not remain a chance to repent for the knowledgeable man, but there will remain a chance for the ignorant one.'⁶

986. الإمام الرضا عليه السلام - وَقَدْ سُئِلَ عَنْ عِلَّةِ إِغْرَاقِ اللَّهِ فِرْعَوْنَ وَقَدْ آمَنَ بِهِ وَأَقَرَّ بِتَوْحِيدِهِ - : لِأَنَّهُ آمَنَ عِنْدَ رُؤْيَا الْبَاسِ ، وَالْإِيمَانُ عِنْدَ رُؤْيَا الْبَاسِ غَيْرُ مَقْبُولٍ.⁷

986. Imam al-Rida (AS), when he was asked about the reason for Allah's drowning the Pharaoh after he believed in Him and attested to His oneness, replied, 'Because he believed after he saw the wrath [of Allah], and belief at such a time is not accepted.'⁸

Notes

1. النساء : 18 .

2. Qur'an 418:

3. الكافي : 2 / 440 / 2 .

4. al-Kafi, v. 2, p. 440, no. 2

5. الكافي : 2 / 440 / 3 .

6. Ibid. no. 3

7. بحار الأنوار : 6 / 23 / 25 .

8. Bihar al-Anwar, v. 6, p. 23, no. 25

النَّدَمُ تَوْبَةٌ - 303

303. Remorse Is Repentance

987. رسولُ الله صلى الله عليه وآله : النَّدَمُ تَوْبَةٌ.¹

987. The Prophet (SAWA) said, 'Remorse is repentance.'²

988. الإمامُ عليُّ عليه السلام : النَّدَمُ عَلَى الْخَطِيئَةِ اسْتِغْفَارٌ.³

988. Imam Ali (AS) said, 'Remorse for a sin counts as seeking forgiveness.'⁴

989. الإمامُ عليُّ عليه السلام : نَدَمُ الْقَلْبِ يُكَفِّرُ الذَّنْبَ.⁵

989. Imam Ali (AS) said, 'Remorse of the heart offsets the sin.'⁶

Notes

1. كنز العمال : 10301 .
2. Kanz al-Ummal, no. 10301
3. غرر الحكم : 1211 .
4. Ghurar al-Hikam, no. 1211
5. غرر الحكم : 9973 .
6. Ibid. 9973

حُسْنُ الاعْتِرَافِ - 304

304. Appropriate Confession [of One's Sins]

(وَأَخْرُورَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ) ¹

“[There are] others who have confessed to their sins, having mixed up righteous conduct with other that was evil. Maybe Allah will accept their repentance.” ²

990. الإمام علي عليه السلام : عاصٍ يُقَرُّ بِذَنْبِهِ خَيْرٌ مِنْ مُطِيعٍ يَفْتَخِرُ بِعَمَلِهِ. ³

990. Imam Ali (AS) said, 'A sinner who confesses to his sin is better than an obedient man who brags about his deed.' ⁴

991. الإمام الباقر عليه السلام : واللَّهِ ، مَا يَنْجُو مِنَ الذَّنْبِ إِلَّا مَنْ أَقَرَّ بِهِ. ⁵

991. Imam al-Baqir (AS) said, 'By Allah! None will be safe from his sin except the one who admits it.' ⁶

992. الإمام الباقر عليه السلام : لا والله ما أَرَادَ اللَّهُ تَعَالَى مِنَ النَّاسِ إِلَّا خَصْلَتَيْنِ : أَنْ

يُقَرُّوا لَهُ بِالنِّعَمِ فَيَزِيدَهُمْ ، وَبِالذُّنُوبِ فَيَغْفِرَها لَهُمْ. ⁷

992. Imam al-Baqir (AS) said, 'By Allah! Allah wants but two traits to be present in people: to acknowledge His favors so that He may increase them, and to confess their sins so that He may forgive them.' ⁸

Notes

1. التوبة : 102 .

2. Qur'an 9102:

3. غرر الحكم : 6334 .

4. Ghurar al-Hikam, no. 6334

5. بحار الأنوار : 6 / 36 / 56 .

6. Bihar al-Anwar, v. 6, p. 36, no. 56

7. الكافي : 2 / 426 / 2 .

8. al-Kafi, v. 2, p. 426, no. 2

دَعَائِمُ التَّوْبَةِ - 305

305. The Pillars of Repentance

(فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ).¹

*"But whoever repents after his wrongdoing, and reforms, then Allah shall accept his repentance. Indeed Allah is all-forgiving, all-merciful."*²

(وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى).³

*"Indeed I am all-forgiving toward him who repents, becomes faithful and acts righteously, and then follows guidance."*⁴

993. الإمام علي عليه السلام : التَّوْبَةُ على أَرْبَعَةِ دَعَائِمَ : نَدَمٌ بِالْقَلْبِ ، وَاسْتِغْفَارٌ

بِاللِّسَانِ ، وَعَمَلٌ بِالْجَوَارِحِ ، وَعَزْمٌ أَنْ لَا يَعُودَ .⁵

993. Imam Ali (AS) said, 'Repentance stands on four pillars: remorse with the heart, asking for forgiveness with the tongue, work with the limbs, and resolve not to repeat [the offense].'⁶

994. الإمام الباقر عليه السلام - وقد سألَهُ شَيْخٌ مِنَ النَّحَّعِ : إِنِّي لَمْ أَزَلْ وَإِلَيَّ مُنْذُ

زَمَنِ الْحِجَاكِ إِلَى يَوْمِي هَذَا، فَهَلْ لِي مِنْ تَوْبَةٍ؟ قَالَ : فَسَكَتَ، ثُمَّ أَعَدَّتْ عَلَيْهِ، فَقَالَ - : لَا

، حَتَّى تُؤَدِّيَ إِلَى كُلِّ ذِي حَقٍّ حَقَّهُ .⁷

994. Wahab b. Abdi-Rabbih narrated on the authority of a shaykh from Nakha tribe, who said, 'I asked Abu Jafar [al-Baqir] (AS), 'I have been a governor since the time of al-Hajjaj until this very day, so is repentance possible for me?' The Imam remained silent, and when I repeated the question, he said, 'No, until you compensate everyone for his lost rights.'⁸

(أنظر) الذنب : باب 775 ؛ الاستغفار : باب 1433.

(See also: SINNING: section 775; SEEKING FORGIVENESS: section 1433)

Notes

1. المائة : 39 .

2. Qur'an 539:

3. طه : 82 .

4. Qur'an 2082:

5. بحار الأنوار : 78 / 81 / 74 .

6. Bihar al-Anwar, v. 78, p. 81, no. 74

7. الكافي : 2 / 331 / 3 .

8. al-Kafi, v. 2, p. 331, no. 3

أنواع التَّوْبَةِ - 306

306. Types of Repentance

995. رسول الله صلى الله عليه وآله : أَخَذْتُ لِكُلِّ ذَنْبٍ تَوْبَةً ، السِّرُّ بِالسِّرِّ وَالْعَلَانِيَةُ

بِالْعَلَانِيَةِ .¹

995. The Prophet (SAWA) said, 'Make a repentance for every sin; public [repentance] for public [sins] and private [repentance] for private [sins].'²

Notes

1. بحار الأنوار : 33 / 127 / 77 .

2. Bihar al-Anwar, v. 77, p. 127, no. 33

التَّوْبَةُ النَّصُوحُ - 307

307. Sincere Repentance

(يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا).¹

² “O you who have faith! Repent to Allah with sincere repentance!”

996. رسول الله صلى الله عليه وآله - وقد سُئِلَ عَنِ التَّوْبَةِ النَّصُوحِ - : هُوَ التَّوْبَةُ عَلَى

الدَّنْبِ حِينَ يَفْزُطُ مِنْكَ، فَتَسْتَغْفِرُ اللَّهَ بِنَدَامَتِكَ عِنْدَ الْحَافِرِ ، ثُمَّ لَا تَعُودُ إِلَيْهِ أَبَدًا.³

996. The Prophet (SAWA) said, 'Sincere repentance is remorse for the sin as soon as it slips out from you; then you ask Allah for forgiveness, then you never return to it.'⁴

997. الإمام الهادي عليه السلام - وقد سُئِلَ عَنِ التَّوْبَةِ النَّصُوحِ - : أَنْ يَكُونَ الْبَاطِلُ

كَالظَّاهِرِ وَأَفْضَلَ مِنْ ذَلِكَ.⁵

997. Imam al-Hadi (AS) when he was asked about sincere repentance, said, ' [It is] when the inner self becomes identical to the outer behavior, and even better than it.'⁶

Notes

1. التحريم : 8 .

2. Qur'an 658:

3. كنز العمال : 10427 .

4. Kanz al-Ummal, no. 10302

5. بحار الأنوار : 6 / 22 / 20 .

6. Bihar al-Anwar, v. 6, p. 22, no. 20

تَأْخِيرُ التَّوْبَةِ - 308

308. Postponing Repentance

998. الإمام علي عليه السلام : إِنَّ قَارَفْتَ سَيِّئَةً فَعَجِّلْ مَحْوَهَا بِالتَّوْبَةِ .¹

998. Imam Ali (AS) said, 'If you commit a misdeed, hasten to erase it with repentance.'²

999. الإمام علي عليه السلام : مُسَوِّفُ نَفْسِهِ بِالتَّوْبَةِ ، مِنْ هُجُومِ الْأَجَلِ عَلَى أَعْظَمِ

الْخَطَرِ .³

999. Imam Ali (AS) said, 'The one who procrastinates in repenting for himself faces the greatest danger from the [sudden] attack of death.'⁴

1000. الإمام الجواد عليه السلام : تَأْخِيرُ التَّوْبَةِ اغْتِرَارٌ ، وَطُولُ التَّسْوِيفِ خَيْرَةٌ .⁵

1000. Imam al-Jawad (AS) said, 'Postponing repentance is an illusion, and long procrastination is perplexity.'⁶

(أنظر) عنوان 207 «التسويق» .

(See also: PROCRASTINATION)

Notes

1. بحار الأنوار : 1 / 208 / 77 .

2. Ibid. v. 77, p. 208, no. 1

3. غرر الحكم : 9876 .

4. Ghurar al-Hikam, no. 9876

5. تحف العقول : 456 .

6. Tuhaf al-Uqul, no. 456

الأهونُ من التَّوْبَةِ - 309

309. What Is Easier Than Repentance

1001. المسيح عليه السلام: إِنَّ مَنْ لَيْسَ عَلَيْهِ دَيْنٌ مِنَ النَّاسِ أَرْوَاحٌ وَأَقْلٌ هَمًّا يَمُنُّ عَلَيْهِ الدَّيْنُ وَإِنْ أَحْسَنَ الْقَضَاءَ ، وَكَذَلِكَ مَنْ لَمْ يَعْمَلِ الْخَطِيئَةَ أَرْوَاحٌ هَمًّا يَمُنُّ عَمَلِ الْخَطِيئَةِ وَإِنْ أَخْلَصَ التَّوْبَةَ وَأَنَابَ ¹.

1001. Prophet Jesus (AS) said, 'The man who has no debt to people is more comfortable than the one indebted, even if he repayed his debt; and similarly the man who has not committed any sins is more comfortable than he who has committed sins, even if he has sincerely repented and returned [to the right path].'²

1002. الإمام علي عليه السلام : تَرَكُ الذَّنْبِ أَهْوَنُ مِنْ طَلَبِ التَّوْبَةِ ³.

1002. Imam Ali (AS) said, 'Abandoning sin is easier than asking for forgiveness.'⁴

Notes

1. تحف العقول : 392 .

2. Ibid. no. 392

3. بحار الأنوار : 96 / 364 / 73 .

4. Bihar al-Anwar, v. 73, p. 364, no. 96

سِتْرُ اللَّهِ عَلَى التَّائِبِ - 310

310. Allah Conceals the Sin of the Penitent One

1003. الإمام علي عليه السلام : مَنْ تَابَ تَابَ اللَّهُ عَلَيْهِ، وَأُمِرَتْ جَوَارِحُهُ أَنْ تَسْتُرَ

عَلَيْهِ ، وَبِقَاعِ الْأَرْضِ أَنْ تُكْتُمَ عَلَيْهِ ، وَأُنْسِيَتِ الْحَفَظَةُ مَا كَانَتْ تُكْتُبُ عَلَيْهِ .¹

1003. Imam Ali (AS) said, 'Allah turns mercifully to the one who repents, and his limbs are ordered to keep his secret, and all the places on earth to conceal for him [his sin], and the record-keeping angels to forget whatever they wrote about him.'²

Notes

1. بحار الأنوار : 6 / 28 / 32 .

2. Ibid. v. 6, p. 28, no. 32

تَبْدِيلُ السَّيِّئَاتِ حَسَنَاتٍ - 311

311. Changing Sins Into Good Deeds

(إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا).¹

*“excepting those who repent, attain faith, and act righteously. For such, Allah will replace their misdeeds with good deeds, and Allah is all-forgiving, all-merciful.”*²

1004. الإمام الصادق عليه السلام : أوحى الله عز وجل إلى داوود النبي على نبينا وآله وعليه السلام : يا داوود ، إنَّ عَبْدِي الْمُؤْمِنَ إِذَا أَذْنَبَ ذَنْبًا ثُمَّ رَجَعَ وَتَابَ مِنْ ذَلِكَ الذَّنْبِ وَاسْتَحْيَى مِنِّي عِنْدَ ذِكْرِهِ غَفَرْتُ لَهُ ، وَأَنْسَيْتُهُ الْحَفْظَةَ وَأَبْدَلْتُهُ الْحَسَنَةَ ، وَلَا أُبَالِي وَأَنَا أَرْحَمُ الرَّاحِمِينَ.³

1004. Imam al-Sadiq (AS) narrated, 'Allah, the Exalted, revealed to Prophet David⁴ - peace be upon him and on our Prophet, 'O David! When My believing servant commits a sin and then returns [to Me] and repents for that sin and is ashamed in My presence every time he remembers it, I will forgive him and cause the recording angels to forget it and change it to count as a good deed, and I will not care about it further, for I am the most Merciful.'⁵

(أنظر) المعاد : باب 1395.

(See also: RESURRECTION: section 1395)

Notes

1. الفرقان : 70 .

2. Qur'an 25:70:

3. بحار الأنوار : 6 / 28 / 30 .

4. Prophet David (AS) is known in the Arabic tradition as Dawud (ed.)

5. Bihar al-Anwar, v. 6, p. 28, no. 30

التَّائِي عَلَى اللَّهِ - 312

312. Speculating on Allah's Judgment

1005. رسول الله صلى الله عليه وآله : وَئِيلَ لِلْمُتَّائِينَ مِنْ أُمَّتِي ، الَّذِينَ يَقُولُونَ : فُلَانٌ

فِي الْجَنَّةِ ، وَفُلَانٌ فِي النَّارِ .¹

1005. The Prophet (SAWA) said, 'Woe to those who foretell [about Allah's actions] from among my community - those who proclaim that x will go to Paradise, but y will go to the Fire.'²

1006. رسول الله صلى الله عليه وآله : إِنَّ رَجُلًا قَالَ يَوْمًا : وَاللَّهِ ، لَا يَغْفِرُ اللَّهُ لِفُلَانٍ!

فَقَالَ اللَّهُ عَزَّ وَجَلَّ : مَنْ ذَا الَّذِي تَأَلَّى عَلَيَّ أَنْ لَا أَعْفِرَ لِفُلَانٍ؟! فَإِنِّي قَدْ عَفَرْتُ لِفُلَانٍ ، وَأَحْبَطْتُ عَمَلَ التَّائِي بِقَوْلِهِ : لَا يَغْفِرُ اللَّهُ لِفُلَانٍ .³

1006. The Prophet (SAWA) said, 'A man said one day, 'I swear by Allah that He will not forgive so and so.' Allah, the Exalted, said, 'Who is he to foretell about what I will do - that I will not forgive this man? I indeed have forgiven him and annulled the work of the foretelling man because of his saying, 'Allah will not forgive him.'⁴

Notes

1. كنز العمال : 7902 .

2. Kanz al-Ummal, no. 7902

3. وسائل الشيعة : 11 / 267 / 13 .

4. Wasa'il al-Shia, v. 11, p. 267, no. 13

الثواب - 57

57. THE REWARD

ثَوَابُ الْعَمَلِ الصَّالِحِ - 313

313. The Reward for a Righteous Deed

1007. الإمام علي عليه السلام : ثَوَابُ عَمَلِكَ أَفْضَلُ مِنْ عَمَلِكَ .¹

1007. Imam Ali (AS) said, 'The reward for your work is better than your work itself.'²

1008. الإمام علي عليه السلام : ثَوَابُ الْآخِرَةِ يُنْسِي مَشَقَّةَ الدُّنْيَا .³

1008. Imam Ali (AS) said, 'The reward of the Hereafter causes one to forget the toil of this world.'⁴

1009. الإمام علي عليه السلام : إِنَّ اللَّهَ سُبْحَانَهُ وَضَعَ الثَّوَابَ عَلَى طَاعَتِهِ وَالْعِقَابَ

عَلَى مَعْصِيَتِهِ زِيَادَةً لِعِبَادِهِ عَنْ نَقْمَتِهِ ، وَحِيَاثَةً لَهُمْ إِلَى جَنَّتِهِ .⁵

1009. Imam Ali (AS) said, 'Allah, the Exalted, decreed reward for obeying Him and chastisement for disobeying Him, in order to protect His servants against His wrath and to herd them to His Paradise.'⁶

1010. الإمام علي عليه السلام : ثَوَابُ الْعَمَلِ عَلَى قَدْرِ الْمَشَقَّةِ فِيهِ .⁷

1010. Imam Ali (AS) said, 'The reward for any work is proportionate to the toil of performing it.'⁸

(أنظر) عنوان 65 «الجزاء» .

(See also: REQUITA L 65)

Notes

1. غرر الحكم : 4688 .
2. Ghurar al-Hikam, no. 4688
3. غرر الحكم : 4692 .
4. Ibid. no. 4692
5. نهج البلاغة : الحكمة 368 .
6. Nahj al-Balagha, Saying 368
7. غرر الحكم : 4690 .
8. Ghurar al-Hikam, no. 4690

أَعْظَمُ الْمَثْوَبَةِ - 314

314. The Greatest Reward

1011. الإمام عليّ عليه السلام: إِنَّ أَعْظَمَ الْمَثْوَبَةِ مَثْوَبَةُ الْإِنْصَافِ ¹.

1011. Imam Ali (AS) said, 'The greatest reward is the reward [dealt] by fairness.' ²

1012. الإمام عليّ عليه السلام: ثَوَابُ الْجِهَادِ أَعْظَمُ الثَّوَابِ ³.

1012. Imam Ali (AS) said, 'The reward for jihad is the greatest reward.' ⁴

1013. الإمام عليّ عليه السلام: شَيْئَانِ لَا يُوزَنُ ثَوَابُهُمَا: الْعَفْوُ ، وَالْعَدْلُ ⁵.

1013. Imam Ali (AS) said, 'There are two things the reward for which is beyond measure: pardon and justice.' ⁶

Notes

1. غرر الحكم : 3387 .

2. Ibid. no. 3387

3. غرر الحكم : 4695 .

4. Ibid. no. 4695

5. غرر الحكم : 5769 .

6. Ibid. no. 5769

مَنْ بَلَغَهُ ثَوَابٌ عَلَى عَمَلٍ - 315

315. A Man Who Hears About the Reward For a Particular Action

1014. الإمام الباقر عليه السلام : مَنْ بَلَغَهُ ثَوَابٌ مِنَ اللَّهِ عَلَى عَمَلٍ، فَعَمِلَ ذَلِكَ الْعَمَلَ التَّمَسَّاسَ ذَلِكَ الثَّوَابِ أُوتِيَتهُ وَإِنْ لَمْ يَكُنِ الْحَدِيثُ كَمَا بَلَغَهُ ¹.

1014. Imam al-Baqir (AS) said, 'If a man hears about Allah's reward for a particular action, and subsequently performs it in order to attain that reward, he will receive it - even if the actual report was contrary to what he had heard.' ²

Notes

1. الكافي : 2 / 87 / 2 .

2. al-Kafi, v. 2, p. 87, no. 2

الثورة - 58

58. REVOLUTION

الثَّورَةُ الْإِسْلَامِيَّةُ فِي الشَّرْقِ قَبْلَ قِيَامِ الْقَائِمِ عَلَيْهِ السَّلَام - 316

316. The Islamic Revolution In The East Before The Rise of The Twelfth Imam (al-Qaim)

1015. رسول الله صلى الله عليه وآله : يَخْرُجُ نَاسٌ مِنَ الْمَشْرِقِ فَيُوطِنُونَ لِلْمَهْدِيِّ

سُلْطَانَهُ.¹

1015. The Prophet (SAWA) said, 'There will be a people who will rise from the east to pave the way for al-Mahdi's rule.'²

1016. الملاحم و الفتن عن عبد الله : بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وآله إِذْ مَرَّ فَنِيَّةٌ مِنْ قُرَيْشٍ فَتَغَيَّرَ لَوْنُهُ، فَقُلْنَا : يَا رَسُولَ اللَّهِ ، إِنَّا لَا نَرَى فِي وَجْهِكَ شَيْئاً نَكْرَهُهُ! قَالَ: إِنَّا أَهْلُ بَيْتِ اخْتَارَ اللَّهُ لَنَا الْآخِرَةَ عَلَى الدُّنْيَا، وَإِنَّ أَهْلَ بَيْتِي هَؤُلَاءِ سَيُصِيبُهُمْ بَعْدِي بَلَاءٌ وَتَطْرِيدٌ وَتَشْرِيدٌ ، حَتَّى يَخْرُجَ قَوْمٌ مِنْ هَاهُنَا - وَأَوْمَأَ بِيَدِهِ نَحْوَ الْمَشْرِقِ - مَعَهُمْ رَايَاتٌ سُودٌ ، يَسْأَلُونَ الْحَقَّ فَلَا يُعْطَوْنَهُ ، وَيَسْأَلُونَ فَلَا يُعْطَوْنَ فَيُقَاتِلُونَ وَيَصْبِرُونَ، فَيُعْطَوْنَ مَا سَأَلُوا فَلَا يَقْبَلُونَهُ، حَتَّى يَدْفَعُوها إِلَى رَجُلٍ مِنْ أَهْلِ بَيْتِي يَمْلَأُهَا قِسْطاً وَعَدْلًا كَمَا مُلِئَتْ ظُلْماً وَجَوْرًا ، فَمَنْ أَدْرَكَهُمْ فَلْيَأْتِهِمْ وَلَوْ حَبْوًا عَلَى الثَّلْجِ.³

1016. 'Abdullah [b. 'Abbas] said, 'While we were sitting with the Prophet (SAWA), a group of young men passed by us and the face of the Prophet turned pale. We asked, 'O Messenger of Allah! We see a look of dislike on your face.' He said, 'We are members of a household for whom Allah has chosen the Hereafter over this world. And this household of mine will be afflicted by banishment and exile after my demise, until a people will emerge from these parts - and he pointed to the East - with black flags. They will repeatedly demand what is right and will be denied it, so they will fight steadfastly until they are given what they demand. But they will not accept it for themselves, until they give it to a man from my posterity who will fill [the world] with fairness and justice as it was filled with oppression and injustice before. Whoever lives to know them should join them even if he has to crawl on snow.'⁴

Notes

1. كنز العمال : 38657 .

2. Kanz al-Ummal, no. 38657

3. الملاحم والفتن : 314 / 445 .

4. al-Malahim wa al-Fitan, p. 314, no. 445

دَوْرُ الْعَجَمِ فِي الثَّوْرَةِ - 317

317. The Role of Non-Arabs In The Revolution

1017. الإمام الباقر عليه السلام : أصحاب القائم ثلاثمائة وثلاثة عشر رجلاً أولادُ العجم ، بعضهم يُحْمَلُ فِي السَّحَابِ نَهَاراً يُعْرَفُ بِاسْمِهِ وَاسْمِ أَبِيهِ وَنَسَبِهِ وَحِلْيَتِهِ ، وَبَعْضُهُمْ نَائِمٌ عَلَى فِرَاشِهِ فَيُؤَافِيهِ فِي مَكَّةَ عَلَى غَيْرِ مِيعَادٍ .¹

1017. Imam al-Baqir (AS) said, 'The companions of al-Qa'im are three hundred and thirteen men from the children of non-Arabs. Some of them are transported by clouds during the day, and are known by their name, their father's name and their lineage and decorations, and some of them are sleeping in their beds and will meet him [al-Qa'im] in Mecca without a specific time.'²

1018. سنن الترمذی عن صالح بن أبي صالح مولى عمرو بن حريث : سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ : ذَكَرْتُ الْأَعَاجِمَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : لَأَنَا بِهِمْ أَوْ بَعْضُهُمْ أَوْثَقُ مِنْكُمْ أَوْ بَعْضُكُمْ .³

1018. Sunan al-Tirmidhi, narrating from Salih ibn Salih, the servant of Amr ibn Harith, 'I heard Abu Huraira say: "I mentioned the non-Arabs in front of the Messenger of Allah (SAWA) and he (SAWA) said: "I have trust in them or in some of them more than I have trust in you or in some of you.'⁴

1019. الإمام علي عليه السلام : كَأَنِّي بِالْعَجَمِ فَسَاطِيطُهُمْ فِي مَسْجِدِ الْكُوفَةِ، يُعَلِّمُونَ النَّاسَ الْقُرْآنَ كَمَا أُنْزِلَ .⁵

1019. Imam Ali (AS) said, 'I can almost see the non-Arabs pitching their tents in the mosque of Kufa, teaching the Qur'an to the people as it was originally revealed.'⁶

Notes

1. الغيبة للنعماني : ص 329 .
2. Al-Ghaibah, al-Numani, p. 329
3. الترمذی : 5 / 382 .
4. al-Tirmidhi, v. 5, p. 382
5. الغيبة للنعماني : 318 / 5 .
6. al-Ghayba li al-Numani, p. 318, no. 5

الثَّورَةُ مِنْ مَدِينَةِ قُمْ - 318

318. The Revolution From The City of Qum

1020. الإمام الصادق عليه السلام : سَيَأْتِي زَمَانٌ تَكُونُ بَلَدَةُ قُمْ وَأَهْلُهَا حُجَّةً عَلَى الْخَلَائِقِ ، وَذَلِكَ فِي زَمَانٍ غَيْبَةٍ قَائِمِنَا عَلَيْهِ السَّلَامُ إِلَى ظُهُورِهِ ، وَلَوْلَا ذَلِكَ لَسَاخَتْ الْأَرْضُ بِأَهْلِهَا . وَإِنَّ الْمَلَائِكَةَ لَتَدْفَعُ الْبَلَايَا عَنْ قُمْ وَأَهْلِهَا ، وَمَا قَصْدُهُ جَبَّارٌ بِسُوءٍ إِلَّا قَصْمَهُ قَاصِمُ الْجَبَّارِينَ .¹

1020. Imam al-Sadiq (AS) said, 'There will come a time when the town of Qum and its people will be an authority (hujja) over the rest of people. This will be during the time of the occultation of our Qa'im (AS) until his reappearance. And if this was not so, the earth would swallow up its people. Verily, the angels guard Qum and its people from disasters, and no tyrant can aim towards it with evil intentions without being annihilated by Allah, the Annihilator of tyrants.'²

1021. بحار الأنوار عن عَقَّانِ الْبَصْرِيِّ : قَالَ لِي [الإمام الصادق عليه السلام] : أَتَدْرِي لِمَ سُمِّيَ قُمْ ؟ قُلْتُ : اللَّهُ وَرَسُولُهُ وَأَنْتَ أَعْلَمُ ، قَالَ : إِنَّمَا سُمِّيَ قُمْ لِأَنَّ أَهْلَهُ يَجْتَمِعُونَ مَعَ قَائِمِ آلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ ، وَيَقُومُونَ مَعَهُ وَيَسْتَقِيمُونَ عَلَيْهِ وَيَنْصُرُونَهُ .³

1021. Imam al-Sadiq (AS) said to Affan al-Basri, 'Do you know the reason for the name Qum?' [Affan] replied, 'Allah, His Messenger, and you know better.' He said, 'It was named Qum because its people will meet with the Qa'im⁴ of the family of Muhammad, peace be upon him; they will rise with him, stay with him, and support him.'⁵

1022. الإمام الكاظم عليه السلام : رَجُلٌ مِنْ أَهْلِ قُمْ يَدْعُو النَّاسَ إِلَى الْحَقِّ ، يَجْتَمِعُ مَعَهُ قَوْمٌ كَثِيرٌ مِنَ الْحَدِيدِ ، لَا تُرْهِمُهُمُ الرِّيحُ الْعَوَاصِفُ ، وَلَا يَمَلُّونَ مِنَ الْحَرْبِ ، وَلَا يَجِبُّنُونَ ، وَعَلَى اللَّهِ يَتَوَكَّلُونَ ، وَالْعَاقِبَةُ لِلْمُتَّقِينَ .⁶

1022. Imam al-Kazim (AS) said, 'A man from Qum will call the people to what is right, and he will be joined by men as firm as iron, who will not be shaken by violent storms. They will not be tired of war, nor will they show cowardice. They will rely solely on Allah, and the good end will be for the pious.'⁷

1023. بحار الأنوار عن بعض أصحابنا : كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جَالِساً إِذْ قَرَأَ هَذِهِ الْآيَةَ: (فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَاداً لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْداً مَفْعُولاً)⁸ فَقُلْنَا : جُعِلْنَا فِدَاكَ ، مَنْ هَؤُلَاءِ ؟ فَقَالَ ، ثَلَاثَ مَرَّاتٍ : هُمْ وَاللَّهُ أَهْلُ قُمْ .⁹

1023. It is narrated in Bihar al-Anwar: 'One of our companions narrated, 'I was sitting with Abu Abdillah (AS) when he recited the verse: “So when the first occasion of the two [prophecies] came, We aroused against you

Our servants possessing great might, and they ransacked [your] habitations, and the promise was bound to be fulfilled.”¹⁰ We asked, 'Who are those, may we be your ransom?' He said three times, 'By Allah! These are the people of Qum.'¹¹

Notes

1. بحار الأنوار : 22 / 213 / 60
2. Bihar al-Anwar, v. 60, p. 213, no. 22
3. 38 / 216 / 60 : بحار الأنوار
4. Since Qaim (lit. one who will rise) is from the same root as Qum (ed.)
5. Ibid. p. 216, no. 38
6. 37 / 216 / 60 : بحار الأنوار
7. Ibid. no. 37
8. 5 : الإسراء
9. 40 / 216 / 60 : بحار الأنوار
10. Qur'an 175:
11. Ibid. no. 40

الجبر - 59

59. PREDESTINATION

بُطْلَانُ الْجَبْرِ - 319

319. The Fallacy of Predestination

1024. الإمام علي عليه السلام - في بيان بُطْلَانِ الجبر - : لَوْ كَانَ كَذَلِكَ لَبَطَلَ الثَّوَابُ وَالْعِقَابُ ، وَالْأَمْرُ وَالنَّهْيُ وَالرَّجْرُ ، وَلَسَقَطَ مَعْنَى الْوَعْدِ وَالْوَعِيدِ ، وَلَمْ تَكُنْ عَلَى مُسَيِّئٍ لَائِمَةٌ ، وَلَا لِمُحْسِنٍ مَحْمَدَةٌ ، وَلَكَانَ الْمُحْسِنُ أَوْلَى بِاللَّائِمَةِ مِنَ الْمَذْنِبِ ، وَالْمَذْنِبُ أَوْلَى بِالْإِحْسَانِ مِنَ الْمُحْسِنِ ، تِلْكَ مَقَالَةُ عَبْدَةِ الْأَوْثَانِ وَخُصَمَاءِ الرَّحْمَنِ ¹.

1024. Imam Ali (AS), exposing the fallacy of predestination, said, 'If it were like this, the concepts of reward, punishment, command, and prohibition would be erroneous. The meaning of promise [of Paradise] and threat [of the Hellfire] would be futile, and there would be no blame for a wrongdoer, nor praise for the good-doer. Furthermore, the good-doer would be more blameworthy than the wrongdoer, and the latter would deserve more praise than the former. This [i.e. predestination] is the claim of the idolators and the foes of the Merciful.' ²

1025. الإمام الصادق عليه السلام : مَا اسْتَطَعْتُ أَنْ تَلُومَ الْعَبْدَ عَلَيْهِ فَهُوَ مِنْهُ ، وَمَا لَمْ تَسْتَطِعْ أَنْ تَلُومَ الْعَبْدَ عَلَيْهِ فَهُوَ مِنْ فِعْلِ اللَّهِ ، يَقُولُ اللَّهُ تَعَالَى لِلْعَبْدِ : لِمَ عَصَيْتَ ؟ لِمَ فَسَقْتَ ؟ لِمَ شَرَبْتَ الْخَمْرَ ؟ لِمَ زَنَيْتَ ؟ فَهَذَا فِعْلُ الْعَبْدِ ، وَلَا يَقُولُ لَهُ : لِمَ مَرَضْتَ ؟ لِمَ قَصُرْتَ ؟ لِمَ ابْيَضَضْتَ ؟ لِمَ اسْوَدَدْتَ ؟ لِأَنَّهُ مِنْ فِعْلِ اللَّهِ تَعَالَى ³.

1025. Imam al-Sadiq (AS) said, 'Anything that you can blame a servant [of Allah] for is his own doing, and whatever you cannot blame him for is Allah's doing. Allah, the Exalted, will ask the servant, 'Why did you disobey [Me]? Why did you commit sins? Why did you drink wine? Why did you commit adultery?' All of this is the servant's doing. But He will not ask him, 'Why were you sick? Why were you short? Why were you white? Why were you black?' because all of this is Allah's doing.' ⁴

1026. الإمام الكاظم عليه السلام : إِنَّ السَّيِّئَاتِ لَا تَخْلُو مِنْ إِحْدَى ثَلَاثٍ : إِمَّا أَنْ تَكُونَ مِنَ اللَّهِ - وَلَيْسَتْ مِنْهُ - فَلَا يَنْبَغِي لِلرَّبِّ أَنْ يُعَذِّبَ الْعَبْدَ عَلَى مَا لَا يَزْتَكِبُ ، وَإِمَّا أَنْ تَكُونَ مِنْهُ وَمِنْ الْعَبْدِ - وَلَيْسَتْ كَذَلِكَ - فَلَا يَنْبَغِي لِلشَّرِيكَ الْقَوِيِّ أَنْ يَظْلِمَ الشَّرِيكَ الضَّعِيفَ ، وَإِمَّا أَنْ تَكُونَ مِنَ الْعَبْدِ - وَهِيَ مِنْهُ - فَإِنْ عَفَا فَبِكْرَمِهِ وَجُودِهِ ، وَإِنْ عَاقَبَ فَبِدَنْبِ الْعَبْدِ وَجَرِيرَتِهِ ⁵.

1026. Imam al-Kazim (AS) said, 'Sins cannot be other than one of three cases: either they originate from Allah - which they do not - and in this case it would not be proper for the Lord to punish His servant for what he has not

committed; or that they originate from Him and the servant together - which they do not - and in this case it would not be proper for the strong partner to wrong the weak partner; or that they originate from the servant - which they do - and in this case, if Allah forgives, it is due to His kindness and liberality, or if He punishes, it is as a result of the sin and crime of the servant.'⁶

Notes

1. بحار الأنوار : 5 / 13 / 19 .
2. Bihar al-Anwar, v. 5, p. 13, no. 19
3. بحار الأنوار : 5 / 59 / 109 .
4. Ibid. p. 59, no. 109
5. بحار الأنوار : 78 / 323 / 23 .
6. Ibid. v. 78, p. 323, no. 23

لا جبر ولا تفويض - 320

320. Neither Free Will Nor Predestination

1027. التوحيد عن الإمام الباقر والإمام الصادق عليهما السلام : إِنَّ اللَّهَ عَزَّ وَجَلَّ أَرْحَمُ بِخَلْقِهِ مِنْ أَنْ يُجْبَرَ خَلْقُهُ عَلَى الذُّنُوبِ ثُمَّ يُعَذِّبَهُمْ عَلَيْهَا ، وَاللَّهُ أَعَزُّ مِنْ أَنْ يُرِيدَ أَمْرًا فَلَا يَكُونُ . قَالَ : فَسُئِلَا عَلَيْهِمَا السَّلَام : هَلْ بَيْنَ الْجَبْرِ وَالْقَدَرِ مَنْزِلَةٌ ثَالِثَةٌ ؟ قَالَا : نَعَمْ ، أَوْسَعُ مِمَّا بَيْنَ السَّمَاءِ وَالْأَرْضِ .¹

1027. Imam al-Baqir and Imam al-Sadiq (AS) said, 'Allah, the Exalted, is too merciful to coerce His servants to sin and then punish them for it. He is also too mighty to want something and it not be accomplished.' Then they were asked whether there is a stance between free will and predestination, to which they replied, 'Yes, [a stance] wider than the space between the earth and the sky.'²

1028. بحار الأنوار عن المفضل عن الإمام الصادق عليه السلام : لا جبر ولا تفويض ، ولكن أمر بين أمرين . قَالَ : قُلْتُ : مَا أَمْرٌ بَيْنَ أَمْرَيْنِ ؟ قَالَ : مَثَلُ ذَلِكَ مَثَلُ رَجُلٍ رَأَيْتَهُ عَلَى مَعْصِيَةٍ فَتَرْكُوتُهُ فَلَمْ يَنْتَهُ ، فَتَرْكُوتُهُ ففعل تلك المعصية ، فليس حيث لم يقبل منك فتركته كُنْتَ أَنْتَ الَّذِي أَمَرْتَهُ بِالْمَعْصِيَةِ .³

1028. Imam al-Sadiq (AS) said, according to what Mufaddal b. Umar narrated on his authority, 'There is neither predestination nor free will, but a stance in between them.' [Mufaddal] asked, 'What is the stance in between?' He replied, 'It is like when you observe a man in sin and you advise him against it but he does not desist from it, so you leave him to his sin. Leaving him to sin after he has rejected your advice does not mean that you commanded him to sin.'⁴

Notes

1. التوحيد : 3 / 360 .
2. al-Tawhid, p. 360, no. 3
3. بحار الأنوار : 5 / 17 / 27 .
4. Bihar al-Anwar, v. 5, p. 17, no. 27

الله أولى بالحسنات - 321

321. Allah Deserves All Credit For Good Deeds

1029. الإمام الرضا عليه السلام : قال الله تعالى : يا بن آدم ، بِمَشِيَّتِي كُنْتَ أَنْتَ الَّذِي تَشَاءُ ، وَبِنِعْمَتِي أَذَيْتَ إِلَيَّ فَرَائِضِي ، وَبِقُدْرَتِي قَوَيْتَ عَلَى مَعْصِيَتِي ، خَلَقْتُكَ سَمِيعاً بَصِيراً ، أَنَا أَوْلَى بِحَسَنَاتِكَ مِنْكَ ، وَأَنْتَ أَوْلَى بِسَيِّئَاتِكَ مِنِّي .¹

1029. Imam al-Rida (AS) said, 'Allah, most High, said, 'O son of Adam! By My will you attained free will, and with the help of My favour, you perform your obligations towards Me, and with My power you feel empowered to disobey Me. I created you with sight and hearing, so I deserve more credit for your good deeds than you, while you are to blame for your own misdeeds.'²

Notes

1. بحار الأنوار : 3 / 4 / 5 و ص 99 / 56 و ص 104 / 57 .
2. Ibid. p. 4, no. 3

ما ينبغي في مواجهة الجبرية - 322

322. Actions To Be Taken Against The Proponents of Determinism

1030. الإمام الصادق عليه السلام : مَنْ زَعَمَ أَنَّ اللَّهَ يُجْبِرُ عِبَادَهُ عَلَى الْمَعَاصِي أَوْ يُكَلِّفُهُمْ مَا لَا يُطِيقُونَ فَلَا تَأْكُلُوا ذَبِيحَتَهُ ، وَلَا تَقْبَلُوا شَهَادَتَهُ ، وَلَا تُصَلُّوا وَرَاءَهُ ، وَلَا تُعْطُوهُ مِنْ الزَّكَاةِ شَيْئًا.¹

1030. Imam al-Sadiq (AS) said, 'He who claims that Allah coerces His servants to disobey Him or burdens them with that which they cannot endure, you must not eat from an animal that he has slaughtered, nor should you believe his testimony, nor pray behind him, nor give him any part of your alms.'²

Notes

1. بحار الأنوار : 5 / 11 / 17 .

2. Ibid. p. 11, no. 17

الجبار - 60

60. TYRANT

دُمُ التَّجَبُّرِ وَصِفَةُ الْجَبَّارَةِ - 323

323. Condemnation of Tyranny

(وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ)¹

*“But they sought victory and decision (there and then), and frustration was the lot of every powerful obstinate transgressor..”*²

(وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ)³

*“Such were the “Ad” people: they rejected the Signs of their Lord and Cherisher; disobeyed His Messengers; and followed the command of every powerful, obstinate transgressor.”*⁴

1031. رسول الله صلى الله عليه وآله : كُلُّ جَبَّارٍ عَنِيدٍ مَنْ أَبِي أَنْ يَقُولَ : لَا إِلَهَ إِلَّا

الله.⁵

1031. The Prophet (SAWA) said, 'A recalcitrant tyrant is anyone who refuses to say: 'There is no god but Allah.'⁶

1032. الإمام علي عليه السلام : لَا يَزُكُو عَمَلُ مُتَجَبِّرٍ.⁷

1032. Imam Ali (AS) said, 'The work of a tyrant can never be pure.'⁸

1033. الإمام علي عليه السلام : فَلَا تُكَلِّمُونِي بِمَا تُكَلِّمُ بِهِ الْجَبَّارَةَ، وَلَا تَتَحَقَّقُوا مِنِّي

بِمَا يُتَحَقَّقُ بِهِ عِنْدَ أَهْلِ الْبَادِرَةِ، وَلَا تُخَالِطُونِي بِالمَصَانِعَةِ.⁹

1033. Imam Ali (AS) said, 'Do not address me the way tyrants are addressed, nor should you be reluctant in my presence as it is done in the presence of the oppressors, nor should you associate with me with hypocrisy.'¹⁰

Notes

1. ابراهيم : 15 .

2. Qur'an 1415:

3. هود : 59 .

4. Qur'an 1159:

5. التوحيد : 9 / 20 .

6. al-Tawhid, p. 22, no. 9

7. غرر الحكم : 10587 .

8. Ghurar al-Hikam, no. 10587

9. نهج البلاغة : الخطبة 216 .

10. Nahj al-Balagha, Sermon 216

سوء عاقبة الجبابرة - 324

324. The Evil End of The Tyrants

1034. رسول الله صلى الله عليه وآله : يُخَشَّرُ الْجَبَّارُونَ وَالْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ فِي صُورَةِ الدَّرِّ، يَطْأُهُمُ النَّاسُ لِهَوَانِهِمْ عَلَى اللَّهِ.¹

1034. The Prophet (SAWA) said, 'The tyrants and the arrogant people will be raised on the Day of Judgment in the form of tiny ants, which the rest of the people will trample underfoot - as a sign of their low esteem before Allah.'²

1035. الإمام علي عليه السلام : مَنْ بَجَبَّرَ كُسِرَ.³

1035. Imam Ali (AS) said, 'Whoever acts tyrannically will be broken.'⁴

1036. الإمام علي عليه السلام : مَنْ بَجَبَّرَ حَقَّرَهُ اللَّهُ وَوَضَعَهُ.⁵

1036. Imam Ali (AS) said, 'Allah will humiliate and depose whoever acts tyrannically.'⁶

1037. الإمام علي عليه السلام : إِيَّاكَ وَالتَّجَبَّرَ عَلَى عِبَادِ اللَّهِ ؛ فَإِنَّ كُلَّ مُتَجَبَّرٍ يَقْصِمُهُ اللَّهُ.⁷

1037. Imam Ali (AS) said, 'Beware of behaving tyrannically with the servants of Allah, for [eventually] Allah annihilates every tyrant.'⁸

1038. الإمام الصادق عليه السلام : الْجَبَّارُونَ أَبْعَدُ النَّاسِ مِنَ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ.⁹

1038. Imam al-Sadiq (AS) said, 'The tyrants will be the farthest away from Allah on the Day of Judgment.'¹⁰

Notes

1. تنبيه الخواطر : 1 / 199 .
2. Tanbih al-Khawatir, v. 1, p. 199
3. غرر الحكم : 7697 .
4. Ghurar al-Hikam, no. 7697
5. غرر الحكم : 8471 .
6. Ibid. no. 8471
7. غرر الحكم : 2695 .
8. Ibid. no. 2695
9. وسائل الشيعة : 11 / 304 / 7 .
10. Wasa'il al-Shia, v. 11, p. 304, no. 7

الجبن - 61

61. COWARDICE

دَمُّ الْجَبْنِ - 325

325. Censure of Cowardice

1039. الإمام علي عليه السلام : الجبنُ مَنْقَصَةٌ ¹.

1039. Imam Ali (AS) said, 'Cowardice is a defect.' ²

1040. الإمام علي عليه السلام : الجبنُ والحِرصُ والبخلُ غرائرُ سُوءٍ يَجْمَعُهَا سُوءُ الظَّنِّ

بِاللَّهِ سُبْحَانَهُ ³.

1040. Imam Ali (AS) said, 'Cowardice, greed, and miserliness are vile traits that are the result of distrust in Allah.' ⁴

1041. الإمام علي عليه السلام : اخْذَرُوا الْجَبْنَ؛ فَإِنَّهُ عَارٌ وَمَنْقَصَةٌ ⁵.

1041. Imam Ali (AS) said, 'Beware of cowardice, for it is a [source of] shame and a defect.' ⁶

1042. الإمام علي عليه السلام : شِدَّةُ الْجَبْنِ مِنْ عَجْزِ النَّفْسِ وَضَعْفِ الْيَقِينِ ⁷.

1042. Imam Ali (AS) said, 'Sheer cowardice ensues from the impotence of the soul and the weakness of conviction.' ⁸

1043. الإمام الحسن عليه السلام - وقد سُئِلَ عن الجبن - : الجرأةُ على الصَّدِيقِ ،

والتُّكُولُ عَنِ الْعَدُوِّ ⁹.

1043. Imam al-Hasan (AS), when asked about cowardice, replied, '[It is] aggressiveness with one's friends, and flight from one's enemy.' ¹⁰

Notes

1. نصح البلاغة : الحكمة 3 .

2. Nahj al-Balagha, Saying 3

3. غرر الحكم : 1837 .

4. Ghurar al-Hikam, no. 1837

5. غرر الحكم : 2582 .

6. Ibid. no. 2582

7. غرر الحكم : 5773 .

8. Ibid. no. 5773

9. تحف العقول : 225 .

10. Tuhaf al-Uqul, no. 225

الْجَبَانُ وَالْعَزْوُ - 326

326. The Coward and War

1044. رسول الله صلى الله عليه وآله : مَنْ أَحَسَّ مِنْ نَفْسِهِ جُبْنًا فَلَا يَغْزُ .¹

1044. The Prophet (SAWA) said, 'Whoever feels fear in himself should not go to war.'²

1045. الإمام علي عليه السلام : لَا يَحِلُّ لِلْجَبَانِ أَنْ يَغْزَوْ لِأَنَّهُ يَنْهَزُهُمْ سَرِيعًا ، وَلَكِنْ

لِيَنْظُرَ مَا كَانَ يُرِيدُ أَنْ يَغْزَوْ بِهِ فَلْيُجَهِّزْ بِهِ غَيْرَهُ ؛ فَإِنَّ لَهُ مِثْلَ أَجْرِهِ وَلَا يَنْقُصُ مِنْ أَجْرِهِ شَيْءٌ

³.

1045. Imam Ali (AS) said, 'A coward is not allowed to participate in a campaign, because he would flee fast. However, he must take whatever he was going to use for the conquest [i.e. weaponry] and give it to someone else. Thus, he will have the same reward, without decrease in the reward of the other thereof.'⁴

Notes

1. دعائم الإسلام : 1 / 342 .

2. Daa'im al-Islam, v. 1, p. 342

3. بحار الأنوار : 100 / 49 / 16 .

4. Bihar al-Anwar, v. 100, p. 49, no. 16

الجدال - 62

1

62. THE DISPUTE

الجدال المذموم - 327

327. Reproached Dispute

(وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ) ²

“Among the people are those who dispute about Allah without any knowledge, and follow every froward devil” ³

(مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْزِرُكَ تَقَلُّبُهُمْ فِي الْبِلَادِ) ⁴

“No one disputes the signs of Allah except the faithless. So do not be misled by their bustle in the towns.” ⁵

(أنظر) آل عمران : 66 و الأعراف : 71 و الأنفال : 6 و الكهف : 54 ، 56 و مريم : 97 و الحج : 8 ، 9 ، 68 والفرقان : 50 والشورى : 35 والزخرف : 57 .

(See also: Qur'an 3:66, 7:71, 8:6, 18:54, 18:56, 19:97, 22:8-9, 22:68, 25:50, 42:35, 43:57)

1046. رسول الله صلى الله عليه وآله : ما ضَلَّ قَوْمٌ إِلَّا أُوْثِقُوا الْجَدَلَ ⁶

1046. The Prophet (SAWA) said, 'No sooner do a people go astray than they exaggerate in dispute.' ⁷

1047. الإمام علي عليه السلام : إِيَّاكُمْ وَالْجِدَالَ ؛ فَإِنَّهُ يُورِثُ الشَّكَّ ⁸

1047. Imam Ali (AS) said, 'Avoid dispute, for it brings about doubt.' ⁹

(أنظر) عنوان 363 «المراء» ؛ عنوان 377 «المناظرة» .

(See also: DISPUTATION 363 and Debate 377)

Notes

1. لأجل التعرّف على موضوع الجدال والحوار في تاريخ الفلسفة والأديان يراجع مدخل كتاب «الحواريين» .
«الحضارات في الكتاب والسنة» .

2. الحج : 3 .

3. Qur'an 223:

4. غافر : 4 .

5. Qur'an 404:

6. بحار الأنوار : 2 / 138 / 52 .

7. Bihar al-Anwar, v. 2, p. 138, no. 52

8. الحصال : 10 / 615 .

9. al-Khisal, p. 615, no. 10

الجدالُ الحَسَنُ - 328

328. Positive Debating

(ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ).¹

*“Invite to the way of your Lord with wisdom and good advice and dispute with them in a manner that is best. Indeed your Lord knows best those who stray from His way, and He knows best those who are guided.”*²

1048. الإمامُ عليٌّ عليه السلام - في الحكيم المنسوبة إليه - : مُرُوا الْأَحْدَاثَ بِالْمِرَاءِ وَالْجِدَالِ ، وَ الْكُھُولَ بِالْفِكْرِ ، وَالشُّيُوخَ بِالصَّمَتِ .³

1048. Imam Ali (AS) from the wise sayings attributed to him said, 'Command the young with arguing and debating, the adult with thought, and the elder with silence.'⁴

1049. الإمامُ العسكريُّ عليه السلام : ذَكَرَ عِنْدَ الصَّادِقِ عَلَيْهِ السَّلَامُ الْجِدَالُ فِي الدِّينِ ، وَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَالْأَئِمَّةَ الْمَعْصُومِينَ عَلَيْهِمُ السَّلَامُ قَدْ نَهَوْا عَنْهُ ، فَقَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ : لَمْ يُنَهْ عَنْهُ مطلقاً ، لَكِنَّهُ نَهَى عَنِ الْجِدَالِ بغيرِ الَّتِي هِيَ أَحْسَنُ .⁵

1049. Imam al-'Askari (AS) narrated, 'The subject of disputing about religion was mentioned in the presence of al-Sadiq (AS), and that the Prophet (SAWA) and the infallible Imams(AS) prohibited it. So al-Sadiq (AS) said, 'He never prohibited it absolutely, but only prohibited dispute in ways that are not the best.'⁶

Notes

1. النحل : 125 .
2. Qur'an 16:125:
3. شرح نهج البلاغة : 20 / 285 / 260 .
4. Sharh Nahj al-Balagha, v. 20, p. 285, no. 260
5. بحار الأنوار : 2 / 125 / 2 .
6. Bihar al-Anwar, v. 2, p. 125, no. 2

التجربة - 63

63. EXPERIENCE

بَرَكَاتُ التَّجَرِبَةِ - 329

329. Blessings of Experiences

1050. الإمام علي عليه السلام: التَّجَارِبُ عِلْمٌ مُسْتَفَادٌ.¹

1050. Imam Ali (AS) said, 'Experiences are a beneficial knowledge.'²

1051. الإمام علي عليه السلام - لابنه عليه السلام - : فَبَادَرْتُكَ بِالْأَدَبِ قَبْلَ أَنْ

يُفْسِدَ قَلْبُكَ وَيَشْتَغِلَ لُبُّكَ لِتَسْتَقْبِلَ بِحَدِّ رَأْيِكَ مِنَ الْأَمْرِ مَا قَدْ كَفَاكَ أَهْلُ التَّجَارِبِ بُغْيَتَهُ وَتَجَرِبَتَهُ، فَتَكُونَ قَدْ كُفِّيتَ مَوْثِقَةَ الطَّلَبِ وَعُوفِيَتْ مِنْ عِلَاجِ التَّجَرِبَةِ.³

1051. Imam Ali (AS) said to his son (AS), 'I started teaching you manners before your heart hardened and your mind became preoccupied in order for you to comprehend with your mind what experienced people have spared you from searching and experiencing. Thus you were spared the hardship of search and the pain of experience.'⁴

1052. الإمام علي عليه السلام: كَفَى بِالتَّجَارِبِ مُؤَدِّباً.⁵

1052. Imam Ali (AS) said, 'Experience suffices as a trainer.'⁶

1053. الإمام علي عليه السلام: رَأْيِي الرَّجُلِ عَلَى قَدَرِ تَجَرِبَتِهِ.⁷

1053. Imam Ali (AS) said, 'The worth of a man's opinion is measured by his experience.'⁸

1054. الإمام علي عليه السلام: الْعَقْلُ عَرِيزَةٌ تَزِيدُ بِالْعِلْمِ وَالتَّجَارِبِ.⁹

1054. Imam Ali (AS) said, 'Reason is an instinct that is enhanced by knowledge and experience.'¹⁰

1055. الإمام علي عليه السلام: الْعَقْلُ حِفْظُ التَّجَارِبِ.¹¹

1055. Imam Ali (AS) said, 'Reason is to retain and preserve experiences.'¹²

Notes

1. غرر الحكم : 1036 .
2. Ghurar al-Hikam, no. 1036
3. تحف العقول : 70 ، شرح نهج البلاغة : 16 / 66 .
4. Tuhaf al-Uqul, no. 70
5. غرر الحكم : 7016 .
6. Ghurar al-Hikam, no. 7016
7. غرر الحكم : 5426 .
8. Ibid. no. 5426
9. غرر الحكم : 1717 .
10. Ibid. no. 1717

11. غور الحكم : 673 .

12. Ibid. no. 673

مَضَارُّ عَدَمِ التَّجَرُّبَةِ - 330

330. Harms Due to Lack of Experience

1056. الإمام علي عليه السلام : مَنْ لَمْ يُجَرِّبِ الْأُمُورَ خُدِعَ .¹

1056. Imam Ali (AS) said, 'He who does not test things out is bound to be deceived.'²

1057. الإمام علي عليه السلام: مَنْ أَحْكَمَ التَّجَارِبَ سَلِمَ مِنَ الْمَعَاطِبِ ، مَنْ غَنِيَ عَنِ

التَّجَارِبِ عَمِيَ عَنِ الْعَوَاقِبِ .³

1057. Imam Ali (AS) said, 'He who masters his experiences will be safe from harm, while he who feels needless of experiences will be blind to consequences [of actions].'⁴

1058. الإمام الصادق عليه السلام: لَا يَطْمَعَنَّ ... الْقَلِيلُ التَّجَرُّبَةِ الْمَعْجَبُ بِرَأْيِهِ فِي

رِئَاسَةٍ .⁵

1058. Imam al-Sadiq (AS) said, 'A man with little experience and admiration of his own opinion must not aspire for power.'⁶

Notes

1. بحار الأنوار : 40 / 420 / 77 .

2. Bihar al-Anwar, v. 77, p. 420, no. 40

3. غرر الحكم : 8040 - 8680 .

4. Ghurar al-Hikam, no. 8040, 8680

5. الخصال : 20 / 434 .

6. al-Khisal, p. 434, no. 20

الْجَرَع - 64

64. ANXIETY

التحذير من الجرع - 331

331. Warning Against Anxiety

(إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعاً * إِذَا مَسَّهُ الشَّرُّ جُرُوعاً * وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعاً) ¹.

"Indeed man has been created covetous: anxious when an ill befalls him and grudging when good comes his way" ²

1059. رسول الله صلى الله عليه وآله : صَوْتَانِ يُبْغِضُهُمَا اللَّهُ : إِغْوَالٌ عِنْدَ مُصِيبَةٍ ، وَمَرْمَازٌ عِنْدَ نِعْمَةٍ . ³

1059. The Prophet (SAWA) said, 'Allah detests two sounds: [the sound of] wailing at a catastrophe, and [the sound of] a flute in the time of prosperity.' ⁴

1060. الإمام علي عليه السلام : إِيَّاكَ وَالْجَرَعَ ؛ فَإِنَّهُ يَقْطَعُ الْأَمَلَ ، وَيُضْعِفُ الْعَمَلَ ، وَيُورِثُ الْهَمَّ . وَاعْلَمْ أَنَّ الْمَخْرَجَ فِي أَمْرَيْنِ : مَا كَانَتْ فِيهِ حِيلَةٌ فَالْإِخْتِيَالُ ، وَمَا لَمْ تَكُنْ فِيهِ حِيلَةٌ فَالْإِصْطِبَارُ . ⁵

1060. Imam Ali (AS) said, 'Beware of anxiety, for it cuts off hope, weakens action, and brings sorrow. And know that the way out [of trouble] lies in two things: resourcefulness where a stratagem exists, and perseverance wherever stratagems fail.' ⁶

1061. الإمام علي عليه السلام : اغْلِبُوا الْجَرَعَ بِالصَّبْرِ ، فَإِنَّ الْجَرَعَ يُحِبُّ الْأَجَرَ وَيُعْظِمُ الْفَجِيعَةَ . ⁷

1061. Imam Ali (AS) said, 'Overcome anxiety with patience, for anxiety erases [Allah's] reward and augments the catastrophe.' ⁸

1062. الإمام علي عليه السلام - لما سَمِعَ بُكَاءَ النِّسَاءِ عَلَى قَتْلِ صَفِيٍّ - : أَتَغْلِبُكُمْ نِسَاؤُكُمْ عَلَى مَا أَسْمَعُ ؟! أَلَا تَنْهَوْنَهُنَّ عَنْ هَذَا الرَّنَيْنِ ؟! ⁹

1062. Imam Ali (AS), upon hearing the weeping of women for the dead killed in the Battle of Siffin, said, 'Do your women prevail over you from what I can hear?! Can you not prohibit them from making this din?!' ¹⁰

1063. الإمام الباقر عليه السلام : أَشَدُّ الْجَرَعِ الصُّرَاخُ بِالْوَيْلِ وَالْعَوِيلِ ، وَلَطْمُ الْوَجْهِ وَالصَّدْرِ ، وَجَرْ الشَّعْرِ . وَمَنْ أَقَامَ النَّوَاحَةَ فَقَدْ تَرَكَ الصَّبَرَ . ¹¹

1063. Imam al-Baqir (AS) said, 'The worst expression of grief is screaming and wailing with loud cries, beating one's face and chest, tearing out one's hair; and a man who takes up wailing is a man who has abandoned patience.' ¹²

1064. الإمام الكاظم عليه السلام : الْمَصِيبَةُ لِلصَّابِرِ وَاحِدَةٌ ، وَلِلْجَانِحِ اثْنَتَانِ . ¹³

1064. Imam al-Kazim (AS) said, 'The catastrophe is but a single one for the patient man, and two for the wailing one.'¹⁴

Notes

1. المعارج : 19 - 21 .
2. Qur'an 70:21-19:
3. تحف العقول : 40 .
4. Tuhaf al-Uqul, no. 40
5. بحار الأنوار : 82 / 144 / 29 .
6. Bihar al-Anwar, v. 82, p. 144, no. 29
7. غرر الحكم : 2527 .
8. Ghurar al-Hikam, no. 2527
9. نهج البلاغة : الحكمة 322 .
10. Nahj al-Balagha, Saying 322
11. مسكن الفؤاد : 99 .
12. Musakkin al-Fu'ad, p. 99
13. تحف العقول : 414 .
14. Tuhaf al-Uqul, no. 414

الجزء - 65

65. REQUITAL

الجزء - 332

332. Requitat [of Deeds]

(وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى).¹

“To Allah belongs whatever is in the heavens and whatever is in the earth, that He may requite those who do evil for what they have done, and reward those who do good with the best [of rewards].”²

1065. الإمام علي عليه السلام : كُلُّ امْرِئٍ يَلْقَى مَا عَمِلَ ، وَيُجْزَى بِمَا صَنَعَ .³

1065. Imam Ali (AS) said, 'Every single person will face what he has done and will be requited for what he has made.'⁴

(أنظر) عنوان 57 «الثواب» .

(See also: THE REWARD 57)

Notes

1. النجم : 31 .

2. Qur'an 53:31:

3. غرر الحكم : 6918 .

4. Ghurar al-Hikam, no. 6918

جَزَاءُ الْمُحْسِنِينَ - 333

333. The Requital of The Virtuous

(وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ) ¹

“When he [Joseph] came of age, We gave him judgment and [sacred] knowledge, and thus do We reward the virtuous.” ²

(وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ * قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ) ³

“We called out to him, 'O Abraham! You have indeed fulfilled the vision! Thus indeed do We reward the virtuous!’” ⁴

Notes

1. يوسف : 22 .

2. Qur'an 1222:

3. الصافات : 104 ، 105 .

4. Qur'an 37105- 104:

جَزَاءُ الْمُجْرِمِينَ - 334

334. The Requital of Criminals

(وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ... وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى).¹

“But whoever disregards My remembrance, his shall be a wretched life ... Thus do We requite him who is a profligate and does not believe in the signs of his Lord. And the punishment of the Hereafter is severer and more lasting.”²

(إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ).³

“Indeed those who took up the calf [for worship] shall be overtaken by their Lord's wrath and abasement in the life of the world. Thus do We requite the fabricators [of lies].”⁴

(لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ).⁵

“They shall have hell for their resting place, and over them shall be sheets [of fire], and thus do We requite the wrongdoers.”⁶

Notes

1. طه : 124 ، 127 .

2. Qur'an 20:124,127:

3. الأعراف : 152 .

4. Qur'an 7:152:

5. الأعراف : 41 .

6. Qur'an 74:1:

التجسس - 66

66. SPYING

النَّهْيُ عَنِ تَعَقُّبِ غُيُوبِ النَّاسِ - 335

335. Prohibition of Following Up People's Flaws

(يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَحَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ).¹

*“Avoid much suspicion. Indeed some suspicions are sins. And do not spy on or backbite one another. Will any of you love to eat the flesh of his dead brother? You would hate it. And be wary of Allah; indeed Allah is all-clement, all-merciful.”*²

1066. رسول الله صلى الله عليه وآله: إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَحَسَّسُوا.³

1066. The Prophet (SAWA) said, 'Beware of suspicion, for verily suspicion is the greatest lie; and do not probe one another [for information] nor spy on one another.'⁴

1067. رسول الله صلى الله عليه وآله: إِنِّي لَمْ أُؤْمَرْ أَنْ أُنْقِبَ عَنْ قُلُوبِ النَّاسِ وَلَا أَشُقَّ بَطُونَهُمْ.⁵

1067. The Prophet (SAWA) said, 'I have not been ordered to pry open the hearts of people nor to cleave their bellies [for information or flaws].'⁶

1068. كنز العمال: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَعْصُ بِالْمَدِينَةِ مِنَ اللَّيْلِ، فَسَمِعَ صَوْتَ رَجُلٍ فِي بَيْتٍ يَتَعَنَّى، فَتَسَوَّرَ عَلَيْهِ، فَقَالَ: يَا عَدُوَّ اللَّهِ، أَطْنَنْتَ أَنَّ اللَّهَ يَسْتُرُكَ وَأَنْتَ فِي مَعْصِيَتِهِ؟ فَقَالَ: وَأَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ، لَا تَعْجَلْ عَلَيَّ، إِنْ أَكُنْ عَصَيْتُ اللَّهَ وَاحِدَةً فَقَدْ عَصَيْتَ اللَّهَ فِي ثَلَاثٍ:

قَالَ: (وَلَا تَحَسَّسُوا) وَقَدْ تَحَسَّسْتَ، وَقَالَ: (وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا) وَقَدْ تَسَوَّرْتَ عَلَيَّ، وَقَدْ دَخَلْتَ عَلَيَّ بِغَيْرِ إِذْنٍ، وَقَالَ اللَّهُ تَعَالَى: (لَا تَدْخُلُوا بُيُوتًا غَيْرَ بِيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا).⁷ قَالَ عُمَرُ: فَهَلْ عِنْدَكَ مِنْ خَيْرٍ، إِنْ عَفَوْتُ عَنْكَ؟ قَالَ: نَعَمْ، فَعَفَا عَنْهُ وَخَرَجَ وَتَرَكَهُ.⁸

1068. Thawr al-Kindi narrated that Umar b. al-Khattab was making his way through Madina at night when he heard a man singing in his home. He jumped over the fence and said, 'O Enemy of Allah! Did you think that Allah would conceal you while you disobey Him?!' The man retorted, 'And what about you, O commander of the faithful? Do not hasten to punish me,

for if I disobeyed Allah once, you did so three times. He has said, 'Do not spy,' and you did spy [on me]. He also said, 'Enter the homes from their doors,' but you jumped over my fence and without my permission. And Allah, the Exalted, says, 'Do not enter homes that are not yours until you are invited in and until you greet their owners.' Umar said, 'Is there any good in you, if I decide to pardon you?' The man said, 'Yes.' Then Umar pardoned him and departed.'⁹

Notes

1. الحجرات : 12 .
2. Qur'an 49:12:
3. صحيح مسلم : 4 / 1985 / 28 .
4. Sahih Muslim, no. 2563
5. كنز العمال : 31597 ، 15035 .
6. Kanz al-Ummal, nos. 31597, 15035
7. النور : 27 .
8. كنز العمال : 8827 .
9. Ibid. no. 8827

آثار التجسس عن الناس - 336

336. Consequences of Probing other Peoples Flaws

1069. رسول الله صلى الله عليه وآله : لا تطلبوا عثرات المؤمنين ؛ فإن من تتبع عثرات

أخيه تتبع الله عثراته ، ومن تتبع الله عثراته يفضحه ولو في جوف بيته .¹

1069. The Prophet (SAWA) said, 'Do not probe for flaws in believers, for a man that probes the flaws of his brother will have Allah probe his own flaws; and when Allah probes the flaws of a man, He will expose him even if he were inside his own home.'²

1070. رسول الله صلى الله عليه وآله : لا تسألوا الفاجرة : من فجر بك ؟ فكما هان

عليها الفجور ، يهون عليها أن ترمي البريء المسلم .³

1070. The Prophet (SAWA) said, 'Do not ask the woman who fornicates about her partner in the offense; for just like it was easy for her to commit fornication, so it will be easy for her to accuse an innocent Muslim.'⁴

1071. الإمام الصادق عليه السلام : لا تُفتش الناس عن أديانهم فتبقى بلا صديق .⁵

1071. Imam al-Sadiq (AS) said, 'Do not probe into the religiosity of people lest you remain without a friend.'⁶

1072. سنن أبي داود عن بعض الأصحاب : سمعت رسول الله صلى الله عليه وآله

يقول : إنك إن اتبعت عورات الناس أفسدتهم أو كدت أن تفسدهم .⁷

1072. Sunan Abi Dawud, narrating from one of the companions, 'I heard the Messenger of Allah (SAWA) say, 'If you follow to expose the deficiencies of people you will corrupt them or be close to corrupting them.'⁸

(أنظر) العيب : باب 1406.

(See also: THE FAULT: section 1406)

Notes

1. الكافي : 2 / 355 / 5 .

2. al-Kafi, v. 2, p. 355, no. 5

3. تهذيب الأحكام : 10 / 48 / 177 .

4. al-Tahdhib, v. 10, p. 48, no. 177

5. بحار الأنوار : 78 / 253 / 109 .

6. Bihar al-Anwar, v. 78, p. 253, no. 109

7. سنن أبي داود : 2 / 453 / 4888 .

8. Sunan Abi Dawud, v. 2, p. 453, no. 4888

جَوَازُ التَّجَسُّسِ فِي الْحُرُوبِ - 337

337. Permissibility of Spying In War

1073. الإمام الرضا عليه السلام : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا بَعَثَ جَيْشاً

فَاتَّهَمَ أَمِيراً ، بَعَثَ مَعَهُ مِنْ ثِقَاتِهِ مَنْ يَتَجَسَّسُ لَهُ خَبْرَهُ .¹

1073. Imam al-Rida (AS) said, 'When the Prophet (SAWA) would send an army with a commander that he did not fully trust, he used to send someone whom he trusted to report on the commander's conduct.'²

Notes

1. وسائل الشيعة : 4 / 44 / 11 .

2. Wasa'il al-Shia, v. 11, p. 44, no. 4

ما يُؤخَذُ فِيهِ بِالظَّاهِرِ - 338

338. What Must Be Given The Benefit of the Doubt

1074. الإمام الصادق عليه السلام : خَمْسَةُ أَشْيَاءَ يَجِبُ عَلَى النَّاسِ أَنْ يَأْخُذُوا بِهَا ظَاهِرَ الْحُكْمِ : الْوَلَايَاتُ ، وَالتَّنَاقُحُ ، وَالْمَوَارِيثُ ، وَالدَّبَائِحُ ، وَالشَّهَادَاتُ ، فَإِذَا كَانَ ظَاهِرُهُ ظَاهِراً مَأْمُوناً جَازَتْ شَهَادَتُهُ ، وَلَا يُسْأَلُ عَنْ بَاطِنِهِ .¹

1074. Imam al-Sadiq (AS) said, 'Five things must be judged with the benefit of the doubt: allegiance, marriage, inheritance, animal slaughtering, and testimonies. If the person appears to be trustworthy, his testimony must be accepted without investigating his inner thoughts.'²

Notes

1. الكافي : 7 / 431 / 15 .

2. al-Kafi, v. 7, p. 431, no. 15

المجلس - 67

67. THE SITTING AND THE ASSEMBLY

أشرفُ المجالس - 339

339. The Most Honoured Seating

1075. رسولُ الله صلى الله عليه وآله : إِنَّ لِكُلِّ شَيْءٍ شَرَفًا وَإِنَّ أَشْرَفَ الْمَجَالِسِ مَا

اسْتَقْبَلَ بِهِ الْقِبْلَةَ.¹

1075. The Prophet (SAWA) said, 'There is an honour for everything, and the most honoured seating is the one that faces the Qibla (the direction of Makkah).'

1076. الإمامُ الصادقُ عليه السلام : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَكْثَرَ مَا

يَجْلِسُ نُجَاهَ الْقِبْلَةِ.³

1076. Imam al-Sadiq (AS) said, 'The Prophet (SAWA) used to sit facing the Qibla most of the time.'

Notes

1. بحار الأنوار : 4 / 469 / 75 .

2. Bihar al-Anwar, v. 75, p. 469, no. 4

3. مكارم الأخلاق : 1 / 66 / 72 .

4. Makarim al-Akhlaq, v. 1, p. 66, no. 72

ما يَنْبَغِي مُرَاعَاتُهُ فِي الْمَجَالِسِ - 340

340. What Must Be Observed In Sittings

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا).¹

*“O you who have faith! When you are told, 'Make room,' in sittings, then do make room; Allah will make room for you. And when you are told, 'Rise up!' Do rise up.”*²

1077. رسول الله صلى الله عليه وآله : لا تُفَحِّشْ فِي مَجْلِسِكَ لِكَفٍّ يَحْذَرُكَ بِشُوءِ

خَلْقِكَ ، وَلَا تَنَاجَ مَعَ رَجُلٍ وَأَنْتَ مَعَ آخَرَ .³

1077. The Prophet (SAWA) said, 'Do not be obscene in your council and meeting lest people avoid you for your bad behavior; and do not whisper with a man when you are with another.'⁴

1078. الإمام علي عليه السلام - في أوصاف النبي صلى الله عليه وآله - : وما رُوي

مُقَدِّمًا رِجْلَهُ بَيْنَ يَدَيْ جَلِيسٍ لَهُ قَطُّ .⁵

1078. Imam Ali (AS) said, describing the Prophet (SAWA), 'He was never seen stretching his leg out in the presence of someone sitting with him.'⁶

1079. الإمام الباقر عليه السلام : إِذَا دَخَلَ أَحَدُكُمْ عَلَى أَخِيهِ فِي رَحْلِهِ فَلْيَتَّقِ حَيْثُ

يَأْمُرُهُ صَاحِبُ الرَّحْلِ ، فَإِنَّ صَاحِبَ الرَّحْلِ أَعْرَفُ بِعَوْرَةِ بَيْتِهِ مِنَ الدَّخْلِ عَلَيْهِ .⁷

1079. Imam al-Baqir (AS) said, 'When one of you enters his brother's place, he must sit wherever his host asks him to, because the owner of a house knows its private spots better than a visitor to it.'⁸

1080. الإمام الصادق عليه السلام : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا دَخَلَ

مَنْزِلًا قَعَدَ فِي أَدْنَى الْمَجْلِسِ حِينَ يَدْخُلُ .⁹

1080. Imam al-Sadiq (AS) said, 'Whenever the Prophet (SAWA) entered a place, he used to sit in the closest spot from the entrance [lowest place].'¹⁰

Notes

1. المجادلة : 11 .

2. Qur'an 58:11 :

3. بحار الأنوار : 84 / 354 / 2 .

4. Bihar al-Anwar, v. 84, p. 354, no. 2

5. بحار الأنوار : 16 / 236 .

6. Ibid. p. 16, no. 236

7. قرب الإسناد : 69 / 222 .

8. Qurb al-Isnad, p. 69, no. 222

9. مكارم الأخلاق : 1 / 66 / 71 .

10. Makarim al-Akhlaq, v. 1, p. 66, no. 71

صَدْرُ الْمَجَالِسِ - 341

341. The Main Seating Spot

1081. الإمام علي عليه السلام : لا يجلس في صدر المجلس إلا رجل فيه ثلاث خصال : يُجيب إذا سُئِلَ ، وَيَنطِقُ إذا عَجَزَ القَوْمُ عن الكلام ، وَيُشيرُ بالرأي الذي فيه صلاح أهلِهِ ، فَمَنْ لم يَكُنْ فيه شيءٌ مِنْهُنَّ فَجَلَسَ فهو أحمق.¹

1081. Imam Ali (AS) said, 'None but a man possessing three virtues is worthy of sitting in the main seat in an assembly: he who answers when asked, speaks when others are not able to, and provides the counsel which is best for his people. He who does not possess any of these and sits there is certainly a fool.'²

1082. الإمام علي عليه السلام : لا تُسرِعَنَّ إلى أرفعِ مَوضعٍ في المجلس ، فإنَّ المَوضعَ الذي تُرَفَعُ إليه خَيْرٌ مِنَ المَوضعِ الذي تُحطُّ عنه.³

1082. Imam Ali (AS) said, 'Do not hasten to occupy the highest spot in the assembly, for a seat which you are promoted to is better than one you are demoted to.'⁴

Notes

1. بحار الأنوار : 78 / 304 / 1 .
2. Bihar al-Anwar, v. 78, p. 304, no. 1
3. غرر الحكم : 10283 .
4. Ghurar al-Hikam, no. 10283

المَجَالِسُ الَّتِي نُهيَ عَنْهَا - 342

342. Prohibited Sitting Places

(وَقَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ أَنَّ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ).¹

*“Certainly He has sent down to you in the Book that when you hear Allah's signs being disbelieved and derided, do not sit with them until they engage in some other discourse”*²

1083. الإمام علي عليه السلام : لا تَجْلِسُوا عَلَى مَائِدَةٍ تُشْرَبُ عَلَيْهَا الْخَمْرُ، فَإِنَّ الْعَبْدَ لَا يَدْرِي مَتَى يُوْخَذُ.³

1083. Imam Ali (AS) said, 'Do not sit at a table on which wine is served, for a man does not know when he is overcome [by death].'⁴

1084. منية المريد : رُوي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ هَمَى أَنْ يَجْلِسَ الرَّجُلُ بَيْنَ الرَّجُلَيْنِ إِلَّا بِإِذْنِهِمَا.⁵

1084. Munyat al-Murid, 'It is narrated that the Prophet (SAWA) reproached the sitting of a man between two other men unless he has their permission.'⁶

1085. الإمام علي عليه السلام : مَنْ كَانَ يَوْمُنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَقُومُ مَكَانَ رَيْبَةٍ.⁷

1085. Imam Ali (AS) said, 'He who believes in Allah and the Last Day must not sit in a suspicious place.'⁸

1086. الإمام الصادق عليه السلام - فِي قَوْلِهِ تَعَالَى : (وَقَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ أَنَّ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ...) - : إِنَّمَا عَنِ هَذَا (إِذَا سَمِعْتُمْ) الرَّجُلُ (الَّذِي) يَجْحَدُ الْحَقَّ وَيُكَذِّبُ بِهِ وَيَقْعُ فِي الْأَثَمَةِ، فَقُمْ مِنْ عِنْدِهِ وَلَا تُقَاعِدْهُ كَأَنَّ مَنْ كَانَ.⁹

1086. Imam al-Sadiq (AS), with regards to the verse: *“Certainly He has sent down to you in the Book that when you hear Allah's signs being disbelieved and derided, do not sit with them until they engage in some other discourse”*, said, 'It means that [when you hear] someone denying the truth and rejecting it and speaking ill about the Imams, you should stand up and leave him and never sit with him again no matter who he might be.'¹⁰

1087. الإمام الصادق عليه السلام : لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَجْلِسَ بِمَجْلَسٍ يُعْصَى اللَّهُ فِيهِ وَلَا يَقْدِرُ عَلَى تَغْيِيرِهِ.¹¹

1087. Imam al-Sadiq (AS) said, 'A believer must not sit in a place where Allah is disobeyed if he is unable to make a change.'¹²

(أنظر) عنوان 68 «المجالسة» .

(See also: SITTING COMPANY 68)

Notes

1. النساء : 140 .
2. Qur'an 4140:
3. بحار الأنوار : 1 / 98 / 10 .
4. Bihar al-Anwar, v. 10, p. 98, no. 1
5. بحار الأنوار ، 16 / 468 / 75 .
6. Bihar al-Anwar, v. 75, p. 468, no. 16
7. الكافي : 10 / 378 / 2 .
8. al-Kafi, v. 2, p. 378, no. 10
9. الكافي : 8 / 377 / 2 .
10. Ibid. v. 2, p. 377, no. 8
11. الكافي : 1 / 374 / 2 .
12. Ibid. p. 374, no. 1

المَجَالِسُ بِالأَمَانَةِ - 343

343. Assemblies Are With Trust

1088. رسولُ الله صلى الله عليه وآله : المَجَالِسُ بِالأَمَانَةِ ، وإفشاءُ سِرِّ أَخِيكَ خِيَانَةٌ ، فَاجْتَنِبْ ذَلِكَ .¹

1088. The Prophet (SAWA) said, 'Observe trustworthiness in assemblies, and exposing your brother's secret [therein] is betrayal, therefore avoid it.'²

Notes

1. بحار الأنوار : 3 / 89 / 77 .

2. Bihar al-Anwar, v. 77, p. 89, no. 3

الحثُّ عَلَى حُضُورِ مَجَالِسِ الذِّكْرِ - 344

344. Encouraging the Attendance of Gatherings Where Allah is Remembered (dhikr)

1089. رسولُ الله صلى الله عليه وآله : إِرْتَعُوا فِي رِيَاضِ الْجَنَّةِ . قَالُوا : يَا رَسُولَ اللَّهِ، وَمَا

رِيَاضُ الْجَنَّةِ ؟ قَالَ : مَجَالِسُ الذِّكْرِ .¹

1089. The Prophet (SAWA) said, 'Stay long in the gardens of Heaven.' They asked, 'O Messenger of Allah! What are the gardens of Heaven?' He said, 'Gatherings where Allah is remembered [dhikr sessions].'²

1090. رسولُ الله صلى الله عليه وآله : الْمَجَالِسُ ثَلَاثَةٌ : غَانِمٌ وَسَلَامٌ وَشَاحِبٌ³ ، فَأَمَّا

الْغَانِمُ فَالَّذِي يُذَكِّرُ اللَّهَ تَعَالَى فِيهِ ، وَأَمَّا السَّلَامُ فَالسَّامِتُ ، وَأَمَّا الشَّاحِبُ فَالَّذِي يَخْوِضُ فِي الْبَاطِلِ .⁴

1090. The Prophet (SAWA) said, 'Assemblies are of three kinds: profitable, safe, and blameworthy. The profitable one is that wherein Allah, the Exalted, is remembered; the safe one is that which is silent; and the blameworthy one is the one that engages in vice.'⁵

1091. الإمامُ عليٌّ عليه السلام: عَلَيْكَ بِمَجَالِسِ الذِّكْرِ.⁶

1091. Imam Ali (AS) said, '[You must] attend dhikr sessions.'⁷

1092. قَرَبَ الْإِسْنَادَ عَنِ الْإِمَامِ الصَّادِقِ عَلَيْهِ السَّلَامُ - لِفُضَيْلٍ - : تَجْلِسُونَ وَتُحَدِّثُونَ

؟ قَالَ : نَعَمْ جُعِلْتُ فِدَاكَ . قَالَ : إِنَّ تِلْكَ الْمَجَالِسَ أُحِبُّهَا ، فَأُحْيُوا أَمْرَنَا يَا فُضَيْلُ ، فَرَحِمَ اللَّهُ مَنْ أَحْيَا أَمْرَنَا . يَا فُضَيْلُ ، مَنْ ذَكَرْنَا أَوْ ذُكِّرْنَا عِنْدَهُ فَخَرَجَ مِنْ عَيْنِهِ مِثْلُ جَنَاحِ الذُّبَابِ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَلَوْ كَانَ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ .⁸

1092. Imam al-Sadiq (AS) asked Fudayl, 'Do you sit together and teach the Hadith?' He said, 'Yes, may I be your ransom.' He said, 'These are the assemblies which I love. O Fudayl! Keep our cause alive. May Allah bestow mercy on whoever keeps our cause alive. Whoever remembers us - or we are remembered in his presence - and sheds a tear as small as a fly's wing, Allah will forgive his sins, even if they are more than the foam of the sea.'⁹

Notes

1. بحار الأنوار : 42 / 163 / 93 .

2. Ibid. v. 93, p. 163, no. 42

3. كذا في المصدر والصحيح «شاحب» ؛ أي هالك .

4. بحار الأنوار : 18 / 189 / 74 .

5. Ibid v. 74 p. 189 no. 18

6. بحار الأنوار : 6 / 465 / 75 .

7. Ibid. v. 75, p. 465, no. 6

8. قرب الإسناد : 117 / 36 .

9. Qurb al-Isnad, p. 36, no. 117

الْحَثُّ عَلَى ذِكْرِ اللَّهِ تَعَالَى عِنْدَ لِقَاءِ - 345

345. Encouraging The Remembrance of Allah Upon Leaving An Assembly

1093. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : إِنَّ كَفَّارَةَ الْمَجْلِسِ : سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ

لَا إِلَهَ إِلَّا أَنْتَ ، رَبِّ ثُبِّ عَلَيَّ وَاعْفِرْ لِي .¹

1093. The Prophet (SAWA) said, 'The expiation (kaffara) for sitting in assemblies is to say, 'Glory be to You, O Allah, and Praise be to You; there is no God but You. O Lord! Forgive me and accept my repentance.'²

1094. الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ لَا يَقُومُ

مِنْ مَجْلِسٍ ، وَإِنْ خَفَّ ، حَتَّى يَسْتَغْفِرَ اللَّهَ عَزَّ وَجَلَّ خَمْسًا وَعِشْرِينَ مَرَّةً .³

1094. Imam al-Sadiq (AS) said, 'The Prophet (SAWA) did not leave an assembly, no matter how insignificant, without seeking forgiveness from Allah, the Exalted, twenty-five times.'⁴

Notes

1. بحار الأنوار : 17 / 467 / 75 .

2. Bihar al-Anwar, v. 75, p. 467, no. 17

3. الكافي : 4 / 504 / 2 .

4. al-Kafi, v. 2, p. 504, no. 4

المُجالسة - 68

68. SITTING COMPANY

مَنْ نُجَالِسُ ؟ - 346

346. With Whom Must We Sit?

1095. لَقِمَانُ عَلَيْهِ السَّلَامُ : يَا بُنَيَّ ، جَالِسِ الْعُلَمَاءَ وَزَاجِمُهُمْ بِرُكْبَتَيْكَ ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُخَيِّي الْقُلُوبَ بِنُورِ الْحِكْمَةِ كَمَا يُخَيِّي الْأَرْضَ بِوَابِلِ السَّمَاءِ .¹

1095. Luqman (AS) said, 'O my son! Sit with the scholars and impose on them such that you sit knee to knee with them, for Allah, the Exalted, revives the hearts thereby with the light of wisdom like he revives the land with the heavy rain from the sky.'²

1096. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : قَالُوا [الْحَوَارِيُّونَ لِعِيسَى عَلَيْهِ السَّلَامُ]: يَا رُوحَ اللَّهِ، فَمَنْ نُجَالِسُ إِذَا؟ قَالَ : مَنْ يُدَكِّرُكُمْ اللَّهُ رُؤْيَتُهُ ، وَيَزِيدُ فِي عِلْمِكُمْ مَنْطِقُهُ، وَيُرَغِّبُكُمْ فِي الْآخِرَةِ عَمَلُهُ .³

1096. The Prophet (SAWA) said, 'The Disciples said to Prophet Jesus (AS), 'O Spirit of Allah! With whom must we sit?' He said, 'Those who remind you of Allah when you look at them, whose speech increases your knowledge, and whose deeds draw you to the Hereafter.'⁴

1097. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : لَا تَجْلِسُوا إِلَّا عِنْدَ كُلِّ عَالِمٍ يَدْعُوكُمْ مِنْ خَمْسٍ إِلَى خَمْسٍ : مِنَ الشَّلَكِ إِلَى الْيَقِينِ ، وَمِنَ الرِّيَاءِ إِلَى الْإِخْلَاصِ ، وَمِنَ الرَّغْبَةِ إِلَى الرَّهْبَةِ ، وَمِنَ الْكِبَرِ إِلَى التَّوَاضُّعِ ، وَمِنَ الْغَيْثِ إِلَى النَّصِيحَةِ .⁵

1097. The Prophet (SAWA) said, 'Do not sit but with every scholar who calls you from five states to five states: from doubt to certainty, from hypocrisy to sincerity, from desire to fear [of Allah], from arrogance to humility, and from deceit to advising.'⁶

1098. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : تَمَسَّكْنَا وَأَجْبُوا الْمَسَاكِينَ، وَجَالِسُوهُمْ وَأَعِينُوهُمْ ، تَحَافُوا صُحْبَةَ الْأَغْنِيَاءِ وَارْحَمُوهُمْ وَعَقُوا عَنْ أَمْوَالِهِمْ .⁷

1098. The Prophet (SAWA) said, 'Feign poverty and love the poor; sit with them and help them, and shun the companionship of the rich and be kind to them and covet not their wealth.'⁸

1099. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : جَالِسِ الْعُلَمَاءَ يَزِدُّدَ عِلْمُكَ ، وَيَحْسُنُ أَدَبُكَ ، وَتَزَكُّ نَفْسُكَ .⁹

1099. Imam Ali (AS) said, 'Sit with the scholars and your knowledge will increase, your manners will become refined, and your soul will become pure.'¹⁰

1100. الإمام علي عليه السلام : جالس الحكماء يكمل عقلك ، وتشرّف نفسك ،
ويبتف عنك جهلك .¹¹

1100. Imam Ali (AS) said, 'Sit with the wise and your intellect will be perfected, your soul will be ennobled, and your ignorance will depart from you.'¹²

1101. الإمام علي عليه السلام : جالس الفقراء تزدّد شكرًا .¹³

1101. Imam Ali (AS) said, 'Sit with the poor and your gratefulness will increase.'¹⁴

1102. الإمام زين العابدين عليه السلام : مجالس الصالحين داعية إلى الصلاح .¹⁵

1102. Imam Zayn al-Abidin (AS) said, 'Sitting with the righteous brings about righteousness.'¹⁶

Notes

1. بحار الأنوار : 1 / 204 / 22 .
2. Bihar al-Anwar, v. 1, p. 204, no. 22
3. تحف العقول : 44 ، الأمالي للطوسي : 157 / 262 مع تفاوت يسير في اللفظ ، وأنظر الذكر : باب 1343 .
4. Tuhaf al-Uqul, no. 44
5. بحار الأنوار : 74 / 188 / 18 .
6. Bihar al-Anwar, v. 74, p. 188, no. 18
7. تنبيه الخواطر : 2 / 120 .
8. Tanbih al-Khawatir, v. 2, p. 120
9. غرر الحكم : 4786 .
10. Ghurar al-Hikam, no. 4786
11. غرر الحكم : 4787 .
12. Ibid. no. 4787
13. غرر الحكم : 4723 .
14. Ibid. no. 4723
15. بحار الأنوار : 78 / 141 / 35 .
16. Bihar al-Anwar, v. 78, p. 141, no. 35

حَقُّ الْجَلِيسِ - 347

347. The Right of One's Sitting Companion

1103. الإمام زين العابدين عليه السلام : أَمَّا حَقُّ جَلِيسِكَ : فَأَنْ تُلِينَ لَهُ جَانِبَكَ ، وَتُنْصِفَهُ فِي مُجَازَاةِ اللَّفْظِ ، وَلَا تَقُومَ مِنْ مَجْلِسِكَ إِلَّا بِإِذْنِهِ . وَمَنْ يَجْلِسُ إِلَيْكَ يَجُوزُ لَهُ الْقِيَامُ عَنْكَ بَعِيرَ إِذْنِكَ ، وَتَنْسَى زَلَّاتِهِ ، وَتَحْفَظُ خَيْرَاتِهِ ، وَلَا تُسْمِعُهُ إِلَّا خَيْرًا .¹

1103. Imam Zaynul Abidin (AS) said, 'As for the right of your sitting companion - it is that you lower your wing to him [in humbleness], be fair to him in exchanging words, and do not get up from your seat without his permission, even though the one who sits with you has the right to leave your company without your permission. Forget his shortcomings and remember his virtues, and do not make him listen to anything other than good.'²

(أنظر) الصديق : باب 1107.

(See also: THE FRIEND: section 1107)

Notes

1. الخصال : 569 / 1 .

2. al-Khisal, p. 569, no. 1

مَنْ لَا يَنْبَغِي مُجَالَسَتُهُ - 348

348. Whom One Should Not Sit With

1104. رسولُ الله صلى الله عليه وآله : إِيَّاكُمْ وَمُجَالَسَةَ الْمَوْتَى ! قِيلَ : يَا رَسُولَ اللَّهِ ، مَنْ الْمَوْتَى ؟ قَالَ : كُلُّ عَتِيٍّ أَطْعَاهُ غِنَاهُ .¹

1104. Imam Ali (AS) said, 'Mixing with the seekers of this world brings shame on religion and weakens certainty.'²

1105. الإمام علي عليه السلام : خُلُطَةُ أَبْنَاءِ الدُّنْيَا تَشِينُ الدِّينَ ، وَتُضْعِفُ الْيَقِينَ.³

1105. The Prophet (SAWA) said, 'Beware of sitting with the dead.' He was asked, 'O Messenger of Allah, who are the dead?' He replied, 'Every rich person whose wealth has made a tyrant of him.'⁴

1106. الإمام علي عليه السلام : مُجَالَسَةُ أَهْلِ الْهَوَى مَنَسَاةٌ لِلْإِيمَانِ ، وَتَحْضَرَةُ لِلشَّيْطَانِ

5.

1106. Imam Ali (AS) said, 'Sitting with people of base desires causes heedlessness of one's faith, and invites Satan thereat.'⁶

1107. الإمام الصادق عليه السلام : لَا تَصْحَبُوا أَهْلَ الْبِدْعِ وَلَا تُجَالِسُوهُمْ فَتَصِيرُوا عِنْدَ

النَّاسِ كَوَاحِدٍ مِنْهُمْ .⁷

1107. Imam al-Sadiq (AS) said, 'Do not take the people of innovation (bida) as companions and do not sit with them lest you be considered one of them in people's eyes.'⁸

1108. الإمام الصادق عليه السلام : إِيَّاكُمْ وَمُجَالَسَةَ الْمُلُوكِ وَأَبْنَاءِ الدُّنْيَا ، فِي ذَلِكَ

دَهَابٌ دِينِكُمْ وَيُعَقِّبُكُمْ نِفَاقًا ، وَذَلِكَ دَاءٌ دَوِيٌّ لَا شِفَاءَ لَهُ ، وَيُورِثُ قَسَاوَةَ الْقَلْبِ ، وَيَسْلُبُكُمْ الْخُشُوعَ ، وَعَلَيْكُمْ بِالْأَشْكَالِ مِنَ النَّاسِ وَالْأَوْسَاطِ مِنَ النَّاسِ فَعِنْدَهُمْ تَجِدُونَ مَعَادِنَ الْجَوْهَرِ .⁹

1108. Imam al-Sadiq (AS) said, 'Beware of sitting with kings and worldly people, for in this there is the erosion of your religion and it will bring about hypocrisy in you, and this is a serious disease from which there is no cure. It will also engender hardheartedness and deprive you of true submission [to Allah]. You must stick to those people who are most like you and the middle classes of people, for it is with them that you find the true jewels [great talents].'¹⁰

Notes

1. تنبيه الخواطر : 2 / 32 .

2. Ghurar al-Hikam, no. 5072

3. غرر الحكم : 5072 .

4. Tanbih al-Khawahir, v. 2, p. 32

5. نهج البلاغة : الخطبة 86 .

6. Nahj al-Balagha, Sermon 86
7. الكافي : 2 / 375 / 3 .
8. al-Kafi, v. 2, p. 375, no. 3
9. الأصول الستة عشر : 57 .
10. Mustadrak al-Wasa'il, v. 8, p. 337, no. 9595 and Al-Usul al-Sitta Ashar, p. 57

الجماعة - 69

69. THE CONGREGATION

يَدُ اللَّهِ مَعَ الْجَمَاعَةِ - 349

349. Allah's Hand Is With The Congregation

1109. رسولُ الله صلى الله عليه وآله : أئِهَا النَّاسُ ، عَلَيْكُمْ بِالْجَمَاعَةِ ، وَإِيَّاكُمْ وَالْفُرْقَةَ

¹.

1109. The Prophet (SAWA) said, 'O people, stay with the congregation and stay away from division.'²

1110. رسولُ الله صلى الله عليه وآله : يَدُ اللَّهِ عَلَى الْجَمَاعَةِ ، فَإِذَا اسْتَدَّ الشَّاذُّ مِنْهُمْ

اخْتَطَفَهُ الشَّيْطَانُ كَمَا يَخْتَطِفُ الذِّئْبُ الشَّاةَ الشَّاذَّةَ مِنَ الْعَنَمِ.³

1110. The Prophet (SAWA) said, 'Allah's Hand [i.e. divine aid] is with the congregation. Whenever a straying individual deviates, Satan snatches him up like a wolf snatches a sheep straying from the herd.'⁴

1111. رسولُ الله صلى الله عليه وآله : يَدُ اللَّهِ مَعَ الْجَمَاعَةِ.⁵

1111. The Prophet (SAWA) said, 'Allah's Hand [i.e. divine aid] is with the congregation.'⁶

1112. رسولُ الله صلى الله عليه وآله : الْجَمَاعَةُ رَحْمَةٌ وَالْفُرْقَةُ عَذَابٌ.⁷

1112. The Prophet (SAWA) said, 'Congregation [upon the truth] is a mercy and division is chastisement.'⁸

Notes

1. كنز العمال : 1028 .

2. Kanz al-Ummal, no. 1028

3. كنز العمال : 1032 .

4. Ibid. no. 1032

5. كنز العمال : 20241 .

6. Ibid. no. 20241

7. كنز العمال : 20242 .

8. Ibid. no. 20242

تفسير الجماعة - 350

350. The Interpretation of Congregation

1113. رسول الله صلى الله عليه وآله - وقد سُئِلَ : ما جماعة أمتك ؟ - : من كان

على الحق وإن كانوا عشرة¹.

1113. The Prophet (SAWA), when asked, 'Who are the congregation of your community?', replied, 'Those who are with the truth, even if they are but ten people.'²

1114. الإمام علي عليه السلام - وقد سُئِلَ عن تفسير السنة والبدعة والجماعة والفرقة

- : السنة - والله - سنة محمد صلى الله عليه وآله ، والبدعة ما فارقها ، والجماعة - والله

- جماعة أهل الحق وإن قلوا ، والفرقة جماعة أهل الباطل وإن كثروا³.

1114. Imam Ali (AS), when asked to explain the terms: sunna [Prophetic practice], innovation, congregation and division, said, 'By Allah, the sunna is the tradition of Muhammad (SAWA); innovation is anything that deviates from it; the congregation is the gathering of people who are with the truth, even if they are few in number; and division is the dissention of people who are with falsehood, even if they be many in number.'⁴

Notes

1. معاني الأخبار : 2 / 154 .

2. Maani al-Akhbar, p. 154, no. 2

3. كنز العمال : 1644 ، بحار الأنوار : 2 / 266 / 23 مع تفاوت يسير في اللفظ .

4. Kanz al-Ummal, no. 1644 and Bihar al-Anwar, v. 2, p. 266, no. 23

الجمعة - 70

70. FRIDAY

يَوْمُ الْجُمُعَةِ - 351

351. Friday

1115. رسول الله صلى الله عليه وآله : يَوْمُ الْجُمُعَةِ يَوْمٌ عِبَادَةٌ فَتَعَبَّدُوا اللَّهَ عَزَّوَجَلَّ فِيهِ

¹.

1115. The Prophet (SAWA), 'Friday is a worshipping day, so spend it in worshipping Allah the Mighty Sublime.'²

1116. رسول الله صلى الله عليه وآله : يَوْمُ الْجُمُعَةِ سَيِّدُ الْأَيَّامِ، وَأَعْظَمُ عِنْدَ اللَّهِ عَزَّ

وَجَلَّ مِنْ يَوْمٍ الْأَضْحَى وَيَوْمَ الْفِطْرِ.³

1116. The Prophet (SAWA) said, 'Friday is the chief of all days and deemed greater by Allah, the Exalted, than the day of Id al-Adha and the day of Id al-Fitr.'⁴

1117. الإمام علي عليه السلام : أَطْرَفُوا أَهَالِيَكُمْ فِي كُلِّ جُمُعَةٍ بِشَيْءٍ مِنَ الْفَاكِهَةِ ،

كَيْ يَفْرَحُوا بِالْجُمُعَةِ.⁵

1117. Imam Ali (AS) said, 'Treat your families to some fruits every Friday, so that they rejoice on Fridays.'⁶

1118. الإمام الباقر عليه السلام : الْحَيْرُ وَالشَّرُّ يُضَاعَفُ يَوْمَ الْجُمُعَةِ.⁷

1118. Imam al-Baqir (AS) said, 'Good and evil are given double the requital on Friday.'⁸

1119. الإمام الباقر عليه السلام : الصَّدَقَةُ يَوْمَ الْجُمُعَةِ تُضَاعَفُ، لِقَضَلِ يَوْمِ الْجُمُعَةِ

عَلَى غَيْرِهِ مِنَ الْأَيَّامِ.⁹

1119. Imam al-Baqir (AS) said, 'The charity given on Friday is considered double, because of the superiority of Friday over other days.'¹⁰

Notes

1. الخصال : 2 / 383 .

2. al-Khisal, v. 2, p. 383

3. بحار الأنوار : 89 / 267 / 5 .

4. Bihar al-Anwar, v. 89, p. 267, no. 5

5. بحار الأنوار : 104 / 73 / 24 .

6. Ibid. v. 104, p. 73, no. 24

7. بحار الأنوار : 89 / 283 / 28 .

8. Ibid. v. 89, p. 283, no. 28

9. ثواب الأعمال : 1 / 220 .

10. Thawab al-Amal, p. 220, no. 1

غُسْلُ الْجُمُعَةِ - 352

352. Bathing on Friday

1120. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : يَا عَلِيُّ ، عَلَى النَّاسِ كُلِّ سَبْعَةِ أَيَّامٍ الْغُسْلُ ،
فَاغْتَسِلْ فِي كُلِّ جُمُعَةٍ وَلَوْ أَنَّكَ تَشْتَرِي الْمَاءَ بِقُوتِ يَوْمِكَ وَتَطْوِيهِ ، فَإِنَّهُ لَيْسَ شَيْءٌ مِنَ التَّطَوُّعِ
أَعْظَمَ مِنْهُ .¹

1120. The Prophet (SAWA) said, 'O Ali! People must bathe [at least] once every seven days, so bathe every Friday, even if you have to buy the water with [the money set aside for] your provision of that day and go without food, for there is no recommended act of worship greater than it.'²

Notes

1. بحار الأنوار : 81 / 129 / 18 .

2. Bihar al-Anwar, v. 81, p. 129, no. 18

الجمال - 71

71. BEAUTY

الله جميلٌ يُحِبُّ الجمالَ - 353

353. Allah is Beautiful and He Loves Beauty.

(قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ * قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ) ¹.

“Say, 'Who has forbidden the adornment of Allah which He has brought forth for His servants, and the good things of [His] provision?' Say, 'These are for the faithful in the life of this world, and exclusively for them on the Day of Resurrection.’” ²

1121. رسول الله صلى الله عليه وآله : إِنَّ الله تعالى جميلٌ يُحِبُّ الجمالَ ، وَيُحِبُّ أَنْ

يَرَى أَثَرَ نِعَمَتِهِ عَلَى عَبْدِهِ ، وَيُبْغِضُ الْبُؤْسَ وَالتَّبَاؤُسَ . ³

1121. The Prophet (SAWA) said, 'Allah, most High, is beautiful and He loves beauty. And He likes to see the evidence of His bounty on His servant. He loathes misery and pretending to be miserable.' ⁴

1122. رسول الله صلى الله عليه وآله : إِنَّ الله يُحِبُّ مَنْ عَبْدِهِ إِذَا خَرَجَ إِلَى إِخْوَانِهِ أَنْ

يَتَهَيَّأَ لَهُمْ وَيَتَجَمَّلَ . ⁵

1122. The Prophet (SAWA) said, 'Allah likes for His servant, when he leaves to meet his brothers, to dress himself well and to beautify himself.' ⁶

1123. رسول الله صلى الله عليه وآله : لِيَأْخُذَ أَحَدُكُمْ مِنْ شَارِبِهِ وَالشَّعْرِ الَّذِي فِي

أَنْفِهِ، وَلْيَتَعَاهَدَ نَفْسَهُ ، فَإِنَّ ذَلِكَ يَزِيدُ فِي جَمَالِهِ . ⁷

1123. The Prophet (SAWA) said, 'Each one of you should trim his moustache and the hairs in his nose and he should groom himself for this enhances his beauty.' ⁸

1124. الإمام الصادق عليه السلام : الْبَسْ وَتَجَمَّلْ ، فَإِنَّ الله جميلٌ يُحِبُّ الجمالَ ،

وَلْيَكُنْ مِنْ حَلَالٍ . ⁹

1124. Imam al-Sadiq (AS) said, 'Dress up and beautify yourself, for Allah is beautiful and He loves beauty; and make sure it is lawful [beautification].' ¹⁰

Notes

1. الأعراف : 32 .

2. Qur'an 732:

3. كنز العمال : 17166 .

4. Kanz al-Ummal, no. 17166

5. مكارم الأخلاق : 1 / 85 / 1 .
6. Makarim al-Akhlaq, v. 1, p. 85, no. 1
7. قرب الإسناد : 67 / 215 .
8. Qurb al-Isnad, p. 67, no. 215
9. وسائل الشيعة : 3 / 340 / 4 .
10. Wasa'il al-Shia, v. 3, p. 340, no. 4

الصُّورَةُ الْجَمِيلَةُ - 354

354. The Beautiful Image

1125. رسولُ اللَّهِ صلى الله عليه وآله : خَيْرُ ما أُعْطِيَ الرَّجُلُ الْمُؤْمِنُ خُلُقٌ حَسَنٌ، وَشَرُّ

ما أُعْطِيَ الرَّجُلُ قَلْبٌ سَوِيٌّ فِي صُورَةٍ حَسَنَةٍ.¹

1125. The Prophet (SAWA) said, 'The best thing given to a believer is good character, and the worst thing given to a man is a corrupt heart in a beautiful figure.'²

1126. رسولُ اللَّهِ صلى الله عليه وآله : اطْلُبُوا الْخَيْرَ عِنْدَ حِسَانِ الْوُجُوهِ ، فَإِنَّ فِعَالَهُمْ

أُخْرَى أَنْ تَكُونَ حَسَنًا.³

1126. The Prophet (SAWA) said, 'Look for goodness in people with beautiful faces for their deeds are more likely to be good.'⁴

1127. رسولُ اللَّهِ صلى الله عليه وآله : آفَةُ الْجَمَالِ الْخِيَلَاءُ.⁵

1127. The Prophet (SAWA) said, 'The bane of beauty is vanity.'⁶

1128. الإمامُ عليٌّ عليه السلام : حُسْنُ وَجْهِ الْمُؤْمِنِ مِنْ حُسْنِ عِنَايَةِ اللَّهِ بِهِ.⁷

1128. Imam Ali (AS) said, 'The beauty of a believer's face is a sign of Allah's care for him.'⁸

Notes

1. كنز العمال : 5170 .

2. Kanz al-Ummal, no. 5170

3. عيون أخبار الرضا عليه السلام : 2 / 74 / 344 .

4. Uyun Akhbar al-Rida (AS), v. 2, p. 74, no. 344

5. بحار الأنوار : 77 / 59 / 3 .

6. Bihar al-Anwar, v. 77, p. 59, no. 3

7. غرر الحكم : 4848 .

8. Ghurar al-Hikam, no. 4848

إكرامُ الشعرِ - 355

355. Taking care of One's Hair

1129. رسولُ الله صلى الله عليه وآله : الشعرُ الحسنُ مِنْ كِسْوَةِ الله فَأَكْرَمُوهُ ¹.

1129. The Prophet (SAWA) said, 'Beautiful hair is part of Allah's dressing [for you], so make sure to take care of it.' ²

1130. رسولُ الله صلى الله عليه وآله : مَنْ أَخَذَ شَعْرًا فَلْيُحْسِنْ وَلَا يَنْتَهُ، أَوْ لِيُجْزَهُ ³.

1130. The Prophet (SAWA) said, 'Whoever keeps his hair long should care for it well, otherwise, he must cut it.' ⁴

Notes

1. وسائل الشيعة : 1 / 432 / 2 .
2. Wasa'il al-Shia, v. 1, p. 432, no. 2
3. وسائل الشيعة : 1 / 432 / 1 .
4. Ibid. no. 1

جَمَالُ الْبَاطِنِ - 356

356. Inner Beauty

1131. رسولُ الله صلى الله عليه وآله : الجمالُ في اللسان .¹

1131. The Prophet (SAWA) said, 'Beauty is in the tongue.'²

1132. رسولُ الله صلى الله عليه وآله : لا جمالٌ أحسنُ من العقلِ .³

1132. The Prophet (SAWA) said, 'There is no beauty better than the intellect.'⁴

1133. رسولُ الله صلى الله عليه وآله : لا لباسٌ أجملُ من العافيةِ .⁵

1133. The Prophet (SAWA) said, 'There is no clothing more beautiful than good health.'⁶

1134. الإمامُ عليٌّ عليه السلام : إنّ الله عزّوجلّ (جَعَلَ) صُورَةَ الْمَرْأَةِ فِي وَجْهِهَا ،

وَصُورَةَ الرَّجُلِ فِي مَنْطِقِهِ .⁷

1134. Imam Ali (AS) said, 'Allah, the Exalted, placed the beauty of woman in her face and of man in his speech.'⁸

1135. الإمامُ العسكريُّ عليه السلام : حُسْنُ الصُّورَةِ جَمَالٌ ظَاهِرٌ ، وَحُسْنُ الْعَقْلِ

جَمَالٌ بَاطِنٌ .⁹

1135. Imam al-Askari (AS) said, 'Physical beauty is the outer beauty, and the beauty of the intellect is inner beauty.'¹⁰

Notes

1. تحف العقول : 37 .

2. Tuhaf al-Uqul, no. 37

3. نصح السعادة : 1 / 51 .

4. Nahj al-Saada, v. 1, p. 51

5. بحار الأنوار : 77 / 381 / 5 .

6. Bihar al-Anwar, v. 77, p. 381, no. 5

7. بحار الأنوار : 71 / 293 / 63 .

8. Ibid. v. 71, p. 293, no. 63

9. أعلام الدين : 313 .

10. Alam al-Din, no. 313

الجنابة - 72

72. RITUAL IMPURITY (al-janaba)

غُسْلُ الْجَنَابَةِ - 357

357. Ritual Bathing of al-janaba

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا).¹

“O you who have faith! When you stand up for prayer, wash your faces and your hands up to the elbows, and wipe a part of your heads and your feet, up to the ankles. If you are junub, purify yourselves.”²

(أنظر) النساء : 43.

(See also: Qur'an 4:43)

1136. الإمام علي عليه السلام : لا ينام المسلم وهو جنب ، ولا ينام إلا على طهور ، فإن لم يجد الماء فليتييم بالصعيد.³

1136. Imam Ali (AS) said, 'A Muslim must not sleep in the state of ritual impurity (janaba); he must only sleep in a pure state. If he cannot find water [to perform the major ablution with], he must perform dry ablution (tayammum).'⁴

1137. الإمام الباقر عليه السلام : الجنب إذا أراد أن يأكل ويشرب ، غسل يده وتمضمض وغسل وجهه ، وأكل وشرب.⁵

1137. Imam al-Baqir (AS) said, 'A man in a state of ritual impurity, when he wishes to eat or drink, must wash his hands, rinse his mouth and wash his face before he eats or drinks.'⁶

Notes

1. المائدة : 6 .

2. Qur'an 56:

3. وسائل الشيعة : 1 / 501 / 3 .

4. Wasa'il al-Shia, v. 1, p. 501, no. 3

5. وسائل الشيعة : 1 / 495 / 1 .

6. Ibid. p. 495, no. 1

الجند - 73

73. THE ARMY

الجند - 358

358. The Army

1138. الإمام علي عليه السلام - للأشتر لما ولّاه مصر - : فالجند بالله حصون

الرعية ، وزين الولاة ، وعز الدين ، وسبل الأمن ، وليس تقوم الرعية إلا بهم .¹

1138. Imam Ali (AS), in his letter to Malik al-Ashtar when he appointed him governor of Egypt, said, 'Now the army is, by the will of Allah, the fortress of the subjects, the adornment of the rulers, the strength of the religion and the means of peace. The subjects cannot exist without it.'²

1139. الإمام علي عليه السلام - أيضاً - : وليكن أثر رؤوس جندك عندك من

واساهم في معونته ، وأفضل عليهم من جدته ، بما يسعهم ويسع من وراءهم من خلوف أهلهم ، حتى يكون همهم همّاً واحداً في جهاد العدو ، فإن عطفت عليهم يعطف قلوبهم عليك ... فافسح في آمالهم ، وواصل في حسن الثناء عليهم ، وتعيد ما أبلى ذوو البلاء منهم ، فإن كثرة الذكر لحسن أفعالهم تهز الشجاع ، وتحرص التاكيل إن شاء الله .³

1139. Imam Ali (AS), in his letter to Malik al-Ashtar when he appointed him governor of Egypt, said, 'The commander of the army should have such a position before you that he lends his help to them equitably and spends from his money on them and on those of their families who remain behind so that all their concerns converge on the one concern for fighting the enemy. Your kindness to them will turn their hearts to you... Therefore, be broad-minded with regard to their desires, continue praising them and recounting the good deeds of those who have shown such deeds, because the mention of good actions shakes the brave and arouses the weak, if Allah so will.'⁴

1140. الإمام علي عليه السلام : من خدل جنده نصر أضداده .⁵

1140. Imam Ali (AS) said, 'He who forsakes his army aids his enemy.'⁶

1141. الإمام علي عليه السلام : آفة الجند مخالفة القادة .⁷

1141. Imam Ali (AS) said, 'The bane of the army is disobeying their commanders.'⁸

Notes

1. نهج البلاغة : الكتاب 53، أنظر تمام الكلام .

2. Nahj al-Balagha, Letter 53

3. نهج البلاغة : الكتاب 53، أنظر تمام الكلام .

4. Ibid. Letter 53

5. غرر الحكم : 8329 .

6. Ghurar al-Hikam, no. 8329

7. 3932 : غرر الحكم .

8. Ibid. no. 3932

جُنُودُ اللَّهِ - 359

359. The Soldiers of Allah

(وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ غَزِيرًا حَكِيمًا) ¹

“To Allah belong the hosts of the heavens and the earth, and Allah is all-mighty, all-wise.” ²

(وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ) ³

“No one knows the hosts of your Lord except Him” ⁴

(إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ... فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا) ⁵

“Then Allah sent down His composure upon him, and strengthened him with hosts you did not see” ⁶

Notes

1. الفتح : 7 .

2. Qur'an 484,7:

3. المدثر : 31 .

4. Qur'an 74:31:

5. التوبة : 40 .

6. Qur'an 940:

الجنة - 74

74. PARADISE

الترغيب إلى الجنة - 360

360. Encouraging to Aim for Paradise

(وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ) ¹.

“And hasten towards your Lord's forgiveness and a Paradise as vast as the heavens and the earth, prepared for the Godwary.” ²

1142. الإمام علي عليه السلام : ألا وإني لم أر كالجنة نام طاليتها ، ولا كالنار نام

هارتها! ³

1142. Imam Ali (AS) said, 'Indeed I have not seen anything like Paradise, the seeker whereof is sleeping, nor have I seen anything like the Fire, whose escapee is sleeping.' ⁴

1143. الإمام علي عليه السلام : الجنة أفضل غاية . ⁵

1143. Imam Ali (AS) said, 'Paradise is the best goal.' ⁶

1144. الإمام علي عليه السلام : الجنة دار الأمان . ⁷

1144. Imam Ali (AS) said, 'Paradise is the abode of security.' ⁸

Notes

1. آل عمران : 133 .

2. Qur'an 3133:

3. نهج البلاغة : الخطبة 28 .

4. Nahj al-Balagha, Sermon 28

5. غرر الحكم : 1024 .

6. Ghurar al-Hikam, no. 1024

7. غرر الحكم : 397 .

8. Ibid. no. 397

لَيْسَ لَأَنْفُسِكُمْ ثَمَنٌ إِلَّا الْجَنَّةُ - 361

361. There is No Price for Your Souls Except for Paradise

(إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ هُمْ الْجَنَّةُ).¹

“Indeed Allah has bought from the faithful their souls and their possessions for Paradise to be theirs.”²

1145. الإمام علي عليه السلام : إِنَّهُ لَيْسَ لَأَنْفُسِكُمْ ثَمَنٌ إِلَّا الْجَنَّةُ ، فَلَا تَبِيعُوهَا إِلَّا بِهَا

³.

1145. Imam Ali (AS) said, 'Verily there is no price for your soul except for Paradise, so do not sell it for anything else.'⁴

Notes

1. التوبة : 111 .

2. Qur'an 9111:

3. بحار الأنوار : 71 / 13 / 78 .

4. Bihar al-Anwar, v. 78, p. 13, no. 71

ثَمَنُ الْجَنَّةِ - 362

362. The Price for Paradise

1146. الإمام علي عليه السلام : ثَمَنُ الْجَنَّةِ الْعَمَلُ الصَّالِحُ.¹

1146. Imam Ali (AS) said, 'The price for Paradise is righteous deeds.'²

1147. الإمام علي عليه السلام : ثَمَنُ الْجَنَّةِ الزُّهْدُ فِي الدُّنْيَا.³

1147. Imam Ali (AS) said, 'The price for Paradise is abstention from the world.'⁴

1148. الإمام الصادق عليه السلام : قَوْلُ « لَا إِلَهَ إِلَّا اللَّهُ » ثَمَنُ الْجَنَّةِ.⁵

1148. Imam al-Sadiq (AS) said, 'Saying 'There is no god but Allah' is the price for Paradise.'⁶

Notes

1. غرر الحكم : 4698 .

2. Ghurar al-Hikam, no. 4698

3. غرر الحكم : 4700 .

4. Ibid. no. 4700

5. التوحيد : 13 / 21 .

6. al-Tawhid, p. 21, no. 13

موجباتُ دخول الجنة - 363

363. Requirements for Entering Paradise

(وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا).¹

*“And whoever does righteous deeds, whether male or female-such shall enter Paradise and they will not be wronged [so much as] the speck on a date-stone.”*²

(تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا).³

*“This is the Paradise We will give as inheritance to those of Our servants who are Godwary.”*⁴

1149. رسول الله صلى الله عليه وآله : أَكْثَرُ مَا تَلْجُ بِهِ أُمَّتِي الْجَنَّةَ : تَقْوَى اللَّهِ وَحُسْنُ

الْخُلُقِ.⁵

1149. The Prophet (SAWA) said, 'The most effective way my community will enter Paradise is through Godwariness and good character.'⁶

1150. رسول الله صلى الله عليه وآله : ثَلَاثٌ مَنْ لَقِيَ اللَّهَ عَزَّ وَجَلَّ بِهِنَّ دَخَلَ الْجَنَّةَ مِنْ

أَيِّ بَابٍ شَاءَ : مَنْ حَسَنَ خُلُقُهُ ، وَخَشِيَ اللَّهَ فِي الْمَغِيبِ وَالْمَحْضَرِ ، وَتَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُجْهَقًا.⁷

1150. The Prophet (SAWA) said, 'Whoever meets Allah with three things will enter Paradise from any door he likes: good character, fear of Allah in public as well as in solitude, and desisting from disputation even when in the right.'⁸

1151. تنبيه الخواطر - قال رسول الله صلى الله عليه وآله - : أَكُلُّكُمْ يُحِبُّ أَنْ يَدْخُلَ

الْجَنَّةَ ؟ قَالُوا : نَعَمْ يَا رَسُولَ اللَّهِ ، قَالَ : فَصِّرُوا مِنَ الْأَمَلِ ، وَتَبَيَّنُوا آجَالَكُمْ بَيْنَ أَنْبَارِكُمْ ، وَاسْتَحْيُوا مِنَ اللَّهِ حَقَّ الْحَيَاءِ.⁹

1151. The Prophet (SAWA) asked, 'Would you all love to enter Paradise?' They replied, 'Yes, O Prophet of Allah.' He said, 'Shorten your expectations, fix your eyes on death, and feel ashamed in front of Allah to the extent one ought to.'¹⁰

1152. رسول الله صلى الله عليه وآله : مَنْ حُتِمَ لَهُ بِجِهَادٍ فِي سَبِيلِ اللَّهِ وَلَوْ قَدَرَ فَوَاقٍ

نَاقَةَ دَخَلَ الْجَنَّةَ.¹¹

1152. The Prophet (SAWA) said, 'Whoever meets his end in jih?d for the sake of Allah, even for a moment equal to the gasping of a camel, will enter Paradise.'¹²

1153. الإمام الصادق عليه السلام : ثَلَاثٌ مَنْ أَتَى اللَّهَ بِوَاحِدَةٍ مِنْهُنَّ أُوجِبَ اللَّهُ لَهُ

الْجَنَّةَ : الْإِنْفَاقُ مِنْ إِفْتَارٍ ، وَالْبِشْرُ لِجَمِيعِ الْعَالَمِ ، وَالْإِنْصَافُ مِنْ نَفْسِهِ.¹³

1153. Imam al-Sadiq (AS) said, 'There are three things which if a person performs even one, Allah will make Paradise incumbent upon him: to give charity when one is needy oneself, cheerfulness with the whole world, and being just in spite of one's self.'¹⁴

Notes

1. النساء : 124 .
2. Qur'an 4124:
3. مريم : 63 .
4. Qur'an 1963:
5. الكافي : 6 / 100 / 2 .
6. al-Kafi, v. 2, p. 100, no. 6
7. الكافي : 2 / 300 / 2 .
8. Ibid. p. 300, no. 2
9. تنبيه الخواطر : 1 / 272 .
10. Tanbih al-Khawatir, v. 1, p. 272
11. دعائم الإسلام : 1 / 219 .
12. Daa'im al-Islam, v. 1, p. 219
13. الكافي : 2 / 103 / 2 .
14. al-Kafi, v. 2, p. 103, no. 2

الجنة محفوفة بالمكاره - 364

364. Paradise Surrounded by Trials

(أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ).¹

*“Do you suppose that you would enter Paradise, while Allah has not yet ascertained those of you who have waged jih?d and not ascertained the steadfast?”*²

1154. الإمام علي عليه السلام : بالمكاره تُنال الجنة.³

1154. Imam Ali (AS) said, 'Through trials one attains Paradise.'⁴

1155. الإمام الباقر عليه السلام : الجنة محفوفة بالمكاره والصبر ، فمن صبر على

المكاره في الدنيا دخل الجنة . وجهنم محفوفة باللذات والشهوات ، فمن أعطى نفسه لذتها

وشهواتها دخل النار.⁵

1155. Imam al-Baqir (AS) said, 'Paradise is surrounded by trials and patience. So whoever endures trials in the world will enter Paradise. Hell is surrounded by pleasures and desires. Thus, whoever allows himself its pleasures and desires [of the world] will enter the Fire.'⁶

1156. الإمام الرضا عليه السلام : من سأل الله الجنة ولم يصبر على الشدائد فقد

استهزأ بنفسه.⁷

1156. Imam al-Rida (AS) said, 'Whoever asks Allah for Paradise but does not endure tribulations has in fact ridiculed himself.'⁸

Notes

1. آل عمران : 142 .

2. Qur'an 3142:

3. غرر الحكم : 4204 .

4. Ghurar al-Hikam, no. 4204

5. الكافي : 2 / 89 / 7 . قال المجلسي رضوان الله عليه : مضمون الخبر متفق عليه بين الخاصة والعامة .

6. (مرآة العقول : 8 / 132 .)

7. al-Kafi, v. 2, p. 89, no. 7

8. بحار الأنوار : 78 / 356 / 11 .

8. Bihar al-Anwar, v. 78, p. 356, no. 11

مَنْ ضَمِنَتْ لَهُ الْجَنَّةُ - 365

365. Those for Whom Paradise is Guaranteed

1157. رسول الله صلى الله عليه وآله : مَنْ ضَمِنَ لِي مَا بَيْنَ لِحْيَتَيْهِ وَمَا بَيْنَ رِجْلَيْهِ

ضَمِنْتُ لَهُ الْجَنَّةَ .¹

1157. The Prophet (SAWA) said, 'Whoever safeguards, for my sake, what is between his beard [i.e. his tongue] and what is between his legs [i.e. his private parts], I will safeguard Paradise for him.'²

1158. رسول الله صلى الله عليه وآله : تَقَبَّلُوا لِي بِسِتِّ أَتَقَبَّلَ لَكُمْ بِالْجَنَّةِ: إِذَا حَدَّثْتُمْ

فَلَا تَكْذِبُوا ، وَإِذَا وَعَدْتُمْ فَلَا تُخْلِفُوا ، وَإِذَا ائْتُمِنْتُمْ فَلَا تَخُونُوا ، وَغَضَّوْا أَبْصَارَكُمْ ، وَاحْفَظُوا فُرُوجَكُمْ ، وَكُفُّوا أَيْدِيَكُمْ وَأَلْسِنَتَكُمْ .³

1158. The Prophet (SAWA) said, 'Present me with six things and I will present you with Paradise. When you speak, do not lie; when you promise, do not break it; when you are entrusted with something, do not betray; lower your gazes, guard your private parts, restrain your hands and your tongues.'⁴

Notes

1. معاني الأخبار : 99 / 411 .

2. Maani al-Akhbar, p. 411, no. 99

3. الأمالي للصدوق : 147 / 150 .

4. Amali al-Saduq, p. 82, no. 2

مَنْ تُحَرِّمُ عَلَيْهِ الْجَنَّةُ - 366

366. Those for Whom Paradise is Forbidden

(إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ) ¹.

“Indeed whoever ascribes partners to Allah, Allah shall forbid him [entry into] Paradise. And his refuge shall be the Fire.” ²

1159. رسولُ الله صلى الله عليه وآله : تُحَرِّمُ الْجَنَّةُ عَلَى ثَلَاثَةٍ : عَلَى الْمَنَانِ ، وَعَلَى

الْمُجْتَنَابِ ، وَعَلَى مُدْمِنِ الْخَمْرِ. ³

1159. The Prophet (SAWA) said, 'Paradise is forbidden to three types of people: one who is reproachful for his gifts, one who backbites, and one who imbibes alcohol.' ⁴

1160. رسولُ الله صلى الله عليه وآله : لَا يَدْخُلُ الْجَنَّةَ خَيْبٌ وَلَا خَائِنٌ. ⁵

1160. The Prophet (SAWA) said, 'A traitor and a deceiver will not enter Paradise.' ⁶

1161. رسولُ الله صلى الله عليه وآله : مَنْ اسْتَرْعَى رَعِيَّةً فَعَشَّهَا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ. ⁷

1161. The Prophet (SAWA) said, 'Whoever assumes responsibility of taking care of a people, then deceives them, Allah forbids him entry into Paradise.' ⁸

Notes

1. المائدة : 72 .

2. Qur'an 572:

3. الزهد للحسين بن سعيد : 9 / 17 .

4. al-Zuhd li al-Husayn b. Said, p. 9, no. 17

5. كنز العمال : 43777 .

6. Kanz al-Ummal, no. 43777

7. تنبيه الخواطر : 2 / 227 .

8. Tanbih al-Khawahir, v. 2, p. 227

أَبْوَابُ الْجَنَّةِ - 367

367. The Gates of Paradise

(جَنَّاتٍ عَدْنٍ مُمْتَحَةٌ لَهُمُ الْأَبْوَابُ) ¹.

² “-Gardens of Eden, whose gates are flung open for them.”

1162. رسول الله صلى الله عليه وآله : الجنة لها ثمانية أبواب... من أراد الدخول من

هذه الأبواب الثمانية فليتمسك بأربع خصال : الصدقة والسخاء وحسن الخلق وكف الأذى عن عباد الله تعالى ³.

1162. The Prophet (SAWA), 'Heaven has eight doors....he who wants to enter any of these eight doors must cling onto four characteristics: Charity, generosity, good manners and refraining from harming any of the servants of Allah Almighty.' ⁴

1163. الإمام علي عليه السلام : إن للجنة ثمانية أبواب : باب يدخل منه النبيون

والصديقون ، وباب يدخل منه الشهداء والصالحون ، وخمسة أبواب يدخل منها شيعتنا ومحبيونا ...، وباب يدخل منه سائر المسلمين ممن شهد أن لا إله إلا الله ، ولم يكن في قلبه مقدار ذرة من بغضنا أهل البيت ⁵.

1163. Imam Ali (AS) said, 'Paradise has eight doors: a door through which the prophets and the truthful ones will enter, a door through which the martyrs and the righteous will enter, five doors through which our Shia and our lovers will enter ..., a door through which the rest of the Muslims will enter, that is, those that bear witness to 'There is no god but Allah' and who do not bear an atom's weight of enmity towards us, the Ahl al-bayt.' ⁶

(أنظر) الجهاد : باب 374 ، 375.

(See also: JIHAD: section 374, 375)

Notes

1. ص : 50 .

2. Qur'an 3850:

3. الفضائل : ص 129 .

4. Al-Fada'il, p. 129

5. الخصال : 6 / 408 .

6. al-Khisal, p. 408, no. 6

دَرَجَاتُ الْجَنَّةِ - 368

368. The Ranks in Paradise

(وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى) ¹.

“But whoever comes to Him with faith and he has done righteous deeds, for such shall be the highest ranks.” ²

1164. رسول الله صلى الله عليه وآله : إِنَّ فِي الْجَنَّةِ دَرَجَةً لَا يَنَالُهَا إِلَّا إِمَامٌ عَادِلٌ ، أَوْ

ذُو رَحِمٍ وَصُؤْلٍ ، أَوْ ذُو عِيَالٍ صَبُورٍ ³.

1164. The Prophet (SAWA) said, 'There is a station in Paradise that none can attain except a just leader, or one who has maintained relations with his kin, or who is forbearing with his family.' ⁴

1165. الإمام علي عليه السلام - فِي صِفَةِ الْجَنَّةِ - : دَرَجَاتٌ مُتَفَاوِلَاتٌ ، وَمَنَازِلُ

مُتَفَاوِنَاتٌ ⁵.

1165. Imam Ali (AS) said, describing Paradise, 'There are degrees differing in excellence, and various stations.' ⁶

1166. الإمام علي عليه السلام : إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاوُونَ مَنَازِلَ شَبَعَتِنَا كَمَا يَتَرَاءَى

الرَّجُلُ مِنْكُمْ الْكَوَاكِبَ فِي أَفْقِ السَّمَاءِ ⁷.

1166. Imam Ali (AS) said, 'The people of Paradise will gaze upon the stations of our Shia just as one of you gazes at the stars on the horizons of the sky.' ⁸

1167. الإمام زين العابدين عليه السلام : عَلَيْكَ بِالْقُرْآنِ، فَإِنَّ اللَّهَ خَلَقَ الْجَنَّةَ ...

وَجَعَلَ دَرَجَاتِهَا عَلَى قَدْرِ آيَاتِ الْقُرْآنِ، فَمَنْ قَرَأَ الْقُرْآنَ قَالَ لَهُ : إِفْرَأْ وَارْقُ ، وَمَنْ دَخَلَ مِنْهُمْ

الْجَنَّةَ لَمْ يَكُنْ فِي الْجَنَّةِ أَعْلَى دَرَجَةٍ مِنْهُ مَا خَلَا النَّبِيُّونَ وَالصِّدِّيقُونَ ⁹.

1167. Imam Zayn al-Abidin (AS) said, 'Adhere to the Qur'an ...for Allah has created Paradise, and has made its stations in accordance with the verses of the Qur'an. So whoever reads the Qur'an, it will say to him, 'Read and ascend!' So whoever from among them enters Paradise, there will not be a station higher than theirs except for the prophets and the truthful ones.' ¹⁰

1168. الإمام الصادق عليه السلام : إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنَزَلًا لَوْ نَزَلَ بِهِ الثَّقَلَانِ -

الْجِنُّ وَالْإِنْسُ - لَوْ سَعَهُمْ طَعَامًا وَشَرَابًا ، وَلَا يَنْقُصُ مِمَّا عِنْدَهُ شَيْءٌ ¹¹.

1168. Imam al-Sadiq (AS) said, 'For the one who occupies the lowest station in Paradise, were the humans and the jinn to appear as guests for him, nothing would diminish from him if he were to provide them all with food and drink.' ¹²

Notes

1. طه : 75 .

2. Qur'an 20:75:

3. الخصال : 39 / 93 .
4. al-Khisal, p. 93, no. 39
5. نهج البلاغة : الخطبة 85 .
6. Nahj al-Balagha, Sermon 85
7. غرر الحكم : 3514 .
8. Ghurar al-Hikam, no. 3514
9. بحار الأنوار : 8 / 133 / 39 .
10. Bihar al-Anwar, v. 8, p. 133, no. 39
11. بحار الأنوار : 8 / 120 / 11 .
12. Ibid. v. 8, p. 120, no. 11

أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ - 369

369. The First to Enter Paradise

1169. رسول الله صلى الله عليه وآله - لعلي عليه السلام - : إِنَّ أَوَّلَ أَرْبَعَةٍ يَدْخُلُونَ

الْجَنَّةَ: أَنَا وَأَنْتَ وَالْحَسَنُ وَالْحُسَيْنُ.¹

1169. The Prophet (SAWA) said to Imam Ali (AS), 'The first four people to enter Paradise will be you, me, Hasan and Husayn.'²

1170. رسول الله صلى الله عليه وآله : أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللَّهِ الْفُقَرَاءُ.³

1170. The Prophet (SAWA) said, 'The first of people to enter Paradise will be the poor.'⁴

1171. رسول الله صلى الله عليه وآله : أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ شَهِيدٌ وَعَبْدٌ أَحْسَنَ عِبَادَةٍ

رَبِّهِ.⁵

1171. The Prophet (SAWA) said, 'The first to enter Paradise will be the martyr and the servant who worshipped his Lord well.'⁶

1172. الإمام الباقر عليه السلام : أَوَّلُ أَهْلِ الْجَنَّةِ دُخُولًا إِلَى الْجَنَّةِ أَهْلُ الْمَعْرُوفِ.⁷

1172. Imam al-Baqir (AS) said, 'Among the people of Paradise, the first to enter therein will be the one who does good to others.'⁸

Notes

1. المعجم الكبير : 1 / 319 / 950 .

2. al-Mujam al-Kabir, v. 1, p. 319, no. 950

3. كنز العمال : 16636 .

4. Kanz al-Ummal, no. 16636

5. تنبيه الخواطر : 1 / 57 .

6. Tanbih al-Khawatir, p. 1, no. 57

7. الأمالي للصدوق : 326 / 383 .

8. Amali al-Saduq, p. 210, no. 5

سَادَةُ أَهْلِ الْجَنَّةِ - 370

370. The Masters of the People of Paradise

1173. الإمام عليّ عليه السلام : سَادَةُ أَهْلِ الْجَنَّةِ الْأَتْقِيَاءُ الْأَبْرَارُ .¹

1173. Imam Ali (AS) said, 'The masters of the people of Heaven are the pious and righteous.'²

1174. الإمام عليّ عليه السلام : سَادَةُ أَهْلِ الْجَنَّةِ الْمَخْلُصُونَ .³

1174. Imam Ali (AS) said, 'The masters of the people of Heaven are the sincere.'⁴

1175. الإمام عليّ عليه السلام : سَادَةُ أَهْلِ الْجَنَّةِ الْأَسْخِيَاءُ وَالْمُتَّقُونَ .⁵

1175. Imam Ali (AS) said, 'The masters of the people of Heaven are the generous and pious.'⁶

Notes

1. غرر الحكم : 5599 .

2. Ghurar al-Hikam, no. 5599

3. غرر الحكم : 5591 .

4. Ibid. no. 5591

5. غرر الحكم : 5584 .

6. Ibid. no. 5584

شُمُولُ الْجَنَّةِ - 371

371. Inclusiveness of Paradise

1176. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : كُلُّكُمْ يَدْخُلُونَ الْجَنَّةَ ، إِلَّا مَنْ شَرَدَ عَلَى اللَّهِ

شِرَادَ الْبَعِيرِ عَلَى أَهْلِهِ .¹

1176. The Prophet (SAWA) said, 'All of you shall enter Paradise except for the one who fled from Allah like the fleeing of a camel from its owner.'²

1177. الْإِمَامُ زَيْنُ الْعَابِدِينَ عَلَيْهِ السَّلَامُ : مَعَاشِرَ شِيعَتِنَا ، أَمَّا الْجَنَّةُ فَلَنْ تَفُوتَكُمْ سَرِيعاً

كَأَنْ أَوْ بَطِيناً ، وَلَكِنْ تَنَافَسُوا فِي الدَّرَجَاتِ .³

1177. Imam Zayn al-Abidin (AS) said, 'O our followers (Shia)! As for Paradise, it will not escape you sooner or later, but do compete with each other to attain stations therein.'⁴

Notes

1. كنز العمال : 10221 .

2. Kanz al-Ummal, no. 10221

3. بحار الأنوار : 61 / 308 / 74 .

4. Bihar al-Anwar, v. 74, p. 308, no. 61

الجنون - 75

75. MADNESS

أنواع الجنون - 372

372. Types of Madness

1178. رسول الله صلى الله عليه وآله : الشَّبَابُ شُعْبَةٌ مِنَ الْجُنُونِ .¹

1178. The Prophet (SAWA) said, 'Youth is a branch of madness.'²

1179. الإمام علي عليه السلام : الْحِدَّةُ ضَرْبٌ مِنَ الْجُنُونِ ؛ لِأَنَّ صَاحِبَهَا يَنْدَمُ ، فَإِنْ لَمْ

يَنْدَمَ فَجُنُونُهُ مُسْتَحْكِمٌ .³

1179. Imam Ali (AS) said, 'Trascibility is a type of madness, since its perpetrator always regrets. If however, he does not regret, his madness is confirmed.'⁴

1180. الإمام الصادق عليه السلام : إِنَّ مَنْ أَجَابَ فِي كُلِّ مَا يُسْأَلُ عَنْهُ لَمْ يَجُنْ .⁵

1180. Imam al-Sadiq (AS) said, 'Whoever answers to everything that is asked of him is mad.'⁶

Notes

1. الاختصاص : 343 .

2. al-Ikhtisas, p. 343

3. نهج البلاغة : الحكمة 255 .

4. Nahj al-Balagha, Saying 255

5. معاني الأخبار : 2 / 238 .

6. Maani al-Akhbar, p. 238, no. 2

المجنون الحقيقي - 373

373. One Who is Truly Mad

1181. مشكاة الأنوار : مرَّ رسولُ الله صلى الله عليه وآله بِمَجْنُونٍ ، فقالَ : ما لَهُ ؟ فقيلَ

: إِنَّهُ مَجْنُونٌ ، فقالَ : بَلْ هُوَ مُصَابٌ ، إِنَّمَا المَجْنُونُ مَنْ آثَرَ الدُّنْيَا عَلَى الآخِرَةِ ¹.

1181. It is narrated in Mishkat al-Anwar: The Prophet (SAWA) passed by an insane person and asked, 'What is wrong with him?' He was told that he had gone mad. The Prophet (SAWA) then remarked, 'Rather, he is afflicted. The one who has gone mad is the one who prefers this world to the next.' ²

1182. مشكاة الأنوار : مرَّ برسولِ الله صلى الله عليه وآله رجلٌ وهو في أصحابه ،

فقالَ بعضُ القومِ : مَجْنُونٌ ! فقالَ النَّبِيُّ صلى الله عليه وآله : بَلْ هَذَا رَجُلٌ مُصَابٌ ، إِنَّمَا

المَجْنُونُ عَبْدٌ أَوْ أَمَةٌ أَبْلَىا شَبَابَهُمَا فِي غَيْرِ طَاعَةِ اللَّهِ ³.

1182. It is narrated in Mishkat al-Anwar: A man passed by the Prophet (SAWA) while he was sitting with his companions. One of them mentioned that he had gone mad. The Prophet (SAWA) replied, 'This man is, in fact, afflicted, since truly one who is mad, be he male or female, is one who has squandered his youth in other than Allah's obedience.' ⁴

1183. معاني الأخبار : مرَّ رسولُ الله صلى الله عليه وآله بِرَجُلٍ مَضْرُوعٍ ... فقالَ : ما

هَذَا بِمَجْنُونٍ ، أَلَا أُخْبِرُكُمْ بِالْمَجْنُونِ حَقَّ المَجْنُونِ ؟قالَ : إِنَّ المَجْنُونِ حَقَّ المَجْنُونِ

الْمَتَبَخَّرُ فِي مَشْيَتِهِ ، النَّاطِرُ فِي عِطْفِيهِ ، المَحْرُكُ جَنْبَيْهِ بِمَنْكَبَيْهِ ، فَذَاكَ المَجْنُونُ وهذا المَهْتَلَى ⁵.

1183. It is related from Jabir b. Abdallah al-Ansari that the Prophet (SAWA) passed by one who was affected by madness, and said, 'Shall I inform you of one who is truly mad?' Then he said, 'Indeed one who is mad is one who is haughty in his gait, looking over his shoulders, and swinging his sides from side to side. That is one who is mad and this is one afflicted.' ⁶

Notes

1. مشكاة الأنوار : 1571 / 469 .

2. Mishkat al-Anwar, no. 270

3. مشكاة الأنوار : 898 / 294 .

4. Ibid. no. 169

5. معاني الأخبار : 1 / 237 .

6. Maani al-Akhbar, p. 237, no. 1

الجهاد (1) الجهاد الأصغر - 76

76. JIHAD (1) The Lesser Jihad

1

الْحَثُّ عَلَى الْجِهَادِ - 374

374. Encouraging of the Lesser Jihad

(يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ).²

*"O Prophet! Wage jihad against the faithless and the hypocrites, and be severe with them. Their refuge shall be hell, and it is an evil destination."*³

(قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ . . . أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا

حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ).⁴

*"Say, 'If your fathers and your sons, your brethren, your spouses, and your kinsfolk, the possessions that you have acquired, the business you fear may suffer, and the dwellings you are fond of, are dearer to you than Allah, and His Apostle and to waging jihad in His way, then wait until Allah issues His edict, and Allah does not guide the transgressing lot.'"*⁵

1184. رسول الله صلى الله عليه وآله : مَنْ مَاتَ وَلَمْ يَغْزُ ، وَلَمْ يُحَدِّثْ بِنَفْسِهِ ، مَاتَ

عَلَى شُعْبَةٍ مِنْ نِفَاقٍ .⁶

1184. The Prophet (SAWA) said, 'Whoever dies, having neither waged a campaign nor having intended to do so, dies on a branch of hypocrisy [in his heart].'⁷

1185. مستدرك الوسائل : رُوِيَ أَنَّ رَجُلًا أَتَى جَبَلًا لِيَعْبُدَ اللَّهَ فِيهِ ، فَجَاءَ بِهِ أَهْلُهُ إِلَى

رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَتَهَاةً عَنْ ذَلِكَ ، وَقَالَ لَهُ : إِنَّ صَبْرَ الْمُسْلِمِ فِي بَعْضِ مَوَاطِنِ

الْجِهَادِ يَوْمًا وَاحِدًا خَيْرٌ لَهُ مِنْ عِبَادَةِ أَرْبَعِينَ سَنَةً .⁸

1185. It is narrated in Mustadrak al-Wasail that a man went to a mountain to worship Allah and his family had went to the Prophet (SAWA) to complain about him. The Prophet forbade him from it, saying, 'The patience of a Muslim in certain places of jihad for one day is better than worshipping for forty years.'⁹

1186. الإمام علي عليه السلام : إِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَتَحَهُ اللَّهُ لِحَاضَةِ

أَوْلِيَائِهِ ، وَهُوَ لِبَاسُ التَّقْوَى ، وَدِرْعُ اللَّهِ الْحَصِينَةُ ، وَجُنَّتُهُ الْوَثِيقَةُ .¹⁰

1186. Imam Ali (AS) said, 'Indeed jihad is one of the gates of Paradise that Allah has opened for his exceptional friends. It is the garment of piety, Allah's fortified defense and a solid shield.'¹¹

1187. الإمام علي عليه السلام : الْجِهَادُ عِمَادُ الدِّينِ ، وَمِنْهَاجُ السُّعْدَاءِ .¹²

1187. Imam Ali (AS) said, 'Jihad is the pillar of religion and the path of the felicitous.'¹³

1188. الإمام علي عليه السلام : إِنَّ اللَّهَ فَرَضَ الْجِهَادَ وَعَظَّمَهُ وَجَعَلَهُ نَصْرَهُ وَنَاصِرُهُ.

وَاللَّهُ ، مَا صَلَّحَتْ دُنْيَا وَلَا دِينٌ إِلَّا بِهِ .¹⁴

1188. Imam Ali (AS) said, 'Verily Allah has made jihad obligatory and has magnified it and made it a [source of] triumph and a helper. By Allah, neither one's worldly affairs nor one's religion are set aright except through it.'¹⁵

1189. الإمام علي عليه السلام : إِنَّ الْجِهَادَ أَشْرَفُ الْأَعْمَالِ بَعْدَ الْإِسْلَامِ ، وَهُوَ قِوَامُ

الدِّينِ ، وَالْأَجْزْفِيهِ عَظِيمٌ مَعَ الْعِزَّةِ وَالْمَنْعَةِ ، وَهُوَ الْكَرُّ ، فِيهِ الْحَسَنَاتُ وَالْبُشْرَى بِالْجَنَّةِ بَعْدَ الشَّهَادَةِ .¹⁶

1189. Imam Ali (AS) said, 'Certainly jihad is the noblest of deeds after [acceptance of] Islam, and it is the pillar of religion. The reward for it is great, while at the same time, consistently maintaining one's honour and strength. It is the assault in which there are rewards and good tidings of Paradise after martyrdom.'¹⁷

1190. الإمام علي عليه السلام - فِي كِتَابِهِ إِلَى عَامِلِهِ مِخْنَفٍ - : فَإِنَّ جِهَادَ مَنْ

صَدَفَ عَنِ الْحَقِّ رَغْبَةً عَنْهُ ، وَعَبَّ فِي نُعَاسِ الْعَمَى وَالضَّلَالِ اخْتِيَاراً لَهُ ، فَرِيضَةٌ عَلَى الْعَارِفِينَ .¹⁸

1190. Imam Ali (AS) said, in his letter to his administrator Mikhnaf, 'Indeed it is a duty upon he who has knowledge to struggle against he who turns away from the truth while despising it and he chose to sleep in blindness and misguidance.'¹⁹

(أنظر) السلاح : باب 962.

(See also: WEAPONRY: section 962)

Notes

1. The Arabic word jihad lexically means struggle, fight, or combat, but has adopted a very specific meaning in Islamic terminology. When used in its general sense or as 'the lesser jihad', it refers to physical combat or 'holy war' against infidels, disbelievers or hypocrites who wage war against Islam and Muslims. When used in the sense of 'the greater jihad'- (jihad al-nafs) - coined by the Prophet (SAWA) in his famous tradition (See Ch.78: JIHAD (2): The Greater Jihad), it refers to one's combat against one's own base self. In this chapter, due to want of an exact English equivalent, the word jihad will be left as it is (ed.)

2. التحريم : 9 .

3. Qur'an 669:

4. التوبة : 24 .

5. Qur'an 924:

6. صحيح مسلم : 3 / 1517 / 158 .

7. Sahih Muslim, v. 3, p. 1517, no. 1910

8. عوالي الآلي : 1 / 282 / 121 .
9. Awali al-La'ali v. 1, p. 282, no. 121, and Mustadrak al-Wasail, v. 11, p. 21, no. 4.
10. نهج البلاغة : الخطبة 27 .
11. Nahj al-Balagha, Sermon 27
12. غرر الحكم : 1346 .
13. Ghurar al-Hikam, no. 1346
14. وسائل الشيعة : 11 / 9 / 15 .
15. Wasa'il al-Shia, v. 11, p. 9, no. 15
16. بحار الأنوار : 33 / 447 / 659 .
17. Bihar al-Anwar, v.33, p. 447, no. 659
18. شرح نهج البلاغة : 3 / 182 .
19. Sharh Nahj al-Balagha, v. 3, p. 182

المُجَاهِدُ - 375

375. The One Who Wages Jihad

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ).¹

*“Not equal are those of the faithful who sit back-excepting those who suffer from some disability-and those who wage jihad in the way of Allah...”*²

1191. رسول الله صلى الله عليه وآله : ما أَعْمَالُ الْعِبَادِ كُلِّهِمْ عِنْدَ الْمُجَاهِدِينَ فِي سَبِيلِ

اللَّهِ إِلَّا كَمِثْلِ حُطَّافٍ أَخَذَ بِمَنْقَارِهِ مِنْ مَاءِ الْبَحْرِ.³

1191. The Prophet (SAWA) said, 'The deeds of all the worshippers when compared to those who wage jihad in the way of Allah is as a gulp of sea-water that a swallow takes into his beak.'⁴

1192. رسول الله صلى الله عليه وآله : السُّيُوفُ مَفَاتِيحُ الْجَنَّةِ.⁵

1192. The Prophet (SAWA) said, 'Swords are the keys to Paradise.'⁶

1193. الإمام علي عليه السلام : الْمُجَاهِدُونَ تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ.⁷

1193. Imam Ali (AS) said, 'The doors of the heavens are opened for those who wage jihad.'⁸

Notes

1. النساء : 95 .

2. Qur'an 49:5

3. كنز العمال : 10680 .

4. Kanz al-Ummal, no. 1068

5. مستدرک الوسائل : 11 / 13 / 12293 .

6. Mustadrak al-Wasa'il, v. 11, p. 13, no. 12293

7. غرر الحكم : 1347 .

8. Ghurar al-Hikam, no. 1347

إِعَانَةُ الْمُجَاهِدِينَ وَذَمُّ إِيْدَائِهِمْ - 376

376. Aiding Those Who Wage Jihad and Censure of Those Who Harm Them

1194. رسول الله صلى الله عليه وآله : مَنْ جَهَّزَ غَازِيًا بِسِلْكِ أَوْ إِبْرَةٍ عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ .¹

1194. The Prophet (SAWA) said, 'Whoever equips a warrior, even with a needle or thread, Allah forgives his past and future sins.'²

1195. رسول الله صلى الله عليه وآله : مَنْ بَلَغَ رِسَالَةَ غَازٍ كَانَ كَمَنْ أَعْتَقَ رَقَبَةً، وَهُوَ شَرِيكُهُ فِي بَابِ «ثَوَابٍ» عَزَّوَجَلَّ .³

1195. The Prophet (SAWA) said, 'Whoever carries a message on behalf of a fighter during war is like one who frees a slave, and he partakes in the reward of the one who actually fought.'⁴

1196. رسول الله صلى الله عليه وآله : اتَّقُوا أَدَى الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ ، فَإِنَّ اللَّهَ يَغْضَبُ هُمْ كَمَا يَغْضَبُ لِلرُّسُلِ ، وَيَسْتَجِيبُ لَهُمْ كَمَا يَسْتَجِيبُ لَهُمْ .⁵

1196. The Prophet (SAWA) said, 'Be wary of harming those who fight in the way of Allah, for Allah is angered for their sake just as He is for the sake of the Prophet (SAWA), and He answers their prayers just as He answers the prayers of the Prophet (SAWA).'

Notes

1. مستدرک الوسائل : 11 / 24 / 12333 .
2. Mustadrak al-Wasa'il, v. 11, p. 24, no. 12333
3. وسائل الشيعة : 11 / 14 / 2 .
4. Wasa'il al-Shia, v. 11. p. 14, no. 2
5. كنز العمال : 10664 .
6. Kanz al-Ummal, no. 10664

الأمرُ بِالْجِهَادِ بِالأَيْدِي وَاللُّسُنِ وَالْقُلُوبِ - 377

377. The Command To Struggle With One's Hands, Tongue, and Heart

1197. رسولُ الله صلى الله عليه وآله : صَلَاةُ الرَّجُلِ مُتَقَلِّدًا بِسَيْفِهِ تَفْضُلٌ عَلَى صَلَاتِهِ غَيْرَ مُتَقَلِّدٍ بِسَبْعِمِائَةٍ ضِعْفٍ.¹

1197. The Prophet (SAWA) said, 'The prayer of one carrying his sword is seven hundred times better than praying without it.'²

1198. الإمامُ عليٌّ عليه السلام : جَاهِدُوا فِي سَبِيلِ اللَّهِ بِأَيْدِيكُمْ، فَإِنْ لَمْ تَقْدِرُوا فَجَاهِدُوا بِأَلْسِنَتِكُمْ ، فَإِنْ لَمْ تَقْدِرُوا فَجَاهِدُوا بِقُلُوبِكُمْ.³

1198. Imam Ali (AS) said, 'Fight in the way of Allah with your hands; and if you are not able to do so then fight with your tongues; and if you are still not able to then fight with your hearts.'⁴

1199. الإمامُ عليٌّ عليه السلام : اللَّهُ اللَّهُ فِي الْجِهَادِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ فِي سَبِيلِ اللَّهِ.⁵

1199. Imam Ali (AS) said, 'By Allah! By Allah! Stuggle with your wealth, your selves and your tongues for the sake of Allah.'⁶

(أنظر) المعروف (2) : باب 1290 ؛ الشعر : باب 1034.

(See also: ENJOINING GOOD AND PROHIBITING WRONG: section 1290; POETRY: section 1034)

Notes

1. كنز العمال : 10791 .
2. Ibid. no. 10791
3. بحار الأنوار : 23 / 49 / 100 .
4. Bihar al-Anwar, v. 100, p. 49, no. 23
5. نهج البلاغة : الكتاب 47 .
6. Nahj al-Balagha, Letter 47

تَرْكُ الْجِهَادِ - 378

378. Abandoning Jihad

1200. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : فَمَنْ تَرَكَ الْجِهَادَ أَلْبَسَهُ اللَّهُ ذُلًّا فِي نَفْسِهِ، وَفَقْرًا

فِي مَعِيشَتِهِ، وَمُخَقًّا فِي دِينِهِ. إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَعَزَّ أُمَّتِي بِسَنَابِكِ خَيْلِهَا وَمَرَكَزِ رِمَاحِهَا.¹

1200. The Prophet (SAWA) said, 'Allah covers with disgrace the one who abandons jihad, and subjects him to poverty, and deprivation in his religion. Verily Allah, blessed and most High, has honoured my community by the solid hooves of its cavalry, and the tips of its lances.'²

Notes

1. الأمالي للصدوق : 906 / 673 .

2. Amali al-Saduq, p. 462, no. 8

شُعْبُ الْجِهَادِ - 379

379. Branches of Jihad

1201. الإمامُ عليُّ عليه السلام : الجِهَادُ على أَرْبَعِ شُعَبٍ : على الأمرِ بالمعروفِ والنَّهي عن المنكرِ والصِّدْقِ في المواطنِ وشَتَّانِ الفاسِقِينَ .¹

1201. Imam Ali (AS) said, 'Jihad has four branches: enjoining the good, forbidding the wrong, fortitude in the battlefield, and detesting the wicked.'²

Notes

1. الخصال : 74 / 232 .

2. al-Khisal, p. 232, no. 74

المُرابطة - 380

380. Keeping Posts

(وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ).¹

*“Prepare against them whatever you can of [military] power and war-horses, awing thereby the enemy of Allah, and your enemy, and others besides them, whom you do not know but Allah knows them.”*²

(يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ).³

*“O you who have faith! Be patient, stand firm, and close [your ranks], and be wary of Allah so that you may be felicitous.”*⁴

1202. رسول الله صلى الله عليه وآله : رباط يوم في سبيل الله خير من الدنيا وما

عليها.⁵

1202. The Prophet (SAWA) said, 'Keeping your posts for a single day is better than the whole world and all that it contains.'⁶

1203. رسول الله صلى الله عليه وآله : كل عمل منقطع عن صاحبه إدامات إلا

المُرابطة في سبيل الله ، فإنه يُنمى له عمله ويُجرى عليه رزقه إلى يوم القيامة.⁷

1203. The Prophet (SAWA) said, 'Every action will be separated from its owner upon death, except the one who maintained his post for the sake of Allah, since it will be increased and rewarded to him until the Day of Resurrection.'⁸

Notes

1. الأنفال : 60 .

2. Qur'an 860:

3. آل عمران : 200 .

4. Qur'an 3200:

5. كنز العمال : 10508 .

6. Kanz al-Ummal, no. 10508

7. كنز العمال : 10611 .

8. Ibid. no. 10611

فَضْلُ الْحِرَاسَةِ - 381

381. The Merit of Standing Guard

1204. رسولُ الله صلى الله عليه وآله : حَرَسُ لَيْلَةٍ فِي سَبِيلِ اللَّهِ عَزَّوَجَلَّ أَفْضَلُ مِنْ

أَلْفِ لَيْلَةٍ يُقَامُ لَيْلُهَا وَيُصَامُ نَهَارُهَا .¹

1204. The Prophet (SAWA) said, 'Standing guard for a single night for the sake of Allah is better than a thousand nights spent in worship followed by fasting during the day.'²

1205. رسولُ الله صلى الله عليه وآله : عَيْنَانِ لَا تَمَسُّهُمَا النَّارُ : عَيْنٌ بَكَتْ مِنْ حَشْيَةٍ

اللَّهِ ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ .³

1205. The Prophet (SAWA) said, 'The eyes of two categories of people will never touch the fire: the one who cried out of fear of Allah, and the one who spent the night awake standing guard for the sake of Allah.'⁴

Notes

1. كنز العمال : 10730 .

2. Ibid. no. 10730

3. سنن الترمذي : 4 / 175 / 1639 .

4. Sunan al-Tirmidhi, no. 1639

(الجهاد (2) - 77

77. JIHAD (2): The Greater Jihad

أنواع الجهاد - 382

382. Forms of Jihad

1206. الإمام الحسين عليه السلام - سُئِلَ عَنِ الْجِهَادِ: سُنَّةٌ أَوْ فَرِيضَةٌ؟ فَقَالَ عَلَيْهِ السلام - : الْجِهَادُ عَلَى أَرْبَعَةٍ أَوْجُهُ : فَجِهَادَانِ فَرَضٌ وَجِهَادٌ سُنَّةٌ لَا يُقَامُ إِلَّا مَعَ فَرَضٍ وَجِهَادٌ سُنَّةٌ ، فَأَمَّا أَحَدُ الْفَرَضَيْنِ فَجِهَادُ الرَّجُلِ نَفْسَهُ عَنْ مَعَاصِي اللَّهِ وَهُوَ مِنْ أَعْظَمِ الْجِهَادِ وَمُجَاهَدَةُ الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ فَرَضٌ . وَأَمَّا الْجِهَادُ الَّذِي هُوَ سُنَّةٌ لَا يُقَامُ إِلَّا مَعَ فَرَضٍ فَإِنَّ مَجَاهَدَةَ الْعَدُوِّ فَرَضٌ عَلَى جَمِيعِ الْأُمَّةِ لَوْ تَرَكَوا الْجِهَادَ لَأَتَاهُمُ الْعَذَابُ وَهَذَا هُوَ مِنْ عَذَابِ الْأُمَّةِ وَهُوَ سُنَّةٌ عَلَى الْإِمَامِ وَحْدَهُ أَنْ يَأْتِيَ الْعَدُوَّ مَعَ الْأُمَّةِ فَيُجَاهِدَهُمْ . وَأَمَّا الْجِهَادُ الَّذِي هُوَ سُنَّةٌ فَكُلُّ سُنَّةٍ أَقَامَهَا الرَّجُلُ وَجَاهَدَ فِي إِقَامَتِهَا وَبُلُوغِهَا وَإِحْيَائِهَا فَالْعَمَلُ وَالسَّعْيُ فِيهَا مِنْ أَفْضَلِ الْأَعْمَالِ لِأَنَّهَا إِحْيَاءُ سُنَّةٍ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : «مَنْ سَنَّ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْئًا»¹.

1206. Imam al-Husayn (AS) was asked about jihad, as to whether it was a recommended act or an obligatory one, to which he replied, 'Jihad comes in four forms, two of which are obligetory, one of which is recommended but can only be undertaken with an obligation, and one which is recommended. The first obligetory jihad is that which a man wages against his own self in keeping away from acts of disobedience to Allah. This is one of the greatest forms of jihad. Waging jihad against those disbelievers who persecute you is also an obligation. As for the jihad which is recommended but can only be undertaken with an obligation is to fight the enemy, which is an obligation upon the whole community, and which if they abandon, they are all punishable for it. It is a recommendation upon an Imam, the limit of which is to come and face the enemy and fight them with his community. As for the jihad which is recommended, it is [embodied in] every recommended practice which a person performs and strives in its performance, its completion and its revival. Such an act, and the striving to perform it is one of the best deeds because it is a revival of the Prophetic practice, and the Prophet (SAWA) has said, 'Whoever establishes a good habitual practice, he will get his own reward for it as well as the reward of whoever performs it after him until the Day of Resurrection, without any decrease in their reward thereof.'²

1207. الإمام علي عليه السلام: جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ.³

1207. Imam Ali (AS) said, 'The jihad of a woman is being a good wife to her husband.'⁴

Notes

1. تحف العقول : 243 .
2. Tuhaf al-Uqul, no. 243
3. الخصال : 10 / 620 .
4. al-Khisal, p. 620, no. 10

الْحِتُّ عَلَى جِهَادِ النَّفْسِ - 383

383. Enjoinment of Combatting the Self

1208. رسول الله صلى الله عليه وآله : المجاهدُ مَنْ جَاهَدَ نَفْسَهُ فِي اللَّهِ .¹

1208. The Prophet (SAWA) said, 'The one who truly wages jihad is the one who combats his self for the sake of Allah.'²

1209. الإمام علي عليه السلام : جِهَادُ النَّفْسِ مَهْرُ الْجَنَّةِ .³

1209. Imam Ali (AS) said, 'Jihad of the self is the dowry for Paradise.'⁴

1210. الإمام علي عليه السلام : رُدَّ عَنْ نَفْسِكَ عِنْدَ الشَّهَوَاتِ ، وَأَقِمَّهَا عَلَى كِتَابِ

اللَّهِ عِنْدَ الشُّبُهَاتِ .⁵

1210. Imam Ali (AS) said, 'Prevent your self from fulfilling its desires, and make it hold fast to the Book of Allah during misgivings.'⁶

1211. الإمام الكاظم عليه السلام : جَاهِدْ نَفْسَكَ لِتَرُدَّهَا عَنْ هَوَاهَا ، فَإِنَّهُ وَاجِبٌ

عَلَيْكَ كَجِهَادِ عَدُوِّكَ .⁷

1211. Imam al-Kazim (AS) said, 'Combat your self to avert it against its desires, for this is incumbent upon you as fighting your enemy.'⁸

Notes

1. كنز العمال : 11261 ؛ تنبيه الخواطر : 1 / 96 .

2. Kanz al-Ummal, no. 11261

3. غرر الحكم : 4755 .

4. Ghurar al-Hikam, no. 4755

5. غرر الحكم : 5406 .

6. Ibid. no. 5406

7. تحف العقول : 399 .

8. Tuhaf al-Uqul, no. 399

الجهاد الأكبر - 384

384. The Greater Jihad

1212. معاني الأخبار عن الإمام علي عليه السلام : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَعَثَ سَرِيَّةً ، فَلَمَّا رَجَعُوا قَالَ: مَرْحَبًا بِقَوْمٍ قَضَوْا الْجِهَادَ الْأَصْغَرَ وَبَقِيَ عَلَيْهِمُ الْجِهَادُ الْأَكْبَرُ . قِيلَ: يَا رَسُولَ اللَّهِ ، وَمَا الْجِهَادُ الْأَكْبَرُ ؟ قَالَ: جِهَادُ النَّفْسِ . وَقَالَ عَلَيْهِ السَّلَامُ: أَفْضَلُ الْجِهَادِ مَنْ جَاهَدَ نَفْسَهُ الَّتِي بَيْنَ جَنْبَيْهِ .¹

1212. Imam Ali (AS) relates, 'The Prophet (SAWA) dispatched troops [to a mission]. On seeing the returning armies from the battlefield, he said, 'Blessed are those who have performed the lesser jihad, and have yet to perform the greater one.' When asked, 'O Messenger of Allah, what is the greater jihad?' the Prophet replied, 'The jihad of the self', and added, 'The best jihad is that of one who combats his own self that is between his two sides.'²

1213. الإمام علي عليه السلام : أَفْضَلُ الْجِهَادِ جِهَادُ النَّفْسِ عَنِ الْهَوَى ، وَفِطَائِمِهَا عَنْ لَذَاتِ الدُّنْيَا.³

1213. Imam Ali (AS) said, 'The best jihad is combatting one's self against its desires, and weaning it from the pleasures of this world.'⁴

1214. الإمام الباقر عليه السلام : لَا فَضِيلَةَ كَالْجِهَادِ ، وَلَا جِهَادَ كَمُجَادَةِ الْهَوَى .⁵

1214. Imam al-Baqir (AS) said, 'There is no greater distinction than jihad, and no jihad like combatting one's self.'⁶

Notes

1. معاني الأخبار : 1 / 160 .
2. Maani al-Akhbar, p. 160, no. 1
3. غرر الحكم : 3232 .
4. Ghurar al-Hikam, no. 3232
5. تحف العقول : 286 .
6. Tuhaf al-Uqul, no. 286

ما يَنْبَغِي فِي مُجَاهَدَةِ النَّفْسِ - 385

385. What is Necessary for Combatting the Self

1215. الإمام عليّ عليه السلام : جَاهِدْ نَفْسَكَ عَلَى طَاعَةِ اللَّهِ مُجَاهَدَةَ الْعَدُوِّ عَدُوَّهُ ،

وْغَالِبِهَا مُغَالِبَةَ الضِّدِّ ضِدَّهُ ؛ فَإِنَّ أَقْوَى النَّاسِ مَنْ قَوِيَ عَلَى نَفْسِهِ .¹

1215. Imam Ali (AS) said, 'Struggle against your self in Allah's worship just as one fights one's enemy, and overcome it just as one overcomes one's opponent, for the strongest of people is he who has triumphed over his self.'²

1216. الإمام عليّ عليه السلام : اْمْلِكُوا أَنْفُسَكُمْ بِدَوَامِ جِهَادِهَا .³

1216. Imam Ali (AS) said, 'Gain control of your souls through constant self-struggle.'⁴

Notes

1. غرر الحكم : 4761 .

2. Ghurar al-Hikam, no. 4761

3. غرر الحكم : 2489 .

4. Ibid. no. 2489

ثَمَرَةُ الْمُجَاهَدَةِ - 386

386. The Fruit of Struggle

1217. رسول الله صلى الله عليه وآله : بالمجاهدة يُغْلِبُ سُوءُ الْعَادَةِ.¹

1217. The Prophet (SAWA) said, 'Through constant self-struggle are bad habits overcome.'²

1218. رسول الله صلى الله عليه وآله : جَاهِدُوا أَنْفُسَكُمْ عَلَى شَهَوَاتِكُمْ تَحِلَّ قُلُوبُكُمْ

الْحِكْمَةُ.³

1218. The Prophet (SAWA) said, 'Struggle against the desires of your self and wisdom will enter your hearts.'⁴

1219. رسول الله صلى الله عليه وآله : جَاهِدُوا أَنْفُسَكُمْ بِقِلَّةِ الطَّعَامِ وَالشَّرَابِ ،

تُظَلِّلُكُمُ الْمَلَائِكَةُ وَيُبْعِدُ عَنْكُمُ الشَّيْطَانُ.⁵

1219. The Prophet (SAWA) said, 'Struggle against your selves through reducing food and drink, and the angels will protect you and Satan will flee from you.'⁶

1220. الإمام علي عليه السلام : جَاهِدْ شَهْوَتَكَ وَغَالِبْ غَضَبَكَ وَخَالِفْ سُوءَ

عَادَتِكَ ، تَزْكُ نَفْسُكَ ، وَيَكْمُلُ عَقْلُكَ ، وَتَسْتَكْمِلُ ثَوَابَ رَبِّكَ.⁷

1220. Imam Ali (AS) said, 'Struggle against your lower desires, overcome your anger, oppose your bad habits, purify your self, perfect your intellect, and bring to completion the reward that is with your Lord.'⁸

1221. الإمام علي عليه السلام : رَزَقَ النَّفْسَ وَجْهًا عَنْ أَهْوِيَّتِهَا يَرْفَعُ الدَّرَجَاتِ

وَيُضَاعِفُ الْحَسَنَاتِ.⁹

1221. Imam Ali (AS) said, 'Controlling the self and combatting with it against its lower desires raises one's stations and multiplies one's rewards.'¹⁰

1222. الإمام علي عليه السلام : بِالْمُجَاهَدَةِ صَلاَحُ النَّفْسِ.¹¹

1222. Imam Ali (AS) said, 'Salvation for the soul is [attained] through self-struggle.'¹²

Notes

1. تنبيه الخواطر : 2 / 119 .

2. Tanbih al-Khawahir, v. 2, p. 119

3. تنبيه الخواطر : 2 / 122 .

4. Ibid. v. 2, p. 122

5. تنبيه الخواطر : 2 / 122 .

6. Ibid.

7. غرر الحكم : 4760 .

8. Ghurar al-Hikam, no. 4760

9. غرر الحكم : 5407 .

10. Ibid. no. 5407

11. غرر الحكم : 4319 .

12. Ibid. no. 4319

«الجهاد (3) الاجتهاد في طاعة الله - 78

78. JIHAD (3) Striving To Obey Allah:

الحثُّ عَلَى الاجتهادِ في طاعةِ الله - 387

387. Encouraging to Strive To Obey Allah

1223. الإمام علي عليه السلام : عَلَيْكُمْ بِالْجِدِّ والاجتهاد، والتأهب والاستعداد.¹

1223. Imam Ali (AS) said, 'You must adopt earnestness, diligence, preparedness and willingness.'²

1224. الإمام علي عليه السلام : طاعةُ الله سبحانه لا يَحُوزُهَا إِلَّا مَنْ بَدَلَ الْجِدَّ ،

وَأَسْتَفْرَعَ الْجُهْدَ.³

1224. Imam Ali (AS) said, 'Obedience to Allah cannot be attained except by one who possesses earnestness and exerts himself to the utmost.'⁴

1225. الإمام الصادق عليه السلام : اعْلَمُوا أَنَّهُ لَيْسَ بَيْنَ اللَّهِ وَبَيْنَ أَحَدٍ مِنْ خَلْقِهِ مَلَكٌ

مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ وَلَا مَنْ دُونَ ذَلِكَ مِنْ خَلْقِهِ كُلِّهِمْ إِلَّا طَاعَتُهُمْ لَهُ، فَاجْتَهِدُوا فِي طَاعَةِ اللَّهِ.⁵

1225. Imam al-Sadiq (AS) said 'Know that between Allah and His creation there is no proximal angel, nor prophet, nor anything else [to intervene], except for their obedience to Him. So strive to obey Allah!'⁶

Notes

1. نهج البلاغة : الخطبة 230 .

2. Nahj al-Balagha, Sermon 230

3. غرر الحكم : 6009 .

4. Ghurar al-Hikam, no. 6009

5. الكافي : 8 / 11 .

6. al-Kafi, v. 8 p. 7, no. 11

أَشَدُّ النَّاسِ اجْتِهَاداً - 388

388. The Most Diligent of People

1226. رسول الله صلى الله عليه وآله : أشدُّ الناس اجتهاداً مَنْ تَرَكَ الذُّنُوبَ .¹

1226. The Prophet (SAWA) said, 'The most diligent of people is he who abandons sins.'²

1227. رسول الله صلى الله عليه وآله : أَفْضَلُ الْجِهَادِ مَنْ أَصْبَحَ لَا يَهُمُّ بِظُلْمِ أَحَدٍ .³

1227. The Prophet (SAWA) said, 'The best jihad is performed by one who awakes in the morning with no intention to wrong anyone.'⁴

1228. الإمام الباقر عليه السلام - لَمَّا قَالَ لَهُ رَجُلٌ : إِنِّي ضَعِيفُ الْعَمَلِ قَلِيلُ الصَّلَاةِ

قَلِيلُ الصَّوْمِ ، وَلَكِنْ أَرْجُو أَنْ لَا أَكُلَ إِلَّا حَلَالاً ، وَلَا أَنْكِحَ إِلَّا حَلَالاً - : وَأَيُّ جِهَادٍ أَفْضَلُ مِنْ عِفَّةِ بَطْنٍ وَفَرْجٍ؟!⁵

1228. When someone addressed Imam al-Baqir (AS), saying, 'I am weak in my worship, praying and fasting but a little, though I strive to eat only that which is permissible, and be sexually intimate with only those whom it is permissible', the Imam replied, 'What jihad is there better than restraint of the stomach and the private parts?!'⁶

Notes

1. الأمالي للصدوق : 41 / 73 .

2. Amali al-Saduq, p. 28, no. 4

3. المحاسن : 1053 / 456 / 1 .

4. al-Mahasin, v. 1, p. 456, no. 1053

5. المحاسن : 1052 / 455 / 1 .

6. Ibid. v. 1, p. 455, no. 1052

الجهل - 79

79. IGNORANCE

دَمُّ الْجَهْلِ - 389

389. Reprehension of Ignorance

- 1229.** الإمام علي عليه السلام : الجهل أذوُّ الداءِ .¹
- 1229.** Imam Ali (AS) said, 'Ignorance is the worst affliction.'²
- 1230.** الإمام علي عليه السلام : الجهل مُمِيتُ الأحياءِ ومُحَلِّلُ الشَّقَاءِ .³
- 1230.** Imam Ali (AS) said, 'Ignorance is death for the living and perpetuates wretchedness.'⁴
- 1231.** الإمام علي عليه السلام : الجهل فَسادُ كُلِّ أَمْرٍ .⁵
- 1231.** Imam Ali (AS) said, 'Ignorance is the ruination of every affair.'⁶
- 1232.** الإمام علي عليه السلام : الجهل أَصلُ كُلِّ شَرٍّ .⁷
- 1232.** Imam Ali (AS) said, 'Ignorance is the root of every evil.'⁸
- 1233.** الإمام علي عليه السلام : الحِرْصُ والشَّرُّ والبُخْلُ نَتِيجَةُ الجَهْلِ .⁹
- 1233.** Imam Ali (AS) said, 'Greed, voracity, and stinginess are a result of ignorance.'¹⁰
- 1234.** الإمام العسكري عليه السلام : الجهل حَصَمٌ .¹¹
- 1234.** Imam al-Askari (AS) said, 'Ignorance is an enemy.'¹²

Notes

1. غرر الحكم : 820 .
2. Ghurar al-Hikam, no. 820
3. غرر الحكم : 1464 .
4. Ibid. no. 1464
5. غرر الحكم : 930 .
6. Ibid. no. 930
7. غرر الحكم : 819 .
8. Ibid. no. 819
9. غرر الحكم : 1694 .
10. Ibid. no. 1694
11. الدرة الباهرة : 44 .
12. al-Durra al-Bahira, no. 44

علاماتُ الجاهل - 390

390. The Signs of an Ignorant

1235. رسولُ الله صلى الله عليه وآله : إِنَّ الجاهِلَ مَنْ عَصَى اللهَ وَإِنْ كَانَ جَمِيلَ الْمَنْظَرِ

عَظِيمَ الْخَطَرِ.¹

1235. The Prophet (SAWA) said, 'The ignorant is one who disobeys Allah, even if he is beautiful to look at and of great importance.'²

1236. رسولُ الله صلى الله عليه وآله : صِفَةُ الجاهِلِ : أَنْ يَظْلِمَ مَنْ خَالَطَهُ ، وَيَتَعَدَّى

عَلَى مَنْ هُوَ دُونَهُ ، وَيَتَطَاوَلُ عَلَى مَنْ هُوَ فَوْقَهُ ، كَلَامُهُ بَغِيرُ تَدَبُّرٍ ...³

1236. The Prophet (SAWA) said, 'The characteristic of an ignorant person is that he oppresses whoever he associates with, acts unjustly towards his subordinates, flatters his superiors, and his speech is without deliberation.'⁴

1237. الإمامُ عليٌّ عليه السلام : الجاهِلُ لَا يَعْرِفُ تَقْصِيرَهُ وَلَا يَقْبَلُ مِنَ النَّصِيحِ لَهُ.⁵

1237. Imam Ali (AS) said, 'An ignorant person does not see his own shortcomings and is not willing to accept any advice given to him.'⁶

1238. الإمامُ عليٌّ عليه السلام : الجاهِلُ مَيِّتٌ وَإِنْ كَانَ حَيًّا.⁷

1238. Imam Ali (AS) said, 'An ignorant person is dead, even though he is living.'⁸

1239. الإمامُ عليٌّ عليه السلام : الجاهِلُ مَنْ اخْتَدَعَ لَهْوَاهُ وَغُرُورِهِ.⁹

1239. Imam Ali (AS) said, 'The ignorant is one who has allowed himself to be deceived by his desires and whims.'¹⁰

1240. الإمامُ عليٌّ عليه السلام : لَا تَرَى الجاهِلَ إِلَّا مُفْرِطًا أَوْ مُفَرِّطًا.¹¹

1240. Imam Ali (AS) said, 'You will not see an ignorant person except that he is either committing excess in what he does or falling short of what he ought to do.'¹²

1241. الإمامُ عليٌّ عليه السلام : إِنَّمَا الجاهِلُ مَنْ اسْتَعْبَدَتْهُ الْمَطَالِبُ.¹³

1241. Imam Ali (AS) said, 'The ignorant is one whose desires have enslaved him.'¹⁴

1242. الإمامُ عليٌّ عليه السلام : الجاهِلُ عَبْدٌ شَهْوَتِهِ.¹⁵

1242. Imam Ali (AS) said, 'The ignorant is a slave of his desires.'¹⁶

1243. الإمامُ عليٌّ عليه السلام : عَمَلُ الجاهِلِ وَبَالٌ ، وَعِلْمُهُ ضَلَالٌ.¹⁷

1243. Imam Ali (AS) said, 'The deeds of the ignorant are doomed and his knowledge is error.'¹⁸

1244. الإمامُ عليٌّ عليه السلام : إِنَّ الجاهِلَ مَنْ عَدَّ نَفْسَهُ بِمَا جَهِلَ مِنْ مَعْرِفَةِ الْعِلْمِ -

عَالِمًا ، وَبَرَأِيَهُ مُكْتَفِيًا ، فَمَا يَزَالُ لِلْعُلَمَاءِ مُبَاعِدًا وَعَلَيْهِمْ زَارِيًا ، وَلَمَنْ خَالَفَهُ مُحْطًا ، وَلَمَّا لَمْ يَعْرِفْ مِنَ الْأُمُورِ مُضِلًّا ، فَإِذَا وَرَدَ عَلَيْهِ مِنَ الْأُمُورِ مَا لَمْ يَعْرِفْهُ أَنْكَرَهُ وَكَذَّبَ بِهِ وَقَالَ بِجَهَالَتِهِ

: ما أعرفُ هذا ! وما أراه كان ! وما أظنُّ أن يكون ! وأني كان ؟! وذلك لِثِقَتِهِ بِرَأْيِهِ وَقِلَّةِ مَعْرِفَتِهِ بِجِهَالَتِهِ ! فَمَا يَنْفَكُ بما يرى مِمَّا يَلْتَبِسُ عَلَيْهِ رَأْيُهُ مِمَّا لَا يَعْرِفُ لِلجَّهْلِ مُسْتَفِيداً ، وللحقِّ مُنْكَرًا ، وفي الجَّهَالَةِ مُتَحَيِّرًا ، وعن طَلَبِ الْعِلْمِ مُسْتَكْبِرًا .¹⁹

1244. Imam Ali (AS) said, 'The ignorant is one who considers himself knowledgeable about what he is [in actual fact] ignorant of, and he is content with his own opinion. He distances himself from the scholars and he is constantly finding fault with them. He deems invalid the views of those who oppose him, and that which he does not understand he sees as fallacious. If he comes across something that he does not know, he denies it and falsifies it, saying out of ignorance, 'I have never heard of this!' or 'I do not see it as possible!' or 'How can it be!' or 'Where is this from?' This is due to his confidence in his own opinion and the paucity of his awareness of his own ignorance.

For this reason he will remain attached to his ignorance, and as a consequence, denies the truth, remains confused in his own ignorance and too proud to seek knowledge.'²⁰

1245. الإمام الصادق عليه السلام : مِنْ أَخْلَاقِ الْجَاهِلِ الْإِجَابَةُ قَبْلَ أَنْ يَسْمَعَ ، والمعارضة قَبْلَ أَنْ يَفْهَمَ ، وَالْحُكْمُ بِمَا لَا يَعْلَمُ .²¹

1245. Imam al-Sadiq (AS) said, 'The attributes of the ignorant are that: he answers before listening, objects before understanding, and passes judgment on that which he does not know.'²²

1246. الإمام الهادي عليه السلام : الجاهل أسير لسانه .²³

1246. Imam al-Hadi (AS) said, 'The ignorant is a prisoner of his tongue.'²⁴

Notes

1. بحار الأنوار : 1 / 160 / 39 .
2. Bihar al-Anwar, v. 1, p. 160, no. 39
3. تحف العقول : 29 .
4. Tuhaf al-Uqul, no. 29
5. غرر الحكم : 1809 .
6. Ghurar al-Hikam, no. 1809
7. غرر الحكم : 1125 .
8. Ibid. no. 1125
9. غرر الحكم : 1285 .
10. Ibid. no. 1285
11. نهج البلاغة : الحكمة 70 .
12. Nahj al-Balagha, Saying 70
13. غرر الحكم : 3864 .
14. Ghurar al-Hikam, no. 3864
15. غرر الحكم : 449 .

16. Ibid. no. 449
17. غرر الحكم : 6327 .
18. Ibid. no. 6327
19. تحف العقول : 73 .
20. Tuhaf al-Uqul, no. 73
21. أعلام الدين : 303 .
22. Alam al-Din, no. 303
23. الدرّة الباهرة : 41 .
24. al-Durra al-Bahira, no. 41

أَجْهَلُ النَّاسِ - 391

391. The Most Ignorant of People

1247. الإمام علي عليه السلام : أَجْهَلُ النَّاسِ الْمَغْتَرُّ بِقَوْلِ مَادِحٍ مُتَمَلِّقٍ، يُحَسِّنُ لَهُ الْقَبِيحَ وَيُغَيِّضُ إِلَيْهِ النَّصِيحَ.¹

1247. Imam Ali (AS) said, 'The most ignorant of people is one who is deluded by the praise of a flatterer who beautifies evil to him and renders a sincere advice detestable.'²

1248. الإمام علي عليه السلام : غَايَةُ الْجَهْلِ تَبْجُحُ الْمَرْءَ بِجَهْلِهِ.³

1248. Imam Ali (AS) said, 'The utter extremity of ignorance is for one to glorify his own ignorance.'⁴

1249. الإمام علي عليه السلام : أَعْظَمُ الْجَهْلِ جَهْلُ الْإِنْسَانِ أَمْرَ نَفْسِهِ.⁵

1249. Imam Ali (AS) said, 'The greatest form of ignorance is for a person to be ignorant of the condition of his own self.'⁶

Notes

1. غرر الحكم : 3262 .
2. Ghurar al-Hikam, no. 3262
3. غرر الحكم : 6371 .
4. Ibid. no. 6371
5. غرر الحكم : 2936 .
6. Ibid. no. 2936

كَفَى بِذَلِكَ جَهْلًا - 392

392. What is Sufficient to be Considered Ignorant

1250. الإمام علي عليه السلام : كَفَى بِالْمَرْءِ جَهْلًا أَنْ يَرْتَكِبَ مَا نَهَى عَنْهُ.¹

1250. Imam Ali (AS) said, 'It suffices for one to be considered ignorant if he commits that which is forbidden.'²

1251. الإمام علي عليه السلام : حَسْبُكَ مِنَ الْجَهْلِ أَنْ تُعْجِبَ بِعِلْمِكَ.³

1251. Imam Ali (AS) said, 'Self-admiration in one's knowledge is sufficient to be considered ignorance.'⁴

1252. الإمام علي عليه السلام : كَفَى بِالْمَرْءِ جَهْلًا أَنْ يَجْهَلَ قَدْرَهُ.⁵

1252. Imam Ali (AS) said, 'It suffices as ignorance to be unaware of one's status.'⁶

1253. الإمام علي عليه السلام : لَا تَتَكَلَّمْ بِكُلِّ مَا تَعْلَمُ فَكَفَى بِذَلِكَ جَهْلًا.⁷

1253. Imam Ali (AS) said, 'Do not utter all that you know since that is enough to be considered ignorance.'⁸

1254. الإمام الصادق عليه السلام : كَفَى بِخَشْيَةِ اللَّهِ عِلْمًا، وَكَفَى بِالْاِعْتِرَارِ بِاللَّهِ

جَهْلًا.⁹

1254. Imam al-Sadiq (AS) said, '[Possessing] fear of Allah suffices as knowledge, and being conceited towards Him suffices as ignorance.'¹⁰

Notes

1. مطالب السؤول : 55 .

2. Matalib al-Sa'ul, no. 55

3. الأمالي للطوسي : 78 / 56 .

4. Amali al-Tusi, p. 56, no. 78

5. غرر الحكم : 7054 .

6. Ghurar al-Hikam, no. 7050

7. غرر الحكم : 10187 .

8. Ibid. no. 10187

9. بحار الأنوار : 26 / 379 / 70 .

10. Bihar al-Anwar, v. 70, p. 379, no. 26

تفسير الجهل - 393

393. The Interpretation of Ignorance

1255. رسول الله صلى الله عليه وآله : من الجهل أن تُظهر كلَّ ما عِلِمْتَ .¹

1255. The Prophet (SAWA) said, 'Ignorance is to display all that you know.'²

1256. الإمام عليّ عليه السلام : الرُّكُونُ إِلَى الدُّنْيَا مَعَ مَائِعَاتٍ مِنْهَا جَهْلٌ .³

1256. Imam Ali (AS) said, 'Relying on this world in spite of all that you face therein is ignorance.'⁴

1257. الإمام عليّ عليه السلام : رَغْبَتُكَ فِي الْمُسْتَحِيلِ جَهْلٌ .⁵

1257. Imam Ali (AS) said, 'Your desire for the impossible is ignorance.'⁶

1258. الإمام الحسن عليه السلام - لما سأله أبوه عن تفسير الجهل - : سُرْعَةُ الْوُثُوبِ

عَلَى الْفُرْصَةِ قَبْلَ الْاِسْتِمْكَانِ مِنْهَا ، وَالْاِمْتِنَاعُ عَنِ الْجَوَابِ .⁷

1258. Imam al-Hasan (AS), when his father asked him the meaning of ignorance, said, 'It is hastening to snatch up an opportunity before having made oneself capable [of fulfilling it], and it is to refuse to answer.'⁸

1259. الإمام الصادق عليه السلام : الجهل في ثلاثٍ : في تَبَدُّلِ الْإِخْوَانِ ، وَالْمُنَابَذَةِ

بِغَيْرِ بَيَانٍ ، وَالتَّجَسُّسِ عَمَّا لَا يَعْنِي .⁹

1259. Imam al-Sadiq (AS) said, 'Ignorance lies in three things: in constantly changing one's brothers, declaring war without a reason, and spying into affairs that do not concern one.'¹⁰

1260. الإمام العسكري عليه السلام : من الجهل الضحك من غير عَجَبٍ .¹¹

1260. Imam al-Askari (AS) said, 'Ignorance is to laugh without any reason.'¹²

Notes

1. تنبيه الخواطر : 2 / 122 .
2. Tanbih al-Khawatir, v. 2, p. 122
3. نهج البلاغة : الحكمة 384 .
4. Nahj al-Balagha, Saying 384
5. غرر الحكم : 5384 .
6. Ghurar al-Hikam, no. 5384
7. معاني الأخبار : 401 / 62 .
8. Maani al-Akhbar, p. 401, no. 62
9. تحف العقول : 317 .
10. Tuhaf al-Uqul, no. 317
11. تحف العقول : 487 .
12. Ibid. no. 487

الإنسانُ عَدُوٌّ لِمَا يَجْهَلُ - 394

394. Man is Averse To What He is Ignorant of

1261. الإمامُ عليٌّ عليه السلام : النَّاسُ أَعْدَاءُ مَا جَهِلُوهُ .¹

1261. Imam Ali (AS) said, 'People are antagonists of what they are ignorant of.'²

1262. الإمامُ عليٌّ عليه السلام : مَنْ جَهِلَ شَيْئاً عَابَهُ .³

1262. Imam Ali (AS) said, 'He who is ignorant of something tries to find fault with it.'⁴

1263. الإمامُ عليٌّ عليه السلام : قُلْتُ أَرْبَعاً أَنْزَلَ اللَّهُ تَعَالَى تَصْدِيقِي بِهَا فِي

كِتَابِهِ... قُلْتُ : مَنْ جَهِلَ شَيْئاً عَادَاهُ ، فَأَنْزَلَ اللَّهُ : (بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ)^{5, 6}

1263. Imam Ali (AS) said, 'I have said four things which Allah has verified with verses He has revealed in His Book ... I said: 'He who is ignorant of something will oppose it', and He revealed: *“Rather, they deny that whose knowledge they do not comprehend.”*^{7, 8}

1264. الإمامُ عليٌّ عليه السلام : لَا تُعَادُوا مَا تَجْهَلُونَ ؛ فَإِنَّ أَكْثَرَ الْعِلْمِ فِيمَا لَا

تَعْرِفُونَ .⁹

1264. Imam Ali (AS) said, 'Do not oppose that which you are ignorant of; for most knowledge lies in that which you cannot fathom.'¹⁰

(أنظر) العيب : باب 1408.

(See also: THE FAULT: section 1408)

Notes

1. مطالب السؤول : 57 .
2. Matalib al-Sa'ul, no. 57
3. كشف الغمّة : 3 / 137 .
4. Kashf al-Ghamma, v. 3, p. 137
5. يونس : 39 .
6. الأمالي للطوسي : 494 / 1082 .
7. Qur'an 1039:
- 8.1 Amali al-Tusi, p. 494, no. 1082
9. غرر الحكم : 10246 .
10. Ghurar al-Hikam, no.10246

جَهَنَّمَ - 80

80. HELL

التَّحذِيرُ عَنْ جَهَنَّمَ - 395

395. Warning Against Hell

(إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا * لِلطَّاغِينَ مَابًا) ¹.

² “Indeed hell is an ambush, a resort for the rebels.”

1265. الإمام علي عليه السلام: احذروا ناراً لجبها عتيدها ، وهبها شديدها ، وعذابها أبداً

جديدها ³.

1265. Imam Ali (AS) said, 'Beware of the Fire whose din is ready, whose flames are fierce, and whose pain is ever fresh.' ⁴

1266. الإمام علي عليه السلام : نارٌ شديدها كلبها ، عالٍ لجبها ، ساطعٌ هبها ،

متأججٌ سعيها ، متغيظٌ زفيرها ، بعيدٌ خمودها ، ذاك وقودها ، متخوفٌ وعيدها ⁵.

1266. Imam Ali (AS) said, 'The Fire whose rage is fierce, its din is high, its flame is glowing, its blaze is stirring up, its exhalation is furious, its extinction is remote, its fuel is blazing, and its threat is fearful.' ⁶

Notes

1. النبأ : 21 ، 22 .

2. Qur'an 7822-21:

3. غرر الحكم : 2620 .

4. Ghurar al-Hikam, no. 2620

5. غرر الحكم : 9995 .

6. Ibid. 9995

وَقُودُ جَهَنَّمَ - 396

396. The Fuel of Hell

(فَإِنْ لَّمْ تَفْعَلُوا وَلَكِنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ) ¹

“And if you do not-and you will not-then fear the Fire whose fuel will be humans and stones, prepared for the faithless.” ²

(وَأَمَّا الْفَاسِقُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا) ³

“As for the perverse, they will be firewood for hell.” ⁴

Notes

1. البقرة : 24 .

2. Qur'an 224:

3. الجن : 15 .

4. Qur'an 215:

سَلَسِلُ جَهَنَّمَ وَأَغْلَاهَا - 397

397. The Chains and Shackles of Hell

(خُذُوهُ فَعُذُوهُ * ثُمَّ الْجَحِيمَ صَلُّوهُ * ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعاً فَاسْلُكُوهُ).¹

*“Seize him, and fetter him! Then put him into hell. Then, in a chain whose length is seventy cubits, bind him.”*²

1267. الإمام الصادق عليه السلام - مِنْ قَوْلِ جَبْرِئِيلَ عَلَيْهِ السَّلَامُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - : لَوْ أَنَّ خَلْقَةً وَاحِدَةً ، مِنَ السِّلْسِلَةِ الَّتِي طُولُهَا سَبْعُونَ ذِرَاعاً ، وَضِعَتْ عَلَى الدُّنْيَا لَذَابَتْ الدُّنْيَا مِنْ حَرِّهَا .³

1267. Imam al-Sadiq (AS) said, relating what Gabriel (AS) once said to the Prophet (SAWA), 'If only one link of the chain whose length is seventy cubits was to be tied down on this world, the world would melt by its heat.'⁴

Notes

1. الحاقّة : 30 - 32 .
2. Qur'an 69:32-30:
3. بحار الأنوار : 8 / 280 / 1 .
4. Bihar al-Anwar, v. 8, p. 280, no. 1

سَرَايِلُ أَهْلِ النَّارِ - 398

398. The Garments of the People of the Fire

1268. الإمامُ الصّادقُ عليه السلام - مِنْ قَوْلِ جَبْرِئِيلَ عَلَيْهِ السَّلَام لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - : لَوْ أَنَّ سِرْبَالاً مِنْ سَرَايِلِ أَهْلِ النَّارِ عُلِّقَ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَمَاتَ أَهْلُ الدُّنْيَا مِنْ رِيحِهِ ¹.

1268. Imam al-Sadiq (AS) said, relating what Gabriel (AS) said to the Prophet (SAWA), 'If only one garment from among the garments of the people of the Fire was to be hung between the sky and the earth, the people of this world would die of its smell.'²

Notes

1. بحار الأنوار : 8 / 280 / 1 .

2. Ibid.

طَعَامُ أَهْلِ النَّارِ - 399

399. The Food of the People of the Fire

(لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ * لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ).¹

*“They will have no food except cactus, neither nourishing, nor availing against hunger.”*²

(فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حَمِيمٌ * وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ).³

*“So he has no friend here today, nor any food except pus.”*⁴

1269. رسول الله صلى الله عليه وآله: لَوْ أَنَّ ذُلُوءًا صُبَّ مِنْ غِسْلِينٍ فِي مَطْلَعِ الشَّمْسِ

لَعَلَّتْ مِنْهُ جَمَاجِمُ مَنْ فِي مَغْرِبِهَا.⁵

1269. Prophet (SAWA) said, 'If a bucket of the pus [of Hell] was to be poured where the sun rises [over this world], the skulls of the people living where it sets would boil.'⁶

1270. الإمام الصادق عليه السلام - مِنْ قَوْلِ جِبْرِيلَ عَلَيْهِ السَّلَامُ لِرَسُولِ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَآلِهِ - : لَوْ أَنَّ قَطْرَةً مِنَ الضَّرِيعِ قَطَرَتْ فِي شَرَابِ أَهْلِ الدُّنْيَا لَمَاتَ أَهْلُهَا مِنْ نَتْنِهَا

⁷.

1270. Imam al-Sadiq (AS) said, relating what Gabriel said to the Prophet (SAWA), 'If one drop of the cactus [of Hell] was to drop in the drink of the people of this world, they would die of its stench.'⁸

Notes

1. الغاشية : 6 ، 7 .

2. Qur'an 887-6:

3. الحاقة : 35 ، 36 .

4. Qur'an 6936-35:

5. الأمالي للطوسي : 533 / 1162 .

6. Amali al-Tusi, p. 533, no. 1162

7. بحار الأنوار : 8 / 280 / 1 .

8. Bihar al-Anwar, v. 8, p. 280, no. 1

شَرَابُ أَهْلِ النَّارِ - 400

400. The Drink of the People of the Fire

(فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ * فَشَارِبُونَ شُرْبَ الْهَيْمِ).¹

² “And drink boiling water on top of it, drinking like thirsty camels.”

1271. الإمام علي عليه السلام : إِنَّ أَهْلَ النَّارِ لَمَّا عَلَى الرَّقُومِ وَالضَّرِيعِ فِي بُطُونِهِمْ

كَغَلِي الْحَمِيمِ سَأَلُوا الشَّرَابَ ، فَأُتُوا بِشَرَابٍ عَسَاقٍ وَصَدِيدٍ ، يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ ،

وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ .³

1271. Imam Ali (AS) said, 'When the Zaqqum⁴ and the cactus will boil in the stomachs of the people of the Fire, like boiling water, they will ask for a drink, and will be given a drink made of pus and festering matter. One will swallow it painfully but will not enjoy it, and death will come to him from all sides though he will not die.'⁵

Notes

1. الواقعة : 54 ، 55 .

2. Qur'an 56:55-54:

3. بحار الأنوار : 8 / 302 / 58 .

4. Zaqqum: bitter fruit from a certain tree in Hell (ed.)

5. Bihar al-Anwar, v. 8, p. 302, no. 58

أَوَّلُ مَنْ يَدْخُلُ النَّارَ - 401

401. The First to Enter the Fire

1272. رسولُ اللَّهِ صلى الله عليه وآله : أَوَّلُ مَنْ يَدْخُلُ النَّارَ أَمِيرٌ مُتَسَلِّطٌ لَمْ يَغْدِلْ ،
وَذُو ثَرَوَةٍ مِنَ الْمَالِ لَمْ يُعْطِ الْمَالَ حَقَّهُ ، وَفَقِيرٌ فَخُورٌ .¹

1272. The Prophet (SAWA) said, 'The first to enter the Fire will be a domineering ruler who did not maintain justice, a rich man possessing wealth who does not give his due from his wealth, and a poor man who is arrogant.'²

Notes

1. عيون أخبار الرضا عليه السلام : 2 / 28 / 20 .

2. Uyun Akhbar al-Rida (AS), v. 2, p. 28, no. 20

أَهْوَنُ النَّاسِ عَذَاباً - 402

402. The People with the Least Chastisement

1273. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : أَذْنَى أَهْلِ النَّارِ عَذَاباً يَنْتَعِلُ بَعْلَيْنِ مِنَ نَارٍ ،
يَعْلِي دِمَاعُهُ مِنْ حَرَارَةِ نَعْلَيْهِ .¹

1273. The Prophet (SAWA) said, 'The people of the Fire to experience the least pain will be wearing slippers of fire, whilst their brains will be boiling due to the [intensity of the] heat of their slippers.'²

Notes

1. كنز العمال : 39507 .
2. Kanz al-Ummal, no. 39507

أَشَدُّ النَّاسِ عَذَاباً - 403

403. The People with the Greatest Chastisement

1274. رسولُ اللَّهِ صلى الله عليه وآله : أشدُّ النَّاسِ عَذَاباً يَوْمَ الْقِيَامَةِ عَالِمٌ لَمْ يَنْفَعُهُ

عِلْمُهُ.¹

1274. The Prophet (SAWA) said, 'The person to experience the greatest pain on the Day of Resurrection will be the scholar who did not benefit from his own knowledge.'²

1275. رسولُ اللَّهِ صلى الله عليه وآله : أشدُّ النَّاسِ عَذَاباً يَوْمَ الْقِيَامَةِ رَجُلٌ قَتَلَ نَبِيًّا ،

أَوْ قَتَلَهُ نَبِيٌّ ، وَإِمَامٌ ضَلَالَةٍ.³

1275. The Prophet (SAWA) said, 'The [categories of] people to experience the greatest pain on the Day of Resurrection will be: the man who killed a prophet or was killed by a prophet, the leader of deception.'⁴

1276. الإمامُ عليٌّ عليه السلام : أشدُّ النَّاسِ عُقُوبَةً رَجُلٌ كَافَأَ الْإِحْسَانَ بِالْإِسَاءَةِ.⁵

1276. Imam Ali (AS) said, 'The person to experience the greatest punishment will be the man who recompenses good done unto him with evil.'⁶

1277. الإمامُ عليٌّ عليه السلام : أشدُّ النَّاسِ عَذَاباً يَوْمَ الْقِيَامَةِ الْمَتَسَحِّطُ لِقَضَاءِ اللَّهِ.⁷

1277. Imam Ali (AS) said, 'The person to experience the greatest pain on the Day of Resurrection will be the one who was dissatisfied with the decree of Allah.'⁸

(أنظر) العلم : باب 1360.

(See also: KNOWLEDGE: section 1360)

Notes

1. كنز العمال : 28977 .

2. Ibid. no. 28977

3. الدر المنثور : 1 / 178 .

4. al-Durr al-Manthur, v. 1, p. 178

5. غرر الحكم : 3217 .

6. Ghurar al-Hikam, no. 3217

7. غرر الحكم : 3225 .

8. Ibid. no. 3225

وَادِي الْمُتَكَبِّرِينَ - 404

404. The Valley of the Arrogant

1278. الإمام الصادق عليه السلام : إِنَّ فِي جَهَنَّمَ لَوَادِيًّا لِلْمُتَكَبِّرِينَ يُقَالُ لَهُ : سَقَرٌ ،

شَكَا إِلَى اللَّهِ عَزَّ وَجَلَّ شِدَّةَ حَرِّهِ ، وَسَأَلَهُ أَنْ يُأْذَنَ لَهُ أَنْ يَتَنَفَّسَ ، فَتَنَفَّسَ فَأُحْرِقَ جَهَنَّمَ !¹

1278. Imam al-Sadiq (AS) said, 'Verily there is a valley in Hell reserved for the arrogant, called Saqar, which complained to Allah, Mighty and Exalted, about its severe heat and asked His permission to breathe. So it breathed, and thus ignited Hell!' ²

(أنظر) الكبير : باب 1573.

(See also: ARROGANCE: section 1573)

Notes

1. الكافي : 2 / 310 / 10 ، ثواب الأعمال : 7 / 265 .

2. al-Kafi, v. 2, p. 310, no. 10

مَنْ يُخَلَّدُ فِي جَهَنَّمَ - 405

405. Those Who Will Be Made to Remain in Hell Permanently

1279. الإمام الكاظم عليه السلام : لا يُخَلَّدُ اللَّهُ فِي النَّارِ إِلَّا أَهْلُ الْكُفْرِ وَالْجُحُودِ وَأَهْلُ

الضَّلَالِ وَالشِّرْكِ ، وَمَنْ اجْتَنَبَ الْكِبَائِرَ مِنَ الْمُؤْمِنِينَ لَمْ يُسْأَلْ عَنِ الصَّغَائِرِ .¹

1279. Imam al-Kazim (AS) said, 'Allah will not retain anybody in the Fire permanently except the people of disbelief, denial, error and polytheism. And whoever shuns the grave sins from among the believers will not be asked about the minor ones.'²

Notes

1. التوحيد : 6 / 407 .

2. al-Tawhid, p. 407, no. 6

مَنْ يَخْرُجُ مِنَ النَّارِ - 406

406. Those Who Will Leave the Fire

1280. رسولُ الله صلى الله عليه وآله : يَخْرُجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ

إِيمَانٍ.¹

1280. The Prophet (SAWA) said, 'He who has even an atom's weight of faith in his heart will leave the Fire.'²

1281. الإمام الباقر عليه السلام : إِنَّ قَوْمًا يُحْرَقُونَ فِي (ب) النَّارِ حَتَّى إِذَا صَارُوا حُمَمًا

(حَمِيمًا) أُدْرِكْتُهُمُ الشَّفَاعَةُ.³

1281. Imam al-Baqir (AS) said, 'Some people will burn in the Fire, until they are burned to ashes [and become pure] - then they will be taken out through intercession.'⁴

Notes

1. كنز العمال : 284.

2. Kanz al-Ummal, no. 284

3. الزهد للحسين بن سعيد : 260 / 96.

4. al-Zuhd li al-Husayn b. Said, p. 96, no. 260

عِلَّةُ الْخُلُودِ - 407

407. The Reason for Perpetuity in Hell

1282. الإمام الصادق عليه السلام : إِنَّمَا خُلِدَ أَهْلُ النَّارِ فِي النَّارِ لِأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا أَنْ لَوْ خُلِدُوا فِيهَا أَنْ يَعُصُوا اللَّهَ أَبَدًا ، وَإِنَّمَا خُلِدَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ لِأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا أَنْ لَوْ بَقُوا فِيهَا أَنْ يُطِيعُوا اللَّهَ أَبَدًا ، فَبِالنِّيَّاتِ خُلِدَ هَؤُلَاءِ وَهَؤُلَاءِ - ثُمَّ تَلَا قَوْلَهُ تَعَالَى - : (قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ)¹ ، قَالَ : عَلَى نِيَّتِهِ .²

1282. Imam al-Sadiq (AS) said, 'The people of the Fire will be kept permanently in the Fire because their intentions in the world were such that if they were to live forever therein, they would disobey Allah forever. And verily the people of Paradise will also be made to remain in Paradise permanently because their intentions in this world were to obey Allah if only they were to live there forever. So, it is due to their intentions that these and those have their permanent residence.' Then Imam recited the word of Allah, the Exalted: *"Say, 'Everyone acts according to his character'"*³ and said that it means according to his intention.'⁴

Notes

1. الإسراء : 84 .

2. الكافي : 2 / 85 / 5 .

3. Qur'an 17:84:

4. al-Kafi, v. 2, p. 85, no. 5

الجواب - 81

81. THE ANSWER

الجواب - 408

408. The Answer

1283. الإمام علي عليه السلام : إذا اُزْدَحِمَ الجوابُ خَفِيَ الصَّوابُ .¹

1283. Imam Ali (AS) said, 'Where there are several answers, the correct one will remain hidden.'²

1284. الإمام علي عليه السلام : رُبَّمَا أُرْتَجَّ عَلَى الْقَصِيحِ الجوابُ .³

1284. Imam Ali (AS) said, 'Sometimes even the eloquent fails to come up with an answer.'⁴

1285. الإمام علي عليه السلام : مَنْ أَسْرَعَ فِي الجوابِ لَمْ يُدْرِكِ الصَّوابُ .⁵

1285. Imam Ali (AS) said, 'He who rushes to give answers will not perceive the truth.'⁶

1286. الإمام علي عليه السلام : مِنْ بُرْهَانِ الْفَضْلِ صَائِبُ الجوابِ .⁷

1286. Imam Ali (AS) said, 'One of the proofs of virtue is giving correct answers.'⁸

1287. الإمام علي عليه السلام : دَعِ الحِدَّةَ وَتَفَكَّرْ فِي الحُجَّةِ وَتَحَفَّظْ مِنَ الخَطَلِ ،

تَأْمَنِ الزَّلَلَ .⁹

1287. Imam Ali (AS) said, 'Leave sharpness and reflect instead on the argument, and avoid idle talk in order to be safe from error.'¹⁰

1288. الإمام علي عليه السلام : إِذَا حُلِمْتَ عَنِ الْجَاهِلِ فَقَدْ أَوْسَعْتَهُ جَوَاباً .¹¹

1288. Imam Ali (AS) said, 'If you remain clement with the ignorant, you give him indeed an adequate answer.'¹²

1289. الإمام علي عليه السلام : رُبَّ كَلَامٍ جَوَابُهُ السُّكُوتُ .¹³

1289. Imam Ali (AS) said, 'Many a speech is answered by silence.'¹⁴

1290. الإمام الصادق عليه السلام : إِنْ مَنْ أَجَابَ فِي كُلِّ مَا يُسْأَلُ عَنْهُ لَمْ يَجُنْ .¹⁵

1290. Imam al-Sadiq (AS) said, 'He who answers regarding all that is asked is mad.'¹⁶

(أنظر) السؤال (1) : باب 907.

(See also: ASKING (1): section 907)

Notes

1. نهج البلاغة : الحكمة 243 .

2. Nahj al-Balagha, Saying 243

3. غرر الحكم : 5378 .
4. Ghurar al-Hikam, no. 5378
5. 8640 : غرر الحكم .
6. Ibid. no. 8640
7. 9417 : غرر الحكم .
8. Ibid. no. 9417
9. 5136 : غرر الحكم .
10. Ibid. no. 5136
11. 4104 : غرر الحكم .
12. Ibid. no. 4104
13. 5303 : غرر الحكم .
14. Ibid. no. 5303
15. 2 / 238 : معاني الأخبار .
16. Maani al-Akhbar, p. 238, no. 2

الجود - 82

82. OPEN-HANDEDNESS

الترغيبُ بالجود - 409

409. Encouragement of Generosity

1291. الإمام عليّ عليه السلام : جُدْ بِمَا بَجَدُ تُحْمَدُ.¹

1291. Imam Ali (AS) said, 'Be openhanded with whatever you find, and you will be commended.'²

1292. الإمام عليّ عليه السلام : جُودُ الرَّجُلِ يُحِبُّهُ إِلَى أَضْدَادِهِ، وَخُلَّةُ يُبْعِضُهُ إِلَى

أَوْلَادِهِ.³

1292. Imam Ali (AS) said, 'Man's open-handedness endears him to his opponents, and his stinginess makes him hated even by his children.'⁴

1293. الإمام عليّ عليه السلام : الْجُودُ مِنْ كَرَمِ الطَّبِيعَةِ.⁵

1293. Imam Ali (AS) said, 'Open-handedness is of the nobility of [man's] nature.'⁶

1294. الإمام عليّ عليه السلام : الْجُودُ عِزٌّ مَوْجُودٌ.⁷

1294. Imam Ali (AS) said, 'Open-handedness is a present honour.'⁸

1295. الإمام الحسين عليه السلام : مَنْ جَادَ سَادَ.⁹

1295. Imam al-Husayn (AS) said, 'He who is open-handed rules.'¹⁰

Notes

1. غرر الحكم : 4716 .

2. Ghurar al-Hikam, no. 4716

3. غرر الحكم : 4729 .

4. Ibid. no. 4729

5. الإرشاد : 1 / 303 .

6. al-Irshad, v. 1, p. 303

7. غرر الحكم : 330 .

8. Ghurar al-Hikam, no. 330

9. كشف الغمّة : 2 / 242 .

10. Kashf al-Ghamma, v. 2, p. 242

أفضلُ الجود - 410

410. The Best Open-Handedness

1296. رسولُ الله صلى الله عليه وآله : أجودُ النَّاسِ مَنْ جَادَ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ

¹.

1296. The Prophet (SAWA) said, 'The most open-handed of people is he who gives freely of himself and his wealth in the way of Allah.'²

1297. الإمامُ عليُّ عليه السلام : أفضلُ الجودِ ما كانَ عن عُسرَةٍ.³

1297. Imam Ali (AS) said, 'The best form of open-handedness is that expressed in spite of hardship.'⁴

1298. الإمامُ الحسينُ عليه السلام : إِنَّ أجودَ النَّاسِ مَنْ أعطى مَنْ لا يَرجو.⁵

1298. Imam al-Husayn (AS) said, 'The most open-handed of people is he who gives without expectation.'⁶

Notes

1. النوادر للراوندي : 138 / 183 .

2. Nawadir al-Rawandi, p. 20

3. غرر الحكم : 3185 .

4. Ghurar al-Hikam, no. 3185

5. كشف العَمَّة : 2 / 242 .

6. Kashf al-Ghamma, v. 2, p. 242

صِفَةُ الْجَوَادِ - 411

411. The Attributes of the Open-Handed Person

1299. الإمام الصادق عليه السلام : لا يكون الجواد جواداً إلا بثلاثة : يكون سخيّاً بماله على حال اليسر والعسر ، وأن يبدله للمستحق ، ويرى أن الذي أخذه من شكر الذي أسدى إليه أكثر مما أعطاه .¹

1299. Imam al-Sadiq (AS) said, 'The open-handed cannot be considered open-handed unless he has three [attributes]: he is generous with his wealth both in times of ease as well as hardship, bestows it on the deserving, and finds the gratitude of the one he gave to greater than what he gave him.'²

Notes

1. بحار الأنوار : 78 / 231 / 27 .

2. Bihar al-Anwar, v. 78, p. 231, no. 27

الجار - 83

83. THE NEIGHBOUR

حُسْنُ الْجَوَارِ - 412

412. Neighbourliness

(وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ).¹

*“Worship Allah and do not ascribe any partners to Him, and be good to parents, the relatives, the orphans, the needy, the near neighbour and the distant neighbour, the companion at your side.”*²

1300. رسول الله صلى الله عليه وآله : حُرْمَةُ الْجَارِ عَلَى الْإِنْسَانِ كَحُرْمَةِ أُمِّهِ .³

1300. The Prophet (SAWA) said, 'One should revere his neighbour as he reveres his mother.'⁴

1301. الإمام علي عليه السلام - عِنْدَ وَفَاتِهِ - : اللَّهُ اللَّهُ فِي جِيرَانِكُمْ فَإِنَّهُمْ وَصِيَّةُ نَبِيِّكُمْ ، مَا زَالَ يُوصِي بِهِمْ حَتَّى ظَنَنَّا أَنَّهُ سَيُورَثُهُمْ .⁵

1301. Imam Ali (AS) said while on his deathbed, '[Fear] Allah and [keep] Allah in view in the matter of your neighbours, because they were the subject of your Prophet's advice. He continuously advised in their favour such that we thought he would allow them a share in inheritance.'⁶

1302. الإمام الصادق عليه السلام : حُسْنُ الْجَوَارِ يُعَمِّرُ الدِّيَارَ ، وَيَزِيدُ فِي الْأَعْمَارِ .⁷

1302. Imam al-Sadiq (AS) said, 'Neighbourliness causes the lands to thrive and increases life spans.'⁸

1303. الإمام الكاظم عليه السلام : لَيْسَ حُسْنُ الْجَوَارِ كَفَّ الْأَذَى ، وَلَكِنْ حُسْنُ الْجَوَارِ الصَّبْرُ عَلَى الْأَذَى .⁹

1303. Imam al-Kazim (AS) said, 'Neighbourliness is not only to desist from annoying [one's neighbour], but also to forbear annoyance [from him].'¹⁰

Notes

1. النساء : 36 .

2. Qur'an 436:

3. مكارم الأخلاق : 1 / 274 / 834 .

4. Makarim al-Akhlaq, v. 1, p. 274, no. 834

5. نهج البلاغة : الكتاب 47 .

6. Nahj al-Balagha, Letter 47

7. الكافي : 2 / 667 / 8 .

8. al-Kafi, v. 2, p. 667, no. 8

. «تحف العقول : 409 ، الكافي : 2 / 667 / 9 وفيه «صبرك» بدل «الصبر» 9.

10. Tuhaf al-Uqul, no. 409

إيذاء الجار - 413

413. Annoying One's Neighbour

1304. رسول الله صلى الله عليه وآله : مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي

جَارُهُ.¹

1304. The Prophet (SAWA) said, 'Whoever believes in Allah and the Day of Resurrection must not annoy his neighbour.'²

1305. الإمام الرضا عليه السلام : لَيْسَ مِنَّا مَنْ لَمْ يَأْمَنْ جَارُهُ بِوَأْتَقَهُ.³

1305. Imam al-Rida (AS) said, 'He is not of us whose neighbour is not safe from his troubles.'⁴

(أنظر) عنوان 8 «الإيذاء» .

(See also: HARM 8)

Notes

1. الكافي : 2 / 667 / 6 .

2. al-Kafi, v. 2, p. 667, no. 6

3. عيون أخبار الرضا عليه السلام : 2 / 24 / 2 .

4. Uyun Akhbar al-Rida (AS), v. 2, p. 24, no. 2

تَفَقُّدُ الْجَارِ - 414

414. Visiting the Neighbour

1306. الإمام علي عليه السلام : مِنْ حُسْنِ الْجَوَارِ تَفَقُّدُ الْجَارِ .¹

1306. Imam Ali (AS) said, 'Among the acts of neighbourliness is visiting one's neighbour.'²

1307. الإمام الباقر عليه السلام : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : مَا آمَنَ بِي مَنْ بَاتَ شَبْعَانَ وَجَارُهُ جَائِعٌ . قَالَ : وَمَا مِنْ أَهْلِ قَرْيَةٍ يَبِيتُ وَفِيهِمْ جَائِعٌ ، يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ .³

1307. Imam al-Baqir (AS) narrated, 'The Prophet (SAWA) said, 'He has no faith in me who sleeps the night satiated while his neighbour is hungry.' He has also said, 'No sooner do the people in a village sleep at night while there is a hungry man in their midst than Allah will not look at them on the Day of Resurrection.'⁴

Notes

1. تحف العقول : 85 .

2. Tuhaf al-Uqul, no. 85

3. الكافي : 2 / 668 / 14 .

4. al-Kafi, v. 2, p. 668, no. 14

حَقُّ الْجَارِ - 415

415. The Rights of the Neighbour

1308. رسول الله صلى الله عليه وآله - في حقوق الجار - : إن استعانتك أغنته ، وإن استقرضك أقرضته ، وإن افتقر عُدَّت عليه ، وإن أصابته مُصيبةٌ عزَّيته ، وإن أصابه خيرٌ هنأته ، وإن مرضَ عُدَّتْه ، وإن مات اتَّبعَتْ جنازته ، ولا تستطِلْ عليه بالبناء فتحجب عنه الريح إلا بإذنه ، وإذا اشتريت فاكهه فأهد له ، فإن لم تفعل فأدخلها سراً ، ولا تُخرج بها وُلْدَكَ تغيط بها وُلْدُهُ ، ولا تُؤذِه بريحٍ قدرك إلا أن تغرف له منها .¹

1308. The Prophet (SAWA), on the rights of the neighbour, said, '[It is] to help him if he asks your help, to lend him if he asks to borrow from you, to satisfy his needs if he becomes poor, to console him if he is visited by an affliction, to congratulate him if he is met with good fortune, to visit him if he becomes ill, to attend his funeral if he dies, not to make your house higher than his without his consent lest you deny him the breeze, to offer him fruit when you buy some or to take it to your home secretly if you do not do that, nor send out your children with it so as not to upset his children, nor to bother him by the [tempting] smell of your food unless you send him some.'²

Notes

1. مسكن الفؤاد : 105 .

2. Musakkin al-Fu'ad, no. 105

حَدُّ الْجَارِ - 416

416. The Boundary of the Neighbourhood

1309. الإمام علي عليه السلام : حَرِّمُ الْمَسْجِدَ أَرْبَعُونَ ذِرَاعاً ، وَالْجِوَارَ أَرْبَعُونَ دَاراً مِنْ

أَرْبَعَةٍ جَوَانِبِهَا .¹

1309. Imam Ali (AS) said, 'The sanctuary of a mosque is forty cubits, and that of a neighbourhood is forty houses on four sides.'²

Notes

1. الخصال : 20 / 544 .

2. al-Khisal, p. 544, no. 20

المحبة - 84

84. LOVE

المودة قرابة - 417

417. Love is Kinship

1310. الإمام علي عليه السلام : المودة قرابة مستفادة.¹

1310. Imam Ali (AS) said, 'Love is acquired kinship.'²

1311. الإمام علي عليه السلام : القرابة إلى المودة أحوج من المودة إلى القرابة.³

1311. Imam Ali (AS) said, 'Love does not need kinship so much as kinship needs love.'⁴

Notes

1. تحف العقول : 97 .

2. Tuhaf al-Uqul, no. 97

3. نهج البلاغة : الحكمة 308 .

4. Nahj al-Balagha, Saying 308

ما يورثُ المَحَبَّةَ - 418

418. That Which Brings About Love

1312. الإمام عليّ عليه السلام : ثلاثٌ يُوجِبُنَ المَحَبَّةَ : حُسْنُ الخُلُقِ ، وحُسْنُ الرِّفْقِ ، والتَّواضُعِ .¹

1312. Imam Ali (AS) said, 'Three things bring about love: good temperament, kindness, and humbleness.'²

1313. الإمام الصادق عليه السلام : ثلاثةٌ تُورِثُ المَحَبَّةَ : الدِّينُ ، والتَّواضُعُ ، والبَذْلُ .³

1313. Imam al-Sadiq (AS) said, 'Three things bring about love: piety, humbleness, and generosity.'⁴

(أنظر) عنوان 42 «البشر» ؛ السخاء : باب 929.

(See also: **CHEERFULNESS; GENEROSITY: section 929**)

Notes

1. غرر الحكم : 4684 .
2. Ghurar al-Hikam, no. 4684
3. تحف العقول : 316 .
4. Tuhaf al-Uqul, no. 316

مَنْ لَا يَنْبَغِي مَوَدَّتُهُ - 419

419. Those Who Must Not Be Endeared

(لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ).¹

“You will not find a people believing in Allah and the Last Day endearing those who oppose Allah and His Apostle even though they were their own parents, or children, or brothers, or kinsfolk. [For] such, He has written faith into their hearts.”²

1314. الإمام علي عليه السلام : لَا تَمْتَحَنَّ وُدَّكَ مَنْ لَا وَفَاءَ لَهُ.³

1314. Imam Ali (AS) said, 'Do not offer your friendship to someone who is not loyal.'⁴

1315. الإمام علي عليه السلام : أَسْرَعُ الْمَوَدَّاتِ انْقِطَاعاً مَوَدَّاتُ الْأَشْرَارِ.⁵

1315. Imam Ali (AS) said, 'The friendships that are the quickest to break are the friendships made with evildoers.'⁶

1316. الإمام علي عليه السلام : إِيَّاكَ أَنْ تُحِبَّ أَعْدَاءَ اللَّهِ ، أَوْ تُصَنِّفِي وُدَّكَ لِعَيْرِ أَوْلِيَاءِ

اللَّهِ ، فَإِنَّ مَنْ أَحَبَّ قَوْمًا خُشِرَ مَعَهُمْ.⁷

1316. Imam Ali (AS) said, 'Beware of loving the enemies of Allah, or of harbouring affection for other than the friends of Allah, for verily man will be resurrected with those whom he loves.'⁸

(أنظر) الصديق : باب 1103 ؛ الأخ : باب 31 ؛ المجالسة : باب 348.

(See also: THE FRIEND: section 1103; THE BROTHER: section 31; SITTING COMPANY: section 348)

Notes

1. المجادلة : 22 .

2. Qur'an 58:22:

3. غرر الحكم : 10164 .

4. Ghurar al-Hikam, no. 10164

5. غرر الحكم : 3124 .

6. Ibid. no. 3124

7. غرر الحكم : 2703 .

8. Ibid. no. 2703

حُبُّ يَمْنَعُ الْمَعْرِفَةَ - 420

420. The Blindness of Love [from Perceiving the Truth]

1317. رسول الله صلى الله عليه وآله : حُبُّكَ لِلشَّيْءِ يُغْمِي وَيُصِمُّ.¹

1317. The Prophet (SAWA) said, 'Your love for a particular thing makes you blind and deaf.'²

1318. الإمام علي عليه السلام : عَيْنُ الْمَحِبِّ عَمِيَّةٌ عَنْ مَعَايِبِ الْمَحْبُوبِ ، وَأُذُنُهُ

صَمَاءٌ عَنْ قُبْحِ مَسَاوِيهِ.³

1318. Imam Ali (AS) said, 'The lover's eye is blind to the defects of the beloved, and his ear is deaf to the ugliness of his misdeeds.'⁴

Notes

1. عوالي اللآلي : 1 / 290 / 149 .

2. Awali al-La'ali, v. 1, p. 290, no. 149

3. غرر الحكم : 6314 .

4. Ghurar al-Hikam, no. 9872

عَلَامَةُ الْحُبِّ - 421

421. The Sign of Love

1319. الإمام علي عليه السلام : مَنْ أَحَبَّكَ نَهَاكَ ¹.

1319. Imam Ali (AS) said, 'He who loves you forbids you [from committing sin].'²

1320. الإمام علي عليه السلام : مَنْ أَحَبَّ شَيْئاً لَمْ يَجْ بِذِكْرِهِ ³.

1320. Imam Ali (AS) said, 'He who loves something constantly mentions it.'⁴

Notes

1. غرر الحكم : 7718 .

2. Ibid. no. 7718

3. غرر الحكم : 7851 .

4. Ibid. no. 7851

شِدَّةُ حُبِّ الْمُؤْمِنِينَ لِلَّهِ - 422

422. The Believers' Intense Love for Allah

(قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ).¹

“Say, 'If your fathers and your sons, your brethren, your spouses, and your kinsfolk, the possessions that you have acquired, the business you fear may suffer, and the dwellings you are fond of, are dearer to you than Allah and His Apostle and to waging jihad in His way, then wait until Allah issues His edict, and Allah does not guide the transgressing lot.’”²

(وَمَنْ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ).³

“Among the people are those who set up compeers besides Allah, loving them as if loving Allah-but the faithful have a more ardent love for Allah-though the wrongdoers will see, when they sight the punishment, that power, altogether, belongs to Allah, and that Allah is severe in punishment.”⁴

(أنظر) آل عمران: 31 والمائدة: 51 - 57 والتوبة: 25 والشعراء: 77 - 82

والجمعة: 6.

(See also: Qur'an 3:31, 5:51-57, 9:25, 26:77-82, 62:6)

1321. الإمام الحسين عليه السلام - في الدعاء المنسوب إليه - : أَنْتَ الَّذِي أُرْلَتْ الْأَغْيَارُ عَنْ قُلُوبِ أَحِبَّائِكَ حَتَّى لَمْ يُحِبُّوا سِوَاكَ... مَاذَا وَجَدَ مَنْ فَقَدَكَ؟! وَمَا الَّذِي فَقَدَ مَنْ وَجَدَكَ؟! لَقَدْ خَابَ مَنْ رَضِيَ دُونَكَ بَدَلًا.⁵

1321. Imam al-Husayn (AS) said in one of his supplications attributed to him, 'It is You Who removed the strangers from the hearts of Your lovers so that they never love other than You... What does the one who loses You find?! And what does the one who finds You lose?! He indeed fails who is satisfied with a substitute for You.'⁶

1322. الإمام الصادق عليه السلام : لَا يَمَحُضُ رَجُلٌ الْإِيمَانَ بِاللَّهِ حَتَّى يَكُونَ اللَّهُ أَحَبَّ

إِلَيْهِ مِنْ نَفْسِهِ وَأَبِيهِ وَأُمِّهِ وَوَلَدِهِ وَأَهْلِيهِ وَمَالِهِ وَمَنْ النَّاسِ كُلِّهِمْ.⁷

1322. Imam al-Sadiq (AS) said, 'Man's faith in Allah will not be pure until Allah becomes more beloved to him than his own self, his father, his mother, his children, his wife, his wealth, and all people.'⁸

1323. الإمام الصادق عليه السلام : الْقَلْبُ حَرَمُ اللَّهِ ، فَلَا تُسْكِنُ حَرَمَ اللَّهِ غَيْرَ اللَّهِ.⁹

1323. Imam al-Sadiq (AS) said, 'The heart is the sanctuary of Allah, so do not lodge other than Allah in Allah's sanctuary.'¹⁰

1324. الإمام الصادق عليه السلام : الحُبُّ أَفْضَلُ مِنَ الْخَوْفِ .¹¹

1324. Imam al-Sadiq (AS) said, 'Love [of Allah] is better than fear [of Him].'¹²

Notes

1. التوبة : 24 .
2. Qur'an 924:
3. البقرة : 165 .
4. Qur'an 2165:
5. بحار الأنوار : 98 / 226 / 3 .
6. Bihar al-Anwar, v. 98, p. 226, no. 3
7. بحار الأنوار : 70 / 25 / 25 .
8. Ibid. v. 70, p. 25, no. 25
9. جامع الأخبار : 518 / 1468 .
10. Jami al-Akhbar, p. 518, no. 1468
11. الكافي : 8 / 129 / 98 .
12. al-Kafi, v. 8, p. 129, no. 98

ما يورثُ حُبَّ الله - 423

423. That which Brings About the Love of Allah

1325. إرشاد القلوب - في حديث المعراج - : يا مُحَمَّدُ ، وَجِبْتُ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ ، وَوَجِبْتُ مَحَبَّتِي لِلْمُتَعَاظِفِينَ فِيَّ ، وَوَجِبْتُ مَحَبَّتِي لِلْمُتَوَاصِلِينَ فِيَّ ، وَوَجِبْتُ مَحَبَّتِي لِلْمُتَوَكِّلِينَ عَلَيَّ ، وَلَيْسَ لِمَحَبَّتِي عِلْمٌ وَلَا غَايَةٌ وَلَا نِهَايَةٌ ، وَكُلَّمَا رَفَعْتُ لَهُمْ عِلْمًا وَضَعْتُ لَهُمْ عِلْمًا.¹

1325. It is related in the tradition of the Prophet (SAWA)'s Ascension, 'O Muhammad, My love is due to those who love each other for My sake, and My love is due to those who are kind to each other for My sake, and My love is due to those who maintain communication with each other for My sake, and My love is due to those who trust Me, and there is no ensign, end or culmination to My love, and whenever I raise an ensign for them I lower another ensign for them.'²

1326. الإمام الصادق عليه السلام : قَالَ اللهُ تَبَارَكَ وَتَعَالَى : مَا تَحَبَّبَ إِلَيَّ عَبْدِي بِأَحَبِّ مِمَّا افْتَرَضْتُ عَلَيْهِ.³

1326. Imam al-Sadiq (AS) said, 'Allah, Mighty and Exalted, says, 'The servant endears himself to Me by no better means than what I have made obligatory upon him.'⁴

1327. الإمام الصادق عليه السلام : إِذَا تَخَلَّى الْمُؤْمِنُ مِنَ الدُّنْيَا سَمَاوَجَدَ خِلَافَةَ حُبِّ اللهِ ، وَكَانَ عِنْدَ أَهْلِ الدُّنْيَا كَأَنَّهُ قَدْ خُوِلَطَ ، وَإِنَّمَا خَالَطَ الْقَوْمَ خِلَافَةَ حُبِّ اللهِ فَلَمْ يَشْتَغَلُوا بغيرِهِ.⁵

1327. Imam al-Sadiq (AS) said, 'When the believer abandons this world, he is elevated and finds the sweet taste of Allah's love; he appears to the people of this world as if he is confounded in his mind, whereas truly it is they who have confounded the sweetness of Allah's love such that they do not occupy themselves with other than Him.'⁶

Notes

1. إرشاد القلوب : 199 .

2. Irshad al-Qulub, no. 199

3. الكافي : 2 / 82 / 5 .

4. al-Kafi, v. 2, p. 82, no. 5

5. الكافي : 2 / 130 / 10 .

6. Ibid. p. 130, no. 1

الَّذِينَ يُحِبُّهُمْ اللَّهُ - 424

424. Those Whom Allah Loves

(إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ).¹

*"Indeed Allah loves the virtuous."*²

(إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ).³

*"Indeed Allah loves the penitent and He loves those who keep clean."*⁴

(بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ).⁵

*"Yes, whoever fulfils his commitments and is wary of Allah-Allah indeed loves the Godwary."*⁶

(وَاللَّهُ يُحِبُّ الصَّابِرِينَ).⁷

*"And Allah loves the steadfast."*⁸

(إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ).⁹

*"Indeed Allah loves those who trust in Him."*¹⁰

(إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ).¹¹

*"Indeed Allah loves the just."*¹²

(إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ).¹³

*"Indeed Allah loves those who fight in His way in ranks, as if they were a compact structure."*¹⁴

1328. رسول الله صلى الله عليه وآله : إِنَّ اللَّهَ يُحِبُّ الْحَيَّيَّ الْحَلِيمَ الْعَفِيفَ الْمُتَعَقِّفَ.¹⁵

1328. The Prophet (SAWA) said, 'Indeed Allah loves the bashful, clement, chaste and virtuous servant.'¹⁶

1329. الإمام زين العابدين عليه السلام : إِنَّ اللَّهَ يُحِبُّ كُلَّ قَلْبٍ حَزِينٍ ، وَيُحِبُّ كُلَّ

عَبْدٍ شَكُورٍ.¹⁷

1329. Imam Zayn al-Abidin (AS) said, 'Indeed Allah loves every sorrowful heart and loves every grateful servant.'¹⁸

1330. الإمام الباقر عليه السلام : إِنَّ اللَّهَ يُحِبُّ الْمَدَاعِبَ فِي الْجَمَاعَةِ بِلَا رَفَثٍ ، الْمُتَوَجِّدَ

بِالْفِكْرَةِ ، الْمُتَحَلِّيَّ بِالصَّبْرِ ، الْمُتَبَاهِيَّ بِالصَّلَاةِ.¹⁹

1330. Imam al-Baqir (AS) said, 'Allah loves the one who is jolly among people without being obscene, is monotheistic in his thought, adorned by patience, and priding himself with the prayer.'²⁰

Notes

1. البقرة : 195 .

2. Qur'an 2195:

3. البقرة : 222 .

4. Qur'an 2222:

5. آل عمران : 76 .
6. Qur'an 376:
7. آل عمران : 146 .
8. Qur'an 2146:
9. آل عمران : 159 .
10. Qur'an 2159:
11. المائدة : 42 .
12. Qur'an 542:
13. الصفّ : 4 .
14. Qur'an 614:
15. الكافي : 2 / 112 / 8 .
16. al-Kafi, v. 2, p. 112, no. 8
17. الكافي : 2 / 99 / 30 .
18. Ibid. p. 99, no. 30
19. المحاسن : 1 / 456 / 1056 .
20. al-Mahasin, v. 1, p. 456, no. 1056

الَّذِينَ لَا يُحِبُّهُمْ اللَّهُ - 425

425. Those That Allah Does Not Like

(وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ).¹

*“Fight in the way of Allah those who fight you, but do not transgress. Indeed Allah does not like transgressors.”*²

(وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ).³

*“And Allah does not like the agents of corruption.”*⁴

(إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ).⁵

*“Indeed Allah does not like the wasteful.”*⁶

(إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ).⁷

*“Indeed He does not like the arrogant.”*⁸

Notes

1. البقرة : 190 .
2. Qur'an 2190:
3. المائدة : 64 .
4. Qur'an 564:
5. الأنعام : 141 .
6. Qur'an 6141:
7. النحل : 23 .
8. Qur'an 1623:

أَحَبُّ النَّاسِ إِلَى اللَّهِ - 426

426. The People Loved Most by Allah

1331. رسول الله صلى الله عليه وآله : أَحَبُّ عِبَادِ اللَّهِ إِلَى اللَّهِ أَنْفَعُهُمْ لِعِبَادِهِ ، وَأَقْوَمُهُمْ بِحَقِّهِ ، الَّذِينَ يُحِبُّونَ إِلَيْهِمُ الْمَعْرُوفَ وَفِعَالَهُ .¹

1331. The Prophet (SAWA) said, 'The most beloved of Allah's servants to Him are those that are the most useful to His servants, and the most persistent of them in establishing His right, those who endear virtue and its practices.'²

1332. الإمام الصادق عليه السلام : أَحَبُّ الْعِبَادِ إِلَى اللَّهِ عَزَّ وَجَلَّ رَجُلٌ صَدُوقٌ فِي حَدِيثِهِ ، مُحَافِظٌ عَلَى صَلَوَاتِهِ وَمَا افْتَرَضَ اللَّهُ عَلَيْهِ ، مَعَ أَدَاءِ الْأَمَانَةِ .³

1332. Imam al-Sadiq (AS) said, 'The most beloved of people to Allah, Mighty and Exalted, is a man who is truthful in his speech, careful about his prayer and all that Allah has made obligatory for him, along with returning whatever he is entrusted with.'⁴

Notes

1. تحف العقول : 49 .

2. Tuhaf al-Uqul, no. 49

3. الأمالي للصدوق : 467 / 371 .

4. Amali al-Saduq, p. 243, no. 8

آثارُ محبةِ الله عبده - 427

427. The Signs of God's Love towards his servant

(قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ) ¹.

“Say, 'If you love Allah, then follow me; Allah will love you and forgive you your sins, and Allah is all-forgiving, all-merciful.’” ²

1333. الإمام علي عليه السلام : إذا أحبَّ الله عبداً ألهمه حسن العبادَةِ. ³

1333. Imam Ali (AS) said, 'When Allah loves a servant He inspires him with good acts of devotion.' ⁴

1334. الإمام الصادق عليه السلام : مَنْ سَرَّهُ أَنْ يَعْلَمَ أَنَّ اللَّهَ يُحِبُّهُ فَلْيَعْمَلْ بِطَاعَةِ اللَّهِ

وَلْيَتَّبِعْنَا ، أَلَمْ يَسْمَعْ قَوْلَ اللَّهِ عَزَّ وَجَلَّ لَنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : (قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ

فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ) ؟! ⁵

1334. Imam al-Sadiq (AS) said, 'Whoever would like to know that Allah loves him must work in the obedience of Allah and follow us. Has he heard not the speech of Allah, Mighty and Exalted, to His Prophet (SAWA): “Say, 'If you love Allah...’” ⁶

Notes

1. آل عمران : 31 .

2. Qur'an 331:

3. غرر الحكم : 4066 .

4. Ghurar al-Hikam, no. 4066

5. الكافي : 8 / 14 / 1 .

6. al-Kafi, v. 8, p. 14, no. 1

مِيزَانُ الْمَنْزِلَةِ عِنْدَ اللَّهِ - 428

428. The Status of Man's Position with Allah

1335. الإمام الصادق عليه السلام: مَنْ أَرَادَ أَنْ يَعْرِفَ كَيْفَ مَنَزَلَتُهُ عِنْدَ اللَّهِ فَلْيَعْرِفْ

كَيْفَ مَنَزَلَةُ اللَّهِ عِنْدَهُ ، فَإِنَّ اللَّهَ يُنْزِلُ الْعَبْدَ مِثْلَ مَا يُنْزِلُ الْعَبْدَ اللَّهَ مِنْ نَفْسِهِ .¹

1335. Imam al-Sadiq (AS) said, 'Whoever wants to know the status of his position with Allah must first find out what status of position Allah holds with him, for Allah places the servant in the same position whereat the servant places Allah with respect to himself.'²

Notes

1. بحار الأنوار : 71 / 156 / 74 ، كنز العمال : 1882 نحوه .

2. Bihar al-Anwar, v. 71, p. 156, no. 74

عَلَامَةُ حُبِّ الْإِنْسَانِ لِلَّهِ - 429

429. The Sign of Man's Love for Allah

1336. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : عَلَامَةُ حُبِّ اللَّهِ تَعَالَى حُبُّ ذِكْرِ اللَّهِ ، وَعَلَامَةُ

بُغْضِ اللَّهِ تَعَالَى بُغْضُ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ .¹

1336. The Prophet (SAWA) said, 'The sign of [man's] love of Allah is the love of the remembrance of Allah, and the sign of [man's] hatred towards Allah is his hatred towards the remembrance of Allah, Mighty and Exalted.'

1337. الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَام - فِيمَا أَوْحَى اللَّهُ تَعَالَى إِلَى مُوسَى عَلَيْهِ السَّلَام -

: كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي فَإِذَا جَنَّتْهُ اللَّيْلُ نَامَ عَنِّي، أَلَيْسَ كُلُّ مُحِبٍّ يُحِبُّ حُلُوءَ حَبِيبِهِ ؟!³

1337. Imam al-Sadiq (AS) said, regarding what Allah, most High, revealed to Prophet Moses (AS), said, 'He lies who claims that he loves Me, yet when the night covers him up he sleeps away from Me [forgetting Me]. Is it not that every lover loves to be alone with his beloved?!'⁴

Notes

1. كنز العمال : 1776 .

2. Kanz al-Ummal, no. 1776

3. الأمالي للصادق : 577 / 438 .

4. Amali al-Saduq, p. 292, no. 1

الْمَنْزِلَةُ الْكُبْرَى - 430

430. The Highest Position

1338. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : قَالَ اللَّهُ : مَا تَحَبَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ ، وَإِنَّهُ لَيَتَحَبَّبُ إِلَيَّ بِالنَّافِلَةِ حَتَّى أُحِبَّهُ ، فَإِذَا أُحِبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ ، وَلِسَانَهُ الَّذِي يَنْطِقُ بِهِ ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا ، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا ، إِذَا دَعَانِي أَجَبْتُهُ ، وَإِذَا سَأَلَنِي أَعْطَيْتُهُ .¹

1338. The Prophet (SAWA) said, 'Allah, Mighty and Exalted, says, “*My servant endears himself to Me with nothing more beloved to Me than what I have made obligatory upon him, and he endears himself to Me through performance of the supererogatory prayers until I love him. Once I love him, I become his hearing with which he hears, his sight with which he sees, his tongue with which he speaks, his hands with which he acts, and his foot with which he walks. When he calls Me I answer him, and when he asks Me I grant him.*”²

Notes

1. المحاسن : 1 / 454 / 1047 .

2. al-Mahasin, v. 1, p. 454, no. 1047

عَدَمُ اجْتِمَاعِ حُبِّ اللَّهِ وَحُبِّ الدُّنْيَا - 431

431. The Incongruity of the Love of Allah Combined with the Love of the World

1339. رسولُ الله صلى الله عليه وآله : حُبُّ الدُّنْيَا وَحُبُّ اللَّهِ لَا يَجْتَمِعَانِ فِي قَلْبٍ أَبَدًا

1.

1339. The Prophet (SAWA) said, 'The love for Allah and the love for the world cannot ever coexist in one heart.'²

1340. الإمامُ الصَّادِقُ عليه السلام : وَاللَّهِ ، مَا أَحَبَّ اللَّهُ مَنْ أَحَبَّ الدُّنْيَا وَوَالَى غَيْرَنَا

3.

1340. Imam al-Sadiq (AS) said, 'By Allah, he who loves this world and befriends other than us does not love Allah.'⁴

(أنظر) الدنيا : باب 721.

(See also: THE WORLD: section 721)

Notes

1. تنبيه الخواطر : 2 / 122 .
2. Tanbih al-Khawatir, v. 2, p. 122
3. الكافي : 8 / 129 / 98 .
4. al-Kafi, v. 8, p. 129, no. 9

الحثُّ على تحبيبِ الله - 432

432. Enjoining the Love of Allah

1341. رسولُ الله صلى الله عليه وآله : قالَ اللهُ عزَّ وجلَّ لداوودَ عليه السلام: أَحِبِّني وَحَبِّني إلى خَلْقي . قالَ : يا رَبِّ ، نَعَمْ أنا أُحِبُّكَ ، فكيفَ أُحِبُّكَ إلى خَلْقِكَ ؟ قالَ : اذْكُرْ

أَياديَّ عِنْدَهُمْ ، فَإِنَّكَ إِذَا ذَكَرْتَ هُمْ ذَلِكَ أَحَبُّونِي .¹

1341. The Prophet (SAWA) said, 'Allah, Mighty and Exalted, said to Prophet David (AS), *“Love Me and encourage My creatures to love Me.”* He said, 'My Lord, I do love You, but how can I encourage Your creatures to love You?' Allah said, *“Remind them of My blessing and kindness, for if you remind them of that they will love Me.”*²

Notes

1. قصص الأنبياء : 205 / 266 .

2. Qasas al-Anbiya', p. 205, no. 266

الحُبُّ فِي اللَّهِ - 433

433. To Love for the Sake of Allah

1342. رسولُ الله صلى الله عليه وآله : أَفْضَلُ الْأَعْمَالِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ

تعالى .¹

1342. The Prophet (SAWA) said, 'The best of practices is to love for the sake of Allah and to hate for the sake of Allah, most High.'²

1343. رسولُ الله صلى الله عليه وآله - لِبَعْضِ أَصْحَابِهِ - : يَا عَبْدَ اللَّهِ ، أَحِبَّ فِي

اللَّهِ ، وَأَبْغِضْ فِي اللَّهِ ، وَوَالِ فِي اللَّهِ ، وَعَادِ فِي اللَّهِ ، فَإِنَّهُ لَا تُنَالُ وَلَايَةُ اللَّهِ إِلَّا بِذَلِكَ ، وَلَا يَجِدُ رَجُلٌ طَعَمَ الْإِيمَانَ - وَإِنْ كَثُرَتْ صَلَاتُهُ وَصِيَامُهُ - حَتَّى يَكُونَ كَذَلِكَ ، وَقَدْ صَارَتْ مُوَاخَاةُ النَّاسِ يَوْمَكُمْ هَذَا أَكْثَرُهَا فِي الدُّنْيَا ، عَلَيْهَا يَتَوَادَّوْنَ ، وَعَلَيْهَا يَتَبَاغَضُونَ .³

1343. The Prophet (SAWA) said to one of his companions, 'O servant of Allah! Love for the sake of Allah and hate for the sake of Allah, and befriend for the sake of Allah and contest for the sake of Allah, for Allah's guardianship is attained only by that, and man will not find the taste of faith - though his prayers and fasting be much - unless he behaves thus. In this present day, the brotherhood and friendship of the people are mainly for the sake of this world; they love each other for its sake and hate each other for its sake.'⁴

1344. الإمامُ الصادقُ عليه السلام : مَا التَّقَى مُؤْمِنَانِ قَطُّ إِلَّا كَانَ أَفْضَلُهُمَا أَشَدَّهُمَا

حُبًّا لِأَخِيهِ .⁵

1344. Imam al-Sadiq (AS) said, 'No sooner do two believers meet than the better of them is he who loves his brother more.'⁶

1345. الإمامُ الصادقُ عليه السلام : كُلُّ مَنْ لَمْ يُحِبَّ عَلَى الدِّينِ وَلَمْ يُبْغِضْ عَلَى

الدِّينِ ، فَلَا دِينَ لَهُ .⁷

1345. Imam al-Sadiq (AS) said, 'Every single person who does not love for religion or hate for religion has no religion.'⁸

1346. الإمامُ الجوادُ عليه السلام : أَوْحَى اللَّهُ إِلَى بَعْضِ الْأَنْبِيَاءِ : أَمَّا زُهْدُكَ فِي الدُّنْيَا

فَتُعْجِلُكَ الرَّاحَةَ ، وَأَمَّا انْقِطَاعُكَ إِلَيَّ فَيُعَزِّزُكَ بِي ، وَلَكِنْ هَلْ عَادَيْتَ لِي عَدُوًّا وَوَالَيْتَ لِي وَلِيًّا؟⁹

1346. Imam al-Jawad (AS) said, 'Allah revealed to one of the prophets, *"Your asceticism in this world hastens your comfort, and your devotion to Me endears you to Me. But did you oppose an enemy [of Mine] for My sake or did you befriend a friend for Me?"*'¹⁰

Notes

1. كنز العمال : 24638 .

2. Kanz al-Ummal, no. 24638
3. علل الشرائع : 1 / 140 ، عيون أخبار الرضا عليه السلام : 1 / 291 / 41 ، الأمالي للصدوق : 58 / 399 .
4. Ilal al-Shara'i, p. 140, no. 1
5. المحاسن : 1 / 411 / 937 .
6. al-Mahasin, v. 1, p. 411, no. 937
7. الكافي : 2 / 127 / 16 .
8. al-Kafi, v. 2, p. 127, no. 16
9. تحف العقول : 455 .
10. Tuhaf al-Uqul, no. 455

حُبُّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَهْلِ بَيْتِهِ عَلَيْهِمُ السَّلَام - 434

434. The Love of the Prophet (SAWA) and His Household (AS)

1347. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : لَا يُؤْمِنُ عَبْدٌ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ ، وَتَكُونَ عِزَّتِي إِلَيْهِ أَعَزَّ مِنْ عِزَّتِهِ ، وَيَكُونَ أَهْلِي أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ ، وَتَكُونَ ذَاتِي أَحَبَّ إِلَيْهِ مِنْ ذَاتِهِ .¹

1347. The Prophet (SAWA) said, 'Man is not considered a believer until I am dearer to him than his own self, my household dearer to him than his own Household, my family dearer to him than his own family, and my being dearer to him than his own being.'²

1348. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : أَحِبُّوا اللَّهَ لِمَا يَغْدُوْكُمْ بِهِ مِنْ نِعَمِهِ ، وَأَحِبُّوا اللَّهَ ، وَأَحِبُّوا أَهْلَ بَيْتِي حُبِّي .³

1348. The Prophet (SAWA) said, 'Love Allah for the blessings that He bestows on you every morning; love me because of the love of Allah; and love my household because of love for me.'⁴

1349. المحاسن عن الإمام الصادق عن آبائه عليهم السلام : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فَلْيَحْمَدِ اللَّهَ عَلَى أَوَّلِ النَّعَمِ . قلت : وما أَوَّلُ النَّعَمِ ؟ قَالَ : طَيْبُ الْوِلَادَةِ ، وَلَا يُجْنِبُنَا إِلَّا مَنْ طَابَتْ وَلَادَتُهُ .⁵

1349. The Prophet (SAWA) said, 'He who loves us, the holy Household, let him praise Allah for the first blessing.' He was asked, 'What is the first blessing?' to which he replied, 'Legitimate birth, for only he loves us whose birth [i.e. conception] is legitimate.'⁶

1350. الدعوات عن الحارث الهمداني : أَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ ذَاتَ يَوْمٍ نَصَفَ النَّهَارِ ، فَقَالَ : مَا جَاءَ بِكَ ؟ قُلْتُ : حُبُّكَ وَاللَّهِ . قَالَ عَلَيْهِ السَّلَامُ : إِنْ كُنْتَ صَادِقًا لَتَرَانِي فِي ثَلَاثَةِ مَوَاطِنَ : حَيْثُ تَبْلُغُ نَفْسُكَ هَذِهِ - وَأَوَّماً بِيَدِهِ إِلَى خَنْجَرَتِهِ - وَعِنْدَ الصِّرَاطِ ، وَعِنْدَ الْخَوْضِ .⁷

1350. It is narrated in al-Daawat on the authority of al-Harith al-Hamdani, 'One day I went to visit the Commander of the Faithful (AS) at noon. He asked, 'What has brought you here?' I answered, 'By Allah, it is love for you.' He said, 'If you are truthful, you will see me at three positions: when your soul comes to this - and then he pointed to his throat -, on the Bridge [outstretched over Hell], and at the Heavenly Waters.'⁸

1351. الإمام الباقر عليه السلام - فِي قَوْلِهِ تَعَالَى : (فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى) - : مَوَدَّتْنَا أَهْلَ الْبَيْتِ .¹⁰

1351. Imam al-Baqir (AS) said, regarding the verse of Allah, most High: "He has held fast to the firmest handle"¹¹, said, 'It is love for us, the Prophet's Household (Ahl al-bayt).'12

Notes

1. علل الشرائع : 3 / 140 .
2. Ilal al-Shara'i, p. 140, no. 3
3. «علل الشرائع : 1 / 139 ، الأمالي للطوسي : 531 / 278 وفيه «بما يغذوكم» بدل «لما يغذوكم» .
4. Ibid. , p. 139, no. 1
5. المحاسن : 1 / 232 / 419 ، مشكاة الأنوار : 373 / 153 .
6. Mishkat al-Anwar, 153373/ , al-Mahasin, v. 1, p. 232, no. 419
7. الدعوات : 699 / 249 .
8. al-Daawat, p. 249, no. 699
9. البقرة : 256 .
10. المناقب لابن شهر آشوب : 2 / 4 .
11. Qur'an 2256:
12. al-Manaqib li Ibn Shahr Ashub, v. 4, no. 2

ما يُشْتَرَطُ فِي حُبِّ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ - 435

435. The Conditions for Loving the Household

1352. الإمام الباقر عليه السلام : والله ، ما معنا من الله براءة ، ولا بيننا وبين الله قرابة ، ولا لنا على الله حجة ، ولا نتقرب إلى الله إلا بالطاعة ، فمن كان منكم مطيعاً لله تنفعه ولايتنا ، ومن كان منكم عاصياً لله لم تنفعه ولايتنا . ويحكم لا تغتروا !¹ ولا تغتروا !²

1352. Imam al-Baqir (AS) said, 'By Allah, we have no acquittance from Allah, nor is there kinship between Allah and us, nor do we possess a [special] argument against Allah, nor do we attain proximity to Allah except through His obedience. So whosoever from among you is obedient to Allah, our friendship will benefit him, and whosoever from among you is disobedient to Allah, our friendship will be of no use to him. Woe unto you, do not be deceived! Woe unto you, do not be deceived!' ²

Notes

1. وسائل الشيعة : 11 / 185 / 4 .

2. Wasa'il al-Shia, v. 11, p. 185, no. 4

إخلاصُ المَحَبَّةِ - 436

436. Devotion In Love

1353. الإمام عليّ عليه السلام : عَلَى التَّوَاخِي فِي اللَّهِ تَخْلُصُ الْمَحَبَّةُ¹.

1353. Imam Ali (AS) said, 'Being brothers for the sake of Allah produces sincere love.'²

1354. الإمام عليّ عليه السلام : مَنْ كَانَتْ صُحْبَتُهُ فِي اللَّهِ ، كَانَتْ صُحْبَتُهُ كَرِيمَةً ،
وَمَوَدَّتُهُ مُسْتَقِيمَةً³.

1354. Imam Ali (AS) said, 'He whose friendship is for the sake of Allah is kind in company and loving him is genuine.'⁴

Notes

1. غرر الحكم : 6191 .
2. Ghurar al-Hikam, no. 6191
3. غرر الحكم : 8977 .
4. Ibid. no. 8977

المرء مع من أحب - 437

437. Man is with Whom He Loves

1355. رسول الله صلى الله عليه وآله : المرء مع من أحب¹.

1355. The Prophet (SAWA) said, 'Man is with him whom he loves.'²

1356. كنز العمال : سأل رجل رسول الله صلى الله عليه وآله عن الساعة، فقال: ما أعددت لها؟ قال: ما أعددت لها كبيراً، إلا أ نني أحب الله ورسوله. قال : فأنت مع من أحببت³.

1356. It is narrated in Kanz al-Ummal: A man asked the Prophet (SAWA) about the Final Hour, to whom he asked in turn, 'What have you done to prepare for it?' The man replied, 'I have not prepared much for it [other than the obligatory acts], but I do love Allah and His Messenger.' The Prophet said, 'Then you will be with whom you love.'⁴

Notes

1. 24685 - 24684 : كنز العمال .

2. Kanz al-Ummal, nos. 24684-24685

3. 25553 : كنز العمال .

4. Ibid. no. 25553

الحبس - 85

85. IMPRISONMENT

مَنْ يَجُوزُ حَبْسُهُ - 438

438. Those Who May Be Imprisoned

1357. الإمام علي عليه السلام : يَجِبُ عَلَى الْإِمَامِ أَنْ يَحْبِسَ الْفُسَّاقَ مِنَ الْعُلَمَاءِ ، وَالْجُهَّالَ مِنَ الْأَطِبَّاءِ ، وَالْمَفَالِيسَ مِنَ الْأَكْرِيَاءِ .¹

1357. Imam Ali (AS) said, 'It is incumbent upon the Imam to imprison the reckless from among the scholars, the ignorant from among the physicians, and the bankrupt from among the lease-holders.'²

1358. الإمام علي عليه السلام : إِذَا ارْتَدَّتِ الْمَرْأَةُ عَنِ الْإِسْلَامِ لَمْ تُقْتَلْ ، وَلَكِنْ تُحْبَسُ أَبَدًا .³

1358. Imam Ali (AS) said, 'If a Muslim woman becomes an apostate, abandoning Islam, she is not killed but is imprisoned for life.'⁴

1359. الكافي : إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَانَ لَا يَرَى الْحَبْسَ إِلَّا فِي ثَلَاثٍ : رَجُلٌ أَكَلَ مَالَ الْيَتِيمِ ، أَوْ غَصَبَهُ ، أَوْ رَجُلٌ أُؤْتِمِنَ عَلَى أَمَانَةٍ فَذَهَبَ بِهَا .⁵

1359. It is narrated in al-Kafi: Verily the Commander of the Faithful (AS) restricted imprisonment to only three cases: a man consuming the property of an orphan unlawfully, or usurping it, or a man who takes off with what he has been entrusted with.⁶

Notes

1. كتاب من لا يحضره الفقيه : 3 / 31 / 3266 .

2. al-Faqih, v. 3, p. 31, no. 3266

3. تهذيب الأحكام : 10 / 142 / 564 .

4. Tahdhib al-Ahkam, v. 10, p. 142, no. 569

5. الكافي : 7 / 263 / 21 .

6. al-Kafi, v. 7, p. 263, no. 21

حَبْسُ الْكَفِيلِ إِلَى حِينِ حُضُورِ الْمَكْفُولِ - 439

439. Jailing the Warrantor until the Return of the Warranted

1360. الإمام الصادق عليه السلام : أُنِيَ أمير المؤمنين عليه السلام برجلٍ قد تَكَفَّلَ
بَنَفْسِ رَجُلٍ، فَحَبَسَهُ وَقَالَ: اطْلُبْ صَاحِبَكَ.¹

1360. Imam al-Sadiq (AS) said, 'A man was brought to the Commander of the Faithful (AS), who had bailed the life of another man. He imprisoned him, saying, 'Ask for your companion now.'²

Notes

1. وسائل الشيعة : 13 / 156 / 1 و ح 2 نحوه .

2. Wasa'il al-Shia, v. 13, p. 156, no. 1

مَنْ يُخَلَّدُ فِي السِّجْنِ - 440

440. The One Imprisoned for Life

1361. الإمام الباقر عليه السلام - في رجلٍ أمرَ رجلاً بقتل رجلٍ فقتله - : يُقتلُ به الذي قتلَهُ ، ويُحبسُ الأمرُ بقتله في السجن حتى يموت .¹

1361. Imam al-Baqir (AS) said, about a man who had ordered another man to kill someone, which he had done - 'He who killed him must be killed, and he who ordered the killing must be imprisoned until he dies.'²

1362. الإمام الصادق عليه السلام: قضى عليّ عليه السلام في رجلين أمسك أحدهما وقتل الآخر فقال : يُقتلُ القاتلُ ويُحبسُ الآخرُ حتى يموتَ غمّاً كما حبسه عليه حتى مات غمّاً.³

1362. Imam al-Sadiq (AS) said, 'Imam Ali (AS) passed on a judgment between two people, jailing one and killing the other, and he (AS) said, 'The killer is to be killed and the other is to be jailed until he dies with dismay the same way he jailed the prisoner and made him die in dismay.'⁴

Notes

1. الكافي : 1 / 285 / 7 .
2. al-Kafi, v. 7, p. 285, no. 1
3. كتاب من لا يحضره الفقيه : 4 / 115 .
4. al-Faqih, v. 4, p. 115

الحَبْسُ بَعْدَ إِقَامَةِ الْحَدِّ وَمَعْرِفَةِ حَقِّ - 441

441. Imprisonment after Punishment and Acknowledgment of the Truth

1363. الإمام علي عليه السلام : حَبَسُ الإمام بَعْدَ الْحَدِّ ظُلْمٌ.¹

1363. Imam Ali (AS) said, 'It is unjust for the Imam to imprison the culprit after punishment.'²

1364. الإمام علي عليه السلام : الحَبْسُ بَعْدَ مَعْرِفَةِ الْحَقِّ ظُلْمٌ.³

1364. Imam Ali (AS) said, 'Imprisonment after acknowledgment of the truth is injustice.'⁴

Notes

1. تهذيب الأحكام : 6 / 314 / 870 .

2. Tahdhib al-Ahkam, v. 6, p. 314, no. 870

3. دعائم الإسلام : 2 / 539 / 1916 .

4. Daa'im al-Islam, v. 2, p. 539 , n.1916

حُقوقُ الْمَحْبُوسِ - 442

442. The Rights of the Prisoner

1365. الإمامُ عليٌّ عليه السلام : أَنَّهُ [عَلِيًّا] كَانَ يَغْرِضُ السَّجُونَ فِي كُلِّ يَوْمِ جُمُعَةٍ؛

فَمَنْ كَانَ عَلَيْهِ حَدٌّ أَقَامَهُ، وَمَنْ لَمْ يَكُنْ عَلَيْهِ حَدٌّ خَلَّى سَبِيلَهُ.¹

1365. Imam Ali (AS) used to inspect the prisons every Friday; he punished the convicts and released those who had no charge against them.²

1366. الإمامُ الصَّادِقُ عليه السلام : عَلَى الْإِمَامِ أَنْ يُخْرِجَ الْمَحْبُوسِينَ فِي الدِّينِ يَوْمَ

الْجُمُعَةِ إِلَى الْجُمُعَةِ ، وَيَوْمَ الْعِيدِ إِلَى الْعِيدِ ، فَيُرْسِلَ مَعَهُمْ ، فَإِذَا قَضَوْا الصَّلَاةَ وَالْعِيدَ رَدَّهُمْ إِلَى السِّجْنِ.³

1366. Imam al-Sadiq (AS) said, 'It is the duty of the Imam to release the prisoners on financial charges on Fridays and ?d [religious festivals] to observe the congregational prayer. He may send them guarded, and when they complete the prayers and the feast, he should return them to the prison.'⁴

(أنظر) عنوان 9 «الأسير» .

(See also: THE PRISONER)

Notes

1. دعائم الإسلام : 2 / 443 / 1544 .

2. Ibid. v. 2, p. 443, no. 1544

3. كتاب من لا يحضره الفقيه : 3 / 31 / 3265 .

4. al-Faqih, v. 3, p. 31, no. 3265

سيرة النبي عليه السلام في حبس المتهم - 443

443. The Conduct of the Prophet (SAWA) in imprisoning a Suspect

1367. الإمام الصادق عليه السلام: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ يَحْبِسُ فِي ثَهْمَةِ الدِّمِ سِتَّةَ أَيَّامٍ ، فَإِنْ جَاءَ أَوْلِيَاءُ الْمَقْتُولِ بِثَبَتٍ وَإِلَّا خَلَّى سَبِيلَهُ.¹

1367. Imam al-Sadiq (AS) said, 'The Prophet (SAWA) would imprison for six days he who has been accused of killing, the kin of the killed must come with evidence, and if not, he is freed.'²

1368. سنن أبي داود عن حكيم عن أبيه : إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَبَسَ رَجُلًا فِي ثَهْمَةٍ.³

1368. Sunan Abi Dawud, narrating from Hakim narrating from his father said, 'The Prophet (SAWA) jailed a person who was accused of an act.'⁴

Notes

1. تهذيب : 10 / 174 .

2. Tahdhib, v. 10, p. 174

3. سنن أبي داود : 3 / 314 / 3630 .

4. Sunan Abi Dawud, v. 3, p. 314

الحجاب - 86

86. THE VEIL

الحجاب - 444

444. The Veil

(يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيسِهِنَّ ذَلِكَ أَذْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُوراً رَحِيماً) ¹

"O Prophet! Tell your wives and your daughters and the women of the faithful to draw closely over themselves their chadors [when going out]. That makes it likely for them to be recognized and not be troubled, and Allah is all-forgiving, all-merciful." ²

(أنظر) النور : 30 ، 31 ، 58 و الأحزاب : 53 و 59.

(See also: Qur'an 24:30-31, 24:58, 33:53, 33:59)

1369. الإمام علي عليه السلام - لابنه الحسن عليه السلام - : وَأَكْثَفُ عَلَيْهِنَّ مِنْ

أَبْصَارِهِنَّ بِحُجْبِكَ إِيَّاهُنَّ ، فَإِنَّ شِدَّةَ الْحِجَابِ خَيْرٌ لَكَ وَهِنَّ. ³

1369. Imam Ali (AS) said to his son al-Hasan (AS), 'And curb their eyes by keeping them in veil, for the strict observance of the veil is better for you and for them.' ⁴

1370. الإمام علي عليه السلام : كُنْتُ قَاعِداً فِي الْبَقِيعِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وآله فِي يَوْمٍ دَجَنٍ وَمَطَرٍ ، إِذْ مَرَّتْ امْرَأَةٌ عَلَى حِمَارٍ ، فَهَوَتْ يَدُ الْحِمَارِ فِي وَهْدَةٍ فَسَقَطَتِ الْمَرْأَةُ ، فَأَعْرَضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآله بِوَجْهِهِ ، قَالُوا : يَا رَسُولَ اللَّهِ ، إِنَّهَا مُتَسَرِّوْلَةٌ . قَالَ : اللَّهُمَّ اغْفِرْ لِلْمُتَسَرِّوْلَاتِ - ثلاثاً - يَا أَيُّهَا النَّاسُ ، اتَّخَذُوا السَّرَاوِيلَاتِ فَإِنَّهَا مِنْ أَسْتَرِ ثِيَابِكُمْ ، وَخَصَّنُوا بِهَا نِسَاءَكُمْ إِذَا خَرَجْنَ. ⁵

1370. Imam Ali (AS) said, 'I was sitting with the Messenger of Allah (SAWA) in Baqi on a cloudy and rainy day, when a woman passed us on a donkey. The foreleg of the donkey slipped into a pit and the woman fell off. The Prophet (SAWA) turned his face away. They [his companions] said, 'O Messenger of Allah, she has trousers on.' He said thrice, 'O Allah! Forgive the women clad in trousers' - 'O people! Wear trousers for they are the most covering of your garments, and safeguard your women by [making them wear] them when they go out.' ⁶

1371. الإمام علي عليه السلام : صِبْيَانَةُ الْمَرْأَةِ أَنْعَمُ لِحَالِهَا وَأَدْوَمُ لِحِمَالِهَا. ⁷

1371. Imam Ali (AS) said, 'Covering the woman is more prosperous to her state and more enduring for her beauty.' ⁸

Notes

1. الأحزاب : 59 .
2. Qur'an 33:59:
3. نهج البلاغة : الكتاب 31 .
4. Nahj al-Balagha, Letter 31
5. تنبيه الخواطر : 2 / 78 .
6. Tanbih al-Khawatir, v. 2, p. 78
7. غرر الحكم : 5820 .
8. Ghurar al-Hikam, no. 5820

الحج - 87

87. THE PILGRIMAGE (HAJJ)

تَشْرِيعُ الْحَجِّ وَ فَضْلُهُ - 445

445. The Legislation of Hajj and its Virtue

(وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا) ¹.

"And it is the duty of mankind toward Allah to make pilgrimage to the House-for those who can afford the journey to it." ²

(وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ) ³.

"And proclaim the hajj to people: they shall come to you on foot and lean camels from distant places." ⁴

(وَأَتُمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ) ⁵.

"And complete the hajj and the umra for Allah's sake." ⁶

1372. الإمام علي عليه السلام - فيما أوصى عند وفاته - : الله الله في بيت ربكم ،

لا تخلوه ما بقيتم ، فإنه إن ترك لم تناظروا ⁷.

1372. Imam Ali (AS) said, in his will at the time of his demise, 'I exhort you, by Allah, by Allah, to take care of the House of your Lord! Do not leave it empty for as long as you live, for if it is deserted you will be given no respite.' ⁸

1373. الإمام علي عليه السلام : الحج جهاد كل ضعيف ⁹.

1373. Imam Ali (AS) said, 'The pilgrimage is the jihad of every weak person.' ¹⁰

1374. الإمام علي عليه السلام : نفقة درهم في الحج تعدل ألف درهم ¹¹.

1374. Imam Ali (AS) said, 'Spending one dirham [in charity] during the pilgrimage equals one thousand dirhams.' ¹²

1375. الإمام علي عليه السلام : الحاج والمعتمر وفد الله ، ويحبوه بالمعفرة ¹³.

1375. Imam Ali (AS) said, 'Those who go to Makkah for obligatory and voluntary pilgrimage (hajj and umra) are the guests of Allah, and His gift to them is forgiveness.' ¹⁴

Notes

1. آل عمران : 97 .

2. Qur'an 397:

3. الحج : 27 .

4. Qur'an 2227:

5. البقرة : 196 .

6. Qur'an 2196:

7. نهج البلاغة : الكتاب 47 .
8. Nahj al-Balagha, Letter 47
9. الخصال : 10 / 620 .
10. al-Khisal, p. 620, no. 10
11. الخصال : 10 / 628 .
12. Ibid. p. 628, no. 10
13. الخصال : 10 / 635 .
14. Ibid. p. 630, no. 10

فَلَسَفَةُ الْحَجِّ - 446

446. The Philosophy of the Pilgrimage

1376. الإمام علي عليه السلام : وَفَرَضَ عَلَيْكُمْ حَجَّ بَيْتِهِ الْحَرَامِ الَّذِي جَعَلَهُ قِبْلَةً لِلْأَنَامِ ، يَرُدُّونَهُ وَرُودَ الْأَنْعَامِ ، وَيَأْهَوُونَ إِلَيْهِ وَلَوْهَ الْحَمَامِ ، وَجَعَلَهُ سَبْحَانَهُ عَلامَةً لِتَوَاضُعِهِمْ لِعَظَمَتِهِ وَإِدْعَائِهِمْ لِعِزَّتِهِ .¹

1376. Imam Ali (AS) said, 'And He made obligatory for you the pilgrimage to His Sacred House which he made the 'qibla' for all people. They come to it like the cattle coming to water, and eagerly turn to it like the birds eagerly returning to their nest; He, glory be to Him, made it a sign of their humility before His greatness and their yielding to His Might.'²

1377. الإمام زين العابدين عليه السلام : حَجُّوا وَاعْتَمَرُوا ، تَصَحَّحَ أَجْسَادُكُمْ ، وَتَنَسَّعَ أَرْزَاقُكُمْ ، وَيَصْلُحَ إِيْمَانُكُمْ ، وَتُكْفَمُوا مَوْئِنَةُ النَّاسِ وَمَوْئِنَةُ عِيَالِكُمْ .³

1377. Imam Zayn al-Abidin (AS) said, 'Perform the hajj [obligatory pilgrimage] and the umra [voluntary pilgrimage] so that your bodies become healthy, your sustenance expanded, and your faith improved; and suffice yourselves with the expenses of people and the expenses of your families.'⁴

1378. الإمام الباقر عليه السلام : الْحَجُّ تَسْكِينُ الْقُلُوبِ .⁵

1378. Imam al-Baqir (AS) said, 'Pilgrimage calms the hearts.'⁶

1379. الإمام الصادق عليه السلام : وَهَذَا بَيْتٌ اسْتَعْبَدَ اللَّهُ بِهِ خَلْقَهُ لِيُخْتَبَرَ طَاعَتُهُمْ فِي إِيْتَانِهِ ، فَحَتَّهُمْ عَلَى تَعْظِيمِهِ وَزِيَارَتِهِ ، وَقَدْ جَعَلَهُ مَحَلَّ الْأَنْبِيَاءِ وَقِبْلَةً لِلْمُصَلِّينَ لَهُ ، وَهُوَ شُعْبَةٌ مِنْ رِضْوَانِهِ ، وَطَرِيقٌ يُؤَدِّي إِلَى عُفْرَانِهِ ، مَنْصُوبٌ عَلَى اسْتِوَاءِ الْكَمَالِ ، وَجُمُتَمَعِ الْعَظَمَةِ .⁷

1379. Imam al-Sadiq (AS) said, 'And this is the house by which Allah has demanded the devotion of His creatures to test their obedience in their coming to it, so He prompted them to glorify it and visit it. He made it the station of the prophets and the focal point (qibla) for those who pray to Him. It is a branch of His good pleasure and a way that leads to His forgiveness, founded on absolute perfection and ultimate grandeur.'⁸

1380. الإمام الصادق عليه السلام : مَا مِنْ بُقْعَةٍ أَحَبَّ إِلَى اللَّهِ تَعَالَى مِنَ الْمَسْعَى ؛ لِأَنَّهُ يَذِلُّ فِيهِ كُلُّ جَبَّارٍ .⁹

1380. Imam al-Sadiq (AS) said, 'There is no place dearer to Allah, most High, than the masa [place of running between the mounts of al-Safa and al-Marwa in Makkah], for every overbearing person is lowered and debased before Him there.'¹⁰

1381. الإمام الرضا عليه السلام : فَإِنْ قَالَ : فَلِمَ أَمَرَ بِالْحَجِّ ؟ قِيلَ : لِعَلَّةِ الْوَفَادَةِ إِلَى اللَّهِ عَزَّوَجَلَّ وَطَلَبِ الزِّيَادَةِ... مَعَ مَا فِيهِ مِنَ التَّقَوُّهِ وَنَقْلِ أَخْبَارِ الْأَئِمَّةِ عَلَيْهِمُ السَّلَامُ إِلَى كُلِّ صُفْعٍ وَنَاحِيَةٍ.¹¹

1381. Imam al-Rida (AS) said, 'If someone asks why He commanded the pilgrimage, it is answered: in order for people to perform the journey to [i.e. for] Allah, Mighty and Exalted, and ask for increase... in addition to the benefits it has of understanding religion and relating the reports of the Imams (AS) to every side and region.'¹²

Notes

1. نهج البلاغة : الخطبة 1 .
2. Nahj al-Balagha, Sermon 1
3. ثواب الأعمال : 70 / 3 .
4. Thawab al-Amal, p. 70, no. 3
5. الأمالي للطوسي : 296 / 582 .
6. Amali al-Tusi, p. 296, no. 582
7. الأمالي للصدوق : 715 / 985 ، التوحيد : 253 / 4 .
8. Amali al-Saduq, p. 493, no. 4
9. بحار الأنوار : 99 / 45 / 34 .
10. Bihar al-Anwar, v. 99. p. 45, no. 34
11. عيون أخبار الرضا عليه السلام : 2 / 119 / 1 .
12. Uyun Akhbar al-Rida (AS), v. 2, p. 119, no. 1

نَفْيُ الْحَجِّ لِلْفَقْرِ - 447

447. Pilgrimage Repels Poverty

1382. رسول الله صلى الله عليه وآله : الحج ينفي الفقر.¹

1382. The Prophet (SAWA) said, 'Pilgrimage repels poverty.'²

1383. الإمام الصادق عليه السلام : من حج ثلاث حجج لم يُصِبْهُ فَقْرٌ أَبَدًا.³

1383. Imam al-Sadiq (AS) said, 'He who goes to perform the obligatory pilgrimage (hajj) three times will never be afflicted with poverty.'⁴

1384. الإمام الصادق عليه السلام : ما رأيت شيئاً أسرع غنى ولا أنفى للفقر من

إدْمانِ حجِّ هذا البيت.⁵

1384. Imam al-Sadiq (AS) said, 'I have never seen anything faster at attracting wealth and at repelling poverty than habitual pilgrimage (hajj) to this House.'⁶

1385. ثواب الأعمال عن إسحاق بن عمار : قلت للإمام الصادق عليه السلام : إني

قد وُطِّئْتُ نَفْسِي عَلَى لُزُومِ الْحَجِّ كُلِّ عَامٍ بِنَفْسِي أَوْ بِرَجُلٍ مِنْ أَهْلِ بَيْتِي بِمَالِي. فَقَالَ : وَقَدْ عَزَمْتَ عَلَى ذَلِكَ ؟ قُلْتُ : نَعَمْ ، قَالَ : فَإِنْ فَعَلْتَ (ذلك) فَأَيُّقِنُ بِكَثْرَةِ الْمَالِ ، وَ أَبْشِرْ بِكَثْرَةِ الْمَالِ.⁷

1385. Imam al-Sadiq (AS), when Ishaq b. Ammar said to him: 'I have made up my mind to go for pilgrimage every year either personally or by sending one man of my household at my cost' - asked, 'Are you determined to do that?' He said, 'Yes'. The Imam said, 'If you do that, then be certain of abundance in your wealth, and take glad tidings of abundance in your wealth.'⁸

Notes

1. تحف العقول : 7 .

2. Tuhaf al-Uqul, no. 7

3. الخصال : 101 / 117 .

4. al-Khisal, p. 117, no. 101

5. الأُمالي للطوسي : 1478 / 694 .

6. Amali al-Tusi, p. 694, no. 1478

7. ثواب الأعمال : 4 / 70 .

8. Thawab al-Amal, p. 70, no. 4

ما بِهِ تَمَامُ الْحَجِّ - 448

448. That Which Completes the Pilgrimage

1386. الإمام علي عليه السلام : أُمُّوا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَجَّكُمْ إِذَا خَرَجْتُمْ إِلَى بَيْتِ اللَّهِ ، فَإِنَّ تَرْكَهُ جَفَاءٌ ، وَبِذَلِكَ أُمِرْتُمْ ، (وَأُمُّوا) بِالْقُبُورِ الَّتِي أَلَزَمَكُمُ اللَّهُ عَزَّوَجَلَّ حَقَّهَا وَزِيَارَتَهَا ، وَاطْلُبُوا الرِّزْقَ عِنْدَهَا .¹

1386. Imam Ali (AS) said, 'Complete your pilgrimage by visiting the Messenger of Allah (SAWA) when you leave to visit the House of Allah, for deserting it is unkind, and that is what you have been commanded to do [i.e. in the Qur'an: and complete ...] by observing the rights of the graves that Allah has made incumbent upon you to visit, and ask for [increase in] your sustenance thereat.'²

1387. الإمام الباقر عليه السلام : تَمَامُ الْحَجِّ لِقَاءُ الْإِمَامِ .³

1387. Imam al-Baqir (AS) said, 'The pilgrimage is completed by meeting the Imam.'⁴

1388. الإمام الباقر عليه السلام : إِنَّمَا أُمِرَ النَّاسُ : أَنْ يَأْتُوا هَذِهِ الْأَحْجَارَ فَيَتَطَوَّفُوا بِهَا ، ثُمَّ يَأْتُونَنَا فَيُخْبِرُونَا بِوَلَايَتِهِمْ ، وَيَعْرِضُوا عَلَيْنَا نُصْرَتَهُمْ .⁵

1388. Imam al-Baqir (AS) said, 'Indeed people have been ordered to come to these stones [i.e. the edifice of the Kaba] to circumambulate them, and then to come to us to inform us of their love and loyalty, and to declare their support for us.'⁶

Notes

1. الخصال : 10 / 616 .

2. al-Khisal, p. 616, no. 10

3. عيون أخبار الرضا عليه السلام : 2 / 262 / 29 .

4. Uyun Akhbar al-Rida (AS), v. 2, p. 262, no. 29

5. عيون أخبار الرضا عليه السلام : 2 / 262 / 30 .

6. Ibid. no. 30

عاقبة ترك الحج - 449

449. The Consequence of Abandoning the Obligatory Pilgrimage

1389. رسول الله صلى الله عليه وآله : مَنْ سَوَّفَ الْحَجَّ حَتَّى يَمُوتَ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ يَهُودِيًّا أَوْ نَصْرَانِيًّا.¹

1389. The Prophet (SAWA) said, 'He who postpones the obligatory pilgrimage until he dies, Allah will resurrect him as a Jew or a Christian on the Day of Resurrection.'²

1390. الإمام علي عليه السلام : مَنْ تَرَكَ الْحَجَّ لِحَاجَةٍ مِنَ حَوَائِجِ الدُّنْيَا لَمْ يُفْضَ حَتَّى يَنْظُرَ إِلَى الْمَحَلِّقِينَ.³

1390. Imam Ali (AS) said, 'He who abandons the pilgrimage for one of his worldly needs will not be able to satisfy that need until he sees the shaven heads [i.e. after the return of the pilgrims from Makkah].'⁴

Notes

1. بحار الأنوار : 3 / 58 / 77 .

2. Bihar al-Anwar, v. 77, p. 58, no. 3

3. ثواب الأعمال : 1 / 281 .

4. Thawab al-Amal, p. 281, no. 1

تَعْطِيلُ الْبَيْتِ - 450

450. Deferring [Pilgrimage] to the House

(جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَاماً لِلنَّاسِ).¹

*“Allah has made the Ka'ba, the Sacred House, a [means of] sustenance for mankind.”*²

1391. الإمامُ الصَّادِقُ عليه السلام - لَمَّا قَالَ لَهُ عَبْدُ الرَّحْمَنِ : إِنَّ نَاساً مِنْ هَؤُلَاءِ الْفُصَّاصِ يَقُولُونَ : إِذَا حَجَّ رَجُلٌ حَجَّةً ثُمَّ تَصَدَّقَ وَوَصَلَ كَانَ خَيْراً لَهُ - : كَذَبُوا ، لَوْ فَعَلَ هَذَا النَّاسُ لَعُطِّلَ هَذَا الْبَيْتُ ، إِنَّ اللَّهَ تَعَالَى جَعَلَ هَذَا الْبَيْتَ قِيَاماً لِلنَّاسِ.³

1391. Imam al-Sadiq (AS), when Abd al-Rahman told him: 'Some of these narrators are saying that it is better for a man to go for pilgrimage once and then to give alms and maintain his kinship with his relatives [with that money than to go for pilgrimage again]' - said, 'They are wrong. If people were to do that the House would become deserted. Allah has made this House a [means of] sustenance for mankind.'⁴

Notes

1. المائدة : 97 .

2. Qur'an 597:

3. علل الشرائع : 452 / 1 .

4. Ilal al-Shara'i, v. 1, p. 452

ما أَكْثَرَ الضَّجِيجِ وَأَقَلَّ الْحُجَّيجِ - 451

451. What a Lot of Clamour and What Few Pilgrims

1392. بحار الأنوار عن عبد الرحمن بن كثير : حَجَّجْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ ، فَلَمَّا صِرْنَا فِي بَعْضِ الطَّرِيقِ صَعِدَ عَلَى جَبَلٍ فَأَشْرَفَ فَنَظَرَ إِلَى النَّاسِ ، فَقَالَ: مَا أَكْثَرَ الضَّجِيجِ وَأَقَلَّ الْحُجَّيجِ!¹

1392. Abd al-Rahman b. Kathir narrated: 'I went for pilgrimage with Abu Abdillah [al-Sadiq] (AS). When we had gone a certain way, he climbed a hill and looked down at the people and said, 'What a lot of clamour and what few pilgrims!'²

Notes

1. بحار الأنوار : 30 / 181 / 27 .

2. Bihar al-Anwar, v. 27, p. 181, no. 30

أَدَبُ الْحَاجِّ - 452

452. The Etiquette of the Pilgrim

(الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ).¹

*"The hajj [season] is in months well-known; so whoever decides on hajj [pilgrimage] therein, [should know that] there is to be no sexual contact, vicious talk, or disputing during the hajj."*²

1393. الإمام الباقر عليه السلام : ما يُعْبَأُ بِمَنْ يُؤْتَمُّ هَذَا الْبَيْتَ إِذَا لَمْ يَكُنْ فِيهِ ثَلَاثُ

خِصَالٍ : وَرَعٌ يَحْجِزُهُ عَنْ مَعَاصِي اللَّهِ تَعَالَى ، وَحِلْمٌ يَمْلِكُ بِهِ غَضَبَهُ ، وَحُسْنُ الصَّحَابَةِ لِمَنْ صَحِبَهُ.³

1393. Imam al-Baqir (AS) said, 'The pilgrim to this House is of no worth unless he has three attributes: piety that restrains him from acts of disobedience to Allah, most High; clemency with which he controls his anger; and good companionship with whoever accompanies him.'⁴

Notes

1. البقرة : 197 .

2. Qur'an 2197:

3. الخصال : 180 / 148 .

4. al-Khisal, p. 148, no. 180

أَدَبُ الْإِحْرَامِ - 453

453. The Respect due to Ihram

1394. رسول الله صلى الله عليه وآله : مَنْ حَجَّ بِمَالٍ حَرَامٍ فَقَالَ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، قَالَ اللَّهُ لَهُ : لَا لَبَّيْكَ وَلَا سَعْدَيْكَ ، حُجَّتْكَ مَرْدُودٌ عَلَيْكَ .²

1394. The Prophet (SAWA) said, 'When he who makes pilgrimage by means of unlawful money says: *"Here I am O Allah! Here I am (labbayk Allahumma labbayk)"*, Allah will say to him, 'No labbayka and no welcome for you. Your pilgrimage is returned to you.'³

1395. الإمام الصادق عليه السلام : الْحُجُّ حَجَانِ : حَجٌّ لِلَّهِ وَحَجٌّ لِلنَّاسِ ، فَمَنْ حَجَّ لِلَّهِ كَانَ ثَوَابُهُ عَلَى اللَّهِ الْجَنَّةَ ، وَمَنْ حَجَّ لِلنَّاسِ كَانَ ثَوَابُهُ عَلَى النَّاسِ يَوْمَ الْقِيَامَةِ .⁴

1395. Imam al-Sadiq (AS) said, 'Pilgrimage is of two kinds: the pilgrimage [performed] for Allah and the pilgrimage for the people. So he who goes on pilgrimage for Allah, his reward is upon Allah and will be Paradise, and he who makes pilgrimage for the people, his reward on the Day of Resurrection will be with the people.'⁵

1396. الخصال عن مالك بن أنس : حَجَجْتُ مَعَ الصَّادِقِ عَلَيْهِ السَّلَامُ سَنَةً ، فَلَمَّا اسْتَوَتْ بِهِ رَاحِلَتُهُ عِنْدَ الْإِحْرَامِ كَانَ كُلَّمَا هَمَّ بِالتَّلْبِيَةِ انْقَطَعَ الصَّوْتُ فِي حَلْقِهِ ، وَكَادَ يَجْرُ مِنْ رَاحِلَتِهِ ، فَقُلْتُ : قُلْ يَا بَنَ رَسُولِ اللَّهِ ، وَلَا بَدَّ لَكَ مِنْ أَنْ تَقُولَ ، فَقَالَ عَلَيْهِ السَّلَامُ : يَا بَنَ أَبِي عَامِرٍ ، كَيْفَ أَجْسُرُ أَنْ أَقُولَ : لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، وَأَخْشَى أَنْ يَقُولَ عَزَّوَجَلَّ لِي : لَا لَبَّيْكَ وَلَا سَعْدَيْكَ !⁶

1396. Malik b. Anas narrated: 'One year I went on pilgrimage with al-Sadiq (AS). When his mount came to the place of ihram, whenever he intended to say labbayka [here I am ...] his voice would cut off in his throat, and he nearly fell off his mount. So I said to him, 'O son of the Prophet, say it, for you must say it', to which he replied, 'O Ibn Abi Amir, how can I dare say: 'I am here O Allah! I am here' whilst I fear lest He say, 'No labbayka and no welcome for you!'⁷

1397. الإمام الرضا عليه السلام : إِنَّمَا أُمِرُوا⁸ بِالْإِحْرَامِ لِيَحْشَعُوا قَبْلَ دُخُولِهِمْ حَرَمَ اللَّهِ وَأَمْنَهُ ، وَلِيَلَّا يَلْهَوْا وَيَسْتَبْغِلُوا بِشَيْءٍ مِنْ أُمُورِ الدُّنْيَا وَزِينَتِهَا وَلَذَاتِهَا ، وَيَكُونُوا جَادِينَ فِيهَا هُمْ فِيهِ ، قَاصِدِينَ نَحْوَهُ ، مُقْبِلِينَ عَلَيْهِ بِكُلِّتَيْهِمْ .⁹

1397. Imam al-Rida (AS) said, 'Indeed they have been ordered to be in the state of ihram in order that they humble themselves before entering the sanctuary and the safe place of Allah, and so that they do not divert and preoccupy themselves with anything of the affairs of this world and its adornments and pleasures; and so that they be serious in what they are engaged in, journeying to Him and approaching Him with all their being.'¹⁰

Notes

1. Ihram: the state of ritual consecration of the pilgrim in Makkah (ed.)
2. الدر المنثور : 63 / 2 .
3. al-Durr al-Manthur, v. 2, p. 63
4. ثواب الأعمال : 16 / 74 .
5. Thawab al-Amal, p. 74, no. 16
6. الخصال : 219 / 167 ، علل الشرائع : 4 / 235 .
7. al-Khisal, p. 167, no. 219, Ilal al-Shara'i, p. 235, no. 4
8. في الطبعة المعتمدة «يأمروا» وما أثبتناه من طبعة مؤسسة آل البيت عليهم السلام .
9. وسائل الشيعة : 4 / 3 / 9 .
10. Wasa'il al-Shia, v. 9, p. 3, no. 4

ثواب مَنْ ماتَ في طريقِ الحجّ - 454

454. The Reward of One Who Dies on the Way to Hajj

1398. الإمامُ الصادقُ عليه السلام : مَنْ ماتَ في طريقِ مَكَّةَ ذاهِباً أو جائياً ، أَمِنَ

مِنَ الْفَزَعِ الْأَكْبَرِ يَوْمَ الْقِيَامَةِ .¹

1398. Imam al-Sadiq (AS) said, 'Whoever dies on the road to Makkah, on the way there or back, will be safe from the Great Terror on the Day of Resurrection.'²

1399. الإمامُ الصادقُ عليه السلام : مَنْ ماتَ مُحْرَماً بَعَثَهُ اللَّهُ مُلَبَّياً .³

1399. Imam al-Sadiq (AS) said, 'Whoever dies in the state of ihram, Allah will raise him [obedient to Him] saying, 'Here I am, O Allah' (labbayka).⁴

Notes

1. الكافي : 4 / 263 / 45 .

2. al-Kafi, v. 4, p. 263, no. 45

3. بحار الأنوار : 7 / 302 / 56 .

4. Bihar al-Anwar, v. 7, p. 302, no. 56

حُضُورُ الْإِمَامِ الْغَائِبِ فِي الْمَوْسِمِ - 455

455. The Presence of the Hidden Imam [al-Mahdi] during Hajj

1400. الإمامُ الصّادقُ عليه السلام : يَفْقِدُ النَّاسُ إِمَامَهُمْ فَيَشْهَدُ الْمَوْسِمَ فَيَرَاهُمْ وَلَا

يَرَوْنَهُ.¹

1400. Imam al-Sadiq (AS) said, 'The people miss their Imam, but he attends the season [of hajj] and sees them, though they do not see him.'²

Notes

1. كمال الدين : 33 / 346 .

2. Kamal al-Din, p. 346, no. 33

الحجّة - 88

88. THE ARGUMENT

1

إِقَامَةُ الْحُجَّةِ - 456

456. Presenting The Argument

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا).²

*"We do not punish [any community] until We have sent [it] an apostle."*³

(لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ).⁴

*"So that he who perishes might perish by a manifest proof, and he who lives may live on by a manifest proof."*⁵

(أنظر) البقرة : 256 ، 286 والأعراف : 42 و الأنفال : 42 و التوبة : 115 و طه : 134 و الحج : 71 و العشاء : 208 و 209 والقصص : 46 و 59 والطلاق : 7.

(See also: Qur'an 2:256, 2:286, 7:42, 8:42, 9:115, 20:134, 22:71,

1401. الإمام عليّ عليه السلام : قُوَّةُ سُلْطَانِ الْحُجَّةِ أَعْظَمُ مِنْ قُوَّةِ سُلْطَانِ الْقُدْرَةِ .⁶

1401. Imam Ali (AS) said, 'The force of the authority of the argument is greater than the force of the authority of power.'⁷

1402. الإمام عليّ عليه السلام : مَنْ صَدَقَتْ هُجَّتُهُ قَوِيَتْ حُجَّتُهُ .⁸

1402. Imam Ali (AS) said, 'He who is true in his speech will be strong in his argument.'⁹

1403. الإمام الباقر عليه السلام - وقد سُئِلَ عَنْ حُجَّةِ اللَّهِ عَلَى الْعِبَادِ - : أَنْ يَقُولُوا

مَا يَعْلَمُونَ ، وَيَقِفُوا عِنْدَ مَا لَا يَعْلَمُونَ .¹⁰

1403. Imam al-Baqir (AS), when he was asked about the argument of Allah with people, replied, 'It is [for them] to say what they know and to stop at what they do not know.'¹¹

1404. الإمام الصادق عليه السلام : إِنَّ اللَّهَ عَزَّوَجَلَّ اخْتَجَّ عَلَى النَّاسِ بِمَا آتَاهُمْ وَمَا

عَرَفَهُمْ .¹²

1404. Imam al-Sadiq (AS) said, 'Indeed Allah, Mighty and Exalted, will use as an argument against people all that He has given them and all that He has acquainted them with.'¹³

1405. الإمام الصادق عليه السلام : مَنْ شَكَّ أَوْ ظَنَّ فَأَقَامَ عَلَى أَحَدِهِمَا أَحْبَبَ اللَّهُ

عَمَلَهُ ، إِنَّ حُجَّةَ اللَّهِ هِيَ الْحُجَّةُ الْوَاضِحَةُ .¹⁴

1405. Imam al-Sadiq (AS) said, 'He who doubts or suspects, and still acts according to either of them [i.e. his doubt or suspicion], Allah will nullify his deed. Indeed the argument of Allah is the clear argument.'¹⁵

(أنظر) الإمامة : باب 91.

(See also: **DIVINE LEADERSHIP (IMAMA): section 91**)

Notes

1. The word *hujja* in Arabic literally means: argument, proof, evidence or authority. In the context of these traditions, it refers mainly to the proofs of Allah on this earth in the form of His divine guidance through the prophets, the Imams, and divine revelation. (ed.)

2. الإسراء : 15 .

3. Qur'an 1715:

4. الأنفال : 42 .

5. Qur'an 842:

6. غرر الحكم : 6781 .

7. Ghurar al-Hikam, no. 6781

8. 8482 : غرر الحكم .

9. Ibid. no. 8482

10. التوحيد : 27 / 459 .

11. al-Tawhid, p. 459, no. 27

12. 2 / 410 : التوحيد .

13. Ibid. p. 410, no. 2

14. الكافي : 8 / 400 / 2 .

15. al-Kafi, v. 2, p. 400, no. 8

لِلَّهِ الْحُجَّةُ الْبَالِغَةُ - 457

457. To Allah Belongs the Conclusive Argument

(قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَكْثَرِينَ) ¹.

“Say, 'To Allah belongs the conclusive argument. Had He wished he would have surely guided you all.’” ²

1406. الإمام الصادق عليه السلام - في قوله تعالى : (قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ) - : إِنَّ

الله تعالى يقول للعبد يوم القيامة : عبدي ، أكنت عالمياً ؟ فإن قال : نعم ، قال له : أفلا

عملت بما علمت ؟! وإن قال : كنت جاهلاً ، قال له : أفلا تعلمت حتى تعمل ؟!

فِيخْصَمُ ، فَبِلَكَ الْحُجَّةُ الْبَالِغَةُ ³.

1406. Imam al-Sadiq (AS), with regards to Allah's verse in the Qur'an: *“Say, 'To Allah belongs the conclusive argument’”,* said, 'Verily Allah, most High, will ask the servant on the Day of Resurrection, *“My servant! Did you know?”* If he then answers: *“Yes”*, Allah will tell him, *“Then why did you not act upon what you knew?”* But if he says, *“I was ignorant”*, He will tell him, *“Why did not you learn in order that you may act?!”* He will then be disarmed - and that is the conclusive argument.' ⁴

1407. الإمام الصادق عليه السلام : الْحُجَّةُ قَبْلَ الْخَلْقِ ، وَمَعَ الْخَلْقِ ، وَبَعْدَ الْخَلْقِ ⁵.

1407. Imam al-Sadiq (AS) said, 'The Argument existed before the creation of people, it exists alongside creation, and will remain after them.' ⁶

Notes

1. الأنعام : 149 .

2. Qur'an 6149:

3. بحار الأنوار : 2 / 29 / 10 .

4. Bihar al-Anwar, v. 2, p. 29, no. 10

5. الكافي : 1 / 177 / 4 .

6. al-Kafi, v. 1, p. 177, no. 4

أَوْكَدَ الْحُجَجَ وَأَبْلَغُهَا - 458

458. The Surest and Most Conclusive Argument

(رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا

حَكِيمًا).¹

“Apostles, as bearers of good news and warners, so that mankind may not have any argument against Allah, after the [sending of the] apostles; and Allah is all-mighty, all-wise.”²

1408. الإمام علي عليه السلام : يا أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَكُنْ لِلَّهِ شُبْحَانُهُ حُجَّةٌ فِي أَرْضِهِ

أَوْكَدُ مِنْ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، وَلَا حِكْمَةٌ أَبْلَغُ مِنْ كِتَابِهِ الْقُرْآنِ الْعَظِيمِ .³

1408. Imam Ali (AS) said, 'O people! Allah, glory be to Him, has no surer argument on His earth than our Prophet Muhammad (SAWA), and there is no wisdom more conclusive than His Book, the Grand Quran.'⁴

1409. الإمام علي عليه السلام : إِنَّهُ لَمْ يَكُنْ لِلَّهِ تَبَارَكَ وَتَعَالَى فِي أَرْضِهِ حُجَّةٌ وَلَا حِكْمَةٌ

أَبْلَغُ مِنْ كِتَابِهِ .⁵

1409. Imam Ali (AS) said, 'Allah, Blessed and most High, has no more conclusive an argument or wisdom on His earth than His Book.'⁶

Notes

1. النساء : 165 .

2. Qur'an 4165:

3. غرر الحكم : 11004 .

4. Ghurar al-Hikam, no. 11004

5. نهج السعادة : 1 / 347 .

6. Nahj al-Saada, v. 1, p. 347

الحديث - 89

89. THE PROPHETIC TRADITION (HAD?TH)

قِيَمَةُ أَخَذِ الْحَدِيثِ - 459

459. The Value of Learning a Tradition

1410. الإمام الباقر عليه السلام : إِنَّ حَدِيثَنَا يُحْيِي الْقُلُوبَ .¹

1410. Imam al-Baqir (AS) said, 'Truly our tradition enlivens the hearts.'²

1411. الإمام الباقر عليه السلام : لِحَدِيثٍ وَاحِدٍ تَأْخُذُهُ عَنْ صَادِقٍ خَيْرٌ لَّكَ مِنَ الدُّنْيَا

وَمَا فِيهَا .³

1411. Imam al-Baqir (AS) said, 'Indeed one true tradition that you receive from a truthful person is better for you than the whole world and all that it contains.'⁴

Notes

1. بحار الأنوار : 2 / 144 / 5 .

2. Bihar al-Anwar, v. 2, p. 144, no. 5

3. الأمالي للمفيد : 42 / 10 .

4. Amali al-Mufid, p. 42, no. 10

فَضْلُ الْمُحَدِّثِ - 460

460. The Value of a Traditionist

1412. رسول الله صلى الله عليه وآله : مَنْ أَدَّى إِلَى أُمَّتِي حَدِيثًا يُقَامُ بِهِ سُنَّةٌ أَوْ يُثَلَّمُ بِهِ

بِدْعَةٌ فَلَهُ الْجَنَّةُ.¹

1412. The Prophet (SAWA) said, 'Whoever transmits to my people one tradition by which a practice is established or a heresy is blocked, will enter Paradise.'²

1413. الإمام علي عليه السلام : قال رسول الله صلى الله عليه وآله : اللَّهُمَّ ارْحَمْ

خُلَفَائِي - ثَلَاثًا - قِيلَ : يَا رَسُولَ اللَّهِ، وَمَنْ خُلَفَاؤُكَ ؟ قَالَ : الَّذِينَ يَلْغُونَ حَدِيثِي وَسُنَّتِي ،

ثُمَّ يُعَلِّمُونَهَا أُمَّتِي.³

1413. Imam Ali (AS) said, 'The Prophet (SAWA) said, 'O Allah! Have mercy on my successors'-thrice. He was asked, 'O Messenger of Allah! Who are your successors?' He said, 'Those who learn my traditions and practices, and then teach them to my community.'⁴

1414. الإمام الصادق عليه السلام : الزَّوِيَةُ لِلْحَدِيثِ الْمَتَّقَةِ فِي الدِّينِ أَفْضَلُ مِنْ أَلْفِ

عَابِدٍ لَا فِقْهَ لَهُ وَلَا رَوَايَةَ.⁵

1414. Imam al-Sadiq (AS) said, 'The narrator of traditions who understands religion is better than a thousand worshippers who have neither understanding of religion nor knowledge of traditions.'⁶

1415. الإمام الصادق عليه السلام : اعْرِفُوا مَنَازِلَ النَّاسِ مِنَّا عَلَى قَدْرِ رَوَايَتِهِمْ عَنَّا.⁷

1415. Imam al-Sadiq (AS) said, 'Know the people's positions with respect to us through the amount of their narration of our traditions.'⁸

Notes

1. بحار الأنوار : 2 / 152 / 43 .

2. Bihar al-Anwar, v. 2, p. 152, no. 43

3. الأمالي للصدوق : 247 / 266 .

4. Amali al-Saduq, p. 152, no. 4

5. بحار الأنوار : 2 / 145 / 9 .

6. Bihar al-Anwar, v. 2, p. 150, no. 24

7. بحار الأنوار : 2 / 150 / 24 .

8. Ibid. v. 2, p. 150, no. 24

ثَوَابُ مَنْ حَفِظَ أَرْبَعِينَ حَدِيثًا - 461

461. The Reward of Those Who Memorize Forty Traditions

1416. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا يَنْتَفِعُونَ بِهَا

فِي أَمْرِ دِينِهِمْ ، بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فَقِيهًا عَالِمًا .¹

1416. The Prophet (SAWA) said, 'Whoever memorizes forty traditions from which my community benefits in their religious affairs, Allah will raise him on the Day of Resurrection as a learned jurist and a scholar.'²

Notes

1. بحار الأنوار : 2 / 156 / 10 .

2. Ibid. p. 156, no. 10

دِرَايَةُ الْحَدِيثِ - 462

462. Understanding the Tradition

1417. الإمام علي عليه السلام : عَلَيْكُمْ بِالذِّرَايَاتِ لَا بِالرِّوَايَاتِ .¹

1417. Imam Ali (AS) said, 'Your aim must be to understand [the traditions] rather than just narrating [them].'²

1418. الإمام علي عليه السلام : هِمَّةُ السُّفَهَاءِ الرِّوَايَةُ ، وَهِمَّةُ الْعُلَمَاءِ الدِّرَايَةُ .³

1418. Imam Ali (AS) said, 'The ambition of the foolish is to report [traditions] whereas the ambition of the scholars is to understand the traditions.'⁴

1419. الإمام الصادق عليه السلام : حَدِيثٌ تَدْرِيهِ خَيْرٌ مِنْ أَلْفِ حَدِيثٍ تَرْوِيهِ .⁵

1419. Imam al-Sadiq (AS) said, 'One tradition that you understand is better than a thousand traditions that you merely narrate.'⁶

Notes

1. كنز الفوائد : 2 / 31 .

2. Kanz al-Fawa'id, v. 2, p. 31

3. بحار الأنوار : 2 / 160 / 13 .

4. Bihar al-Anwar, v. 2, p. 160, no. 13

5. معاني الأخبار : 2 / 3 .

6. Maani al-Akhbar, p. 2, no. 3

التَّحْذِيرُ مِنَ الْكِذْبِ عَلَى الرَّسُولِ - 463

463. Caution against Ascribing Lies to the Prophet (SAWA)

1420. رسولُ الله صلى الله عليه وآله : مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

¹.

1420. The Prophet (SAWA) said, 'Whoever deliberately ascribes lies to me, let him take his seat in the Fire.'²

1421. رسولُ الله صلى الله عليه وآله : إِنَّ مِنْ أَكْبَرِ الْكِبَائِرِ أَنْ يَقُولَ الرَّجُلُ عَلَيَّ مَا لَمْ

أَقُلْ.³

1421. The Prophet (SAWA) said, 'One of the gravest of the grave sins is to attribute to me something that I have not said.'⁴

Notes

1. الأمالي للطوسي : 398 / 227 ، وفي معناه أحاديث كثيرة جداً ، فراجع : بحار الأنوار : 158 / 2 .
2. Amali al-Tusi, p. 227, no. 398
3. كنز العمال : 29255 .
4. Kanz al-Ummal, no. 29255

النَّهْيُ عَنْ تَكْذِيبِ مَا لَا يُعْلَمُ كِذْبُهُ - 464

**464. Prohibition of Rejecting That Tradition Whose
Falsehood is not Known**

1422. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : مَنْ رَدَّ حَدِيثًا بَلَغَهُ عَنِّي فَأَنَا مُخَاصِمُهُ يَوْمَ الْقِيَامَةِ

، فَإِذَا بَلَغَكُمْ عَنِّي حَدِيثٌ لَمْ تَعْرِفُوا فَقُولُوا : اللَّهُ أَعْلَمُ¹ .

1422. The Prophet (SAWA) said, 'Whoever rejects a tradition that is transmitted to him on my authority will have me to contend with on the Day of Resurrection. So when you hear a tradition from me that you do not know, say: *"Allah knows better."*'²

Notes

1. بحار الأنوار : 2 / 212 / 114 .

2. Bihar al-Anwar, v. 2, p. 212, no. 114

صِحَّةُ الْحَدِيثِ وَ مُوَافَقَةُ الْقُرْآنِ - 465

465. The Soundness of the Tradition and Its Agreement with the Qur'an

1423. رسولُ الله صلى الله عليه وآله : اعرضوا حديثي على كتابِ الله ، فإن وافقهُ

فهو مِنِّي وأنا قُلْتُه¹.

1423. The Prophet (SAWA) said, 'Compare my tradition with the Book of Allah. If it corresponds with it, then it is from me and I have indeed said it.'²

1424. الإمامُ الصادقُ عليه السلام : ما لم يُوافِقْ مِنَ الْحَدِيثِ الْقُرْآنَ فَهُوَ زُحْرَفٌ³.

1424. Imam al-Sadiq (AS) said, 'The traditions that do not correspond with the Qur'an are false.'⁴

Notes

1. كنز العمال : 907 .

2. Kanz al-Ummal, no. 907

3. الكافي : 1 / 69 / 4 .

4. al-Kafi, v. 1, p. 69, no. 4

صِحَّةُ الْحَدِيثِ وَ مُوَافَقَةُ الْفِطْرَةِ - 466

466. The Soundness of a Tradition and Its Agreement with Man's Nature

1425. الإمام الباقر عليه السلام : ما وَرَدَ عَلَيْكُمْ مِنْ حَدِيثِ آلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَلَا تَنْتَ لَهُ قُلُوبُكُمْ وَعَرَفْتُمُوهُ فَأَقْبِلُوهُ ، وما اسْتَأْزَنْتَ مِنْهُ قُلُوبُكُمْ وَأَنْكَرْتُمُوهُ فَارْجِعُوهُ إِلَى اللَّهِ وإلى الرِّسُولِ وإلى العالمِ مِنْ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ .¹

1425. Imam al-Baqir (AS) said, 'Whenever a tradition from the household of Muhammad - peace be upon them all - is transmitted to you, towards which your hearts lean and it seems familiar to you, accept it. And whatever your hearts resent and you reject, then refer it back to Allah and the Prophet and the scholar from the household of Muhammad (SAWA).'²

Notes

1. بصائر الدرجات : 1 / 21 .

2. Basa'ir al-Darajat, 21, no. 1

صِحَّةُ الْحَدِيثِ وَ مُوَافَقَةُ الْحَقِّ - 467

467. The Soundness of a Tradition and Its Agreement with the Truth

1426. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : مَا جَاءَكُمْ عَنِّي مِنْ حَدِيثٍ مُوَافِقٍ لِلْحَقِّ فَأَنَا قُلْتُهُ ، وَمَا أَتَاكُمْ عَنِّي مِنْ حَدِيثٍ لَا يُوَافِقُ الْحَقَّ فَلَمْ أَقُلْهُ ، وَلَنْ أَقُولَ إِلَّا الْحَقَّ .¹

1426. The Prophet (SAWA) said, 'Whenever a tradition is transmitted to you from me that agrees with the truth, then I have truly said it, and whatever tradition is transmitted to you from me which does not agree with the truth, then I have not said it, for I speak nothing but the truth.'²

Notes

1. معاني الأخبار : 30 / 390 .

2. Maani al-Akhbar, p. 390, no. 30

جَوَازُ نَقْلِ الْحَدِيثِ بِالْمَعْنَى - 468

468. The Permissibility of Transmitting the Meaning of the Tradition

1427. رسولُ الله صلى الله عليه وآله : لا بأسَ في الحديثِ قَدِّمْتَ فيه أو أَخَّرْتَ ، إذا أَصَبْتَ مَعْنَاهُ .¹

1427. The Prophet (SAWA) said, 'It does not matter if you change the order of the words of a tradition, as long as you render its meaning [exactly].'²

1428. بحار الأنوار عن محمد بن مسلم : قلتُ لأبي عبد الله عليه السلام : أَسْمَعُ الْحَدِيثَ مِنْكَ فَأَزِيدُ وَأَنْقُصُ . قَالَ : إِنْ كُنْتَ تُرِيدُ مَعَانِيَهُ فَلَا بَأْسَ .³

1428. Muhammad b. Muslim narrated, 'I asked Abu Abdillah [al-Sadiq] (AS): *"I hear a tradition from you and then I add to it or subtract from it."* He said, 'If you [do this] intending its meanings, then it does not matter.'⁴

Notes

1. كنز العمال : 29179 .
2. Kanz al-Ummal, no. 29179
3. بحار الأنوار : 2 / 164 / 24 .
4. Bihar al-Anwar, v. 2, p. 164, no. 21

ما يَنْبَغِي مُرَاعَاتُهُ فِي التَّحْدِيثِ - 469

469. What Must Be Observed when Transmitting Traditions

1429. رسولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : لَا تُحَدِّثُوا أَقْمِي مِنْ أَحَادِيثِي إِلَّا بِمَا تَحْمِلُهُ عُقُولُهُمْ.¹

1429. The Prophet (SAWA) said, 'Do not narrate to my people from my traditions except those which are perceptible to their intellects.'²

1430. الإمامُ عليٌّ عليه السلام : إِذَا حَدَّثْتُمْ بِحَدِيثٍ فَاسْنِدُوهُ إِلَى الَّذِي حَدَّثَكُمْ ، فَإِنْ كَانَ حَقًّا فَلَكُمْ وَإِنْ كَانَ كَذِبًا فَعَلَيْهِ.³

1430. Imam Ali (AS) said, 'Whenever you narrate a tradition, document it to the person from whom you have narrated it. If what he has said is true, its benefit will be yours, but if he has lied, its harm would be against him.'⁴

Notes

1. كنز العمال : 29284 .
2. Kanz al-Ummal, no. 29284
3. الكافي : 1 / 52 / 7 .
4. al-Kafi, v. 1, p. 52, no. 7

حَدِيثُ أَهْلِ الْبَيْتِ حَدِيثُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - 470

470. The Tradition from Ahl al-Bayt is the Tradition from the Messenger of God

1431. الإمام الصادق عليه السلام : حَدِيثِي حَدِيثُ أَبِي ، وَحَدِيثُ أَبِي حَدِيثُ جَدِّي ، وَحَدِيثُ جَدِّي حَدِيثُ الْحُسَيْنِ ، وَحَدِيثُ الْحُسَيْنِ حَدِيثُ الْحَسَنِ ، وَحَدِيثُ الْحَسَنِ حَدِيثُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِمُ السَّلَام ، وَحَدِيثُ أَمِيرِ الْمُؤْمِنِينَ حَدِيثُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، وَحَدِيثُ رَسُولِ اللَّهِ قَوْلُ اللَّهِ عَزَّوَجَلَّ .¹

1431. Imam al-Sadiq (AS) said, 'My tradition is my father's tradition, and my father's tradition is my grandfather's tradition, and my grandfather's tradition is Husayn's tradition, and Husayn's tradition is Hasan's tradition, and Hasan's tradition is Imam Ali's tradition, and Imam Ali's tradition is the Messenger of Allah's tradition, and the Messenger of Allah's tradition is the saying of Allah.'²

Notes

1. الكافي : 1 / 53 / 14 .

2. al-Kafi, v. 1, p. 53, no. 14

شُؤْلِيَّةُ الْكِتَابِ وَالسُّنَّةِ - 471

471. The All-Inclusiveness of the Book and the Prophetic Practice

1432. بحار الأنوار عن أبي أسامة : كنتُ عندَ أبي عبدِ اللهِ عليه السلام وعندهُ رجلٌ من المغيرِيةِ ، فسألهُ عن شيءٍ من السُّنَنِ ، فقالَ : ما من شيءٍ يَحْتَاجُ إليه وُلْدُ آدَمَ إلَّا وقد حَرَجَتْ فيه السُّنَّةُ مِنَ اللهِ وَمِنْ رَسُوْلِهِ ، ولولا ذلكَ ما احتَجَّ علينا بما احتَجَّ ، فقالَ المغيرِيُّ : وبما احتَجَّ ؟ فقالَ أبو عبدِ اللهِ عليه السلام : قولُهُ : (اليَوْمَ اكْمَلْتُ لَكُمْ دِيْنََكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي) ¹.

1432. Abu Usama narrated, 'I was with Abu Abdillah [al-Sadiq] (AS), and there was with him a man from al-Mughiriyyah. The man asked him about some practices. He said, 'There is nothing which the offspring of Adam needs except that it has been expounded in the practices set by Allah and His Messenger. Otherwise He would not have the argument over us that He holds.' The man from al-Mughiriyyah then asked, 'And what is His argument?' Abu Abdillah (AS) said, '[It is] His verse: *"Today I have perfected your religion for you, and I have completed My blessing upon you."*' ²³

Notes

1. بحار الأنوار : 2 / 169 / 3 .

2. Qur'an 53:

3. Bihar al-Anwar, v. 2, p. 169, no. 3

مُتَشَابِهَاتُ الْأَحَادِيثِ - 472

472. The Ambiguous Traditions

1433. الإمام الرضا عليه السلام : إِنَّ فِي أَخْبَارِنَا مُتَشَابِهًا كَمُتَشَابِهِ الْقُرْآنِ ، وَمُحْكَمًا

كُمُحْكَمِ الْقُرْآنِ ، فَرُدُّوا مُتَشَابِهَهَا إِلَى مُحْكَمِهَا ، وَلَا تَتَّبِعُوا مُتَشَابِهَهَا دُونَ مُحْكَمِهَا فَتَضِلُّوا.¹

1433. Imam al-Rida (AS) said, 'Some of our traditions are ambiguous like the ambiguous verses of the Qur'an, and some are clear like the clear verses of the Qur'an. Then refer its ambiguous ones to its clear ones, and do not follow its ambiguous ones [blindly] without referring to its clear ones lest you go astray.'²

Notes

1. عيون أخبار الرضا عليه السلام : 1 / 290 / 39 .

2. Uyun Akhbar al-Rida (AS), v. 1, p. 290, no. 39

الحدود - 90

90. LEGAL PUNISHMENTS

1

لِكُلِّ شَيْءٍ حَدٌّ - 473

473. Everything Has a Bound

1434. الإمام الباقر عليه السلام : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى ... جَعَلَ لِكُلِّ شَيْءٍ حَدًّا ، وَ جَعَلَ عَلَيْهِ دَلِيلًا يَدُلُّ عَلَيْهِ ، وَ جَعَلَ عَلَى مَنْ تَعَدَّى ذَلِكَ الْحَدَّ حَدًّا .²

1434. Imam al-Baqir (AS) said, 'Truly Allah, Blessed and most High ... has set a bound for everything, and has made for each one a sign indicating to it, and He has designated a punishment for whoever transgresses that bound.'³

Notes

1. The Arabic word 'hadd (pl. hudud) is a word referring specifically to the punishments prescribed in Islamic law for various crimes. Lexically the word means 'limit, boundary, border', and refers to any such boundary. In Islamic law therefore, the same word applies to both the cause and the effect, where the transgression of Allah's boundaries and overstepping of His limits (hudud) necessitates the meting out of due legal punishments (hudud) set out in the Islamic penal law. In this chapter therefore, both legal punishment and boundary or limit have been used to translate the same word depending on the individual context. (ed.)

2. الكافي : 1 / 59 / 2 .

3. al-Kafi, v. 1, p. 59, no. 2

دَرءُ الْحُدُودِ - 474

474. Averting the Punishments

1435. رسولُ اللَّهِ صلى الله عليه وآله : اذَرُّوْا الحُدُودَ عَنِ الْمُسْلِمِيْنَ مَا اسْتَطَعْتُمْ ، فَإِنْ وَجَدْتُمْ لِلْمُسْلِمِ مَخْرَجًا فَخَلُّوا سَبِيلَهُ ؛ فَإِنَّ الْإِمَامَ لَأَنْ يُخْطِئَ فِي الْعَفْوِ خَيْرٌ مِنْ أَنْ يُخْطِئَ فِي الْعُقُوبَةِ ¹.

1435. The Prophet (SAWA) said, 'Avert the punishments from the Muslims as much as you can, and if you can find a way out for a Muslim, then make way for him, for it is better for the Imam to err in reprieving than in punishment.' ²

1436. رسولُ اللَّهِ صلى الله عليه وآله : اذَرُّوْا الحُدُودَ بِالشُّبُهَاتِ ³.

1436. The Prophet (SAWA) said, 'Avert the punishments through uncertainties.' ⁴

Notes

1. كنز العمال : 12971 .

2. Kanz al-Ummal, no. 12971

3. كتاب من لا يحضره الفقيه : 4 / 74 / 5146 ، كنز العمال : 12972 .

4. al-Faqih, v. 4, p. 74, no. 5146, Kanz al-Ummal, no. 12972

إِقَامَةُ الْحُدُودِ - 475

475. Upholding the Penal Laws

1437. رسولُ الله صلى الله عليه وآله : إِقَامَةُ حَدٍّ مِنْ حُدُودِ اللَّهِ خَيْرٌ مِنْ مَطَرٍ أَرْبَعِينَ

لَيْلَةً فِي بِلَادِ اللَّهِ.¹

1437. The Prophet (SAWA) said, 'Upholding one of the penal laws of Allah is superior to forty nights of rain on Allah's land.'²

1438. رسولُ الله صلى الله عليه وآله : حَدُّ يُقَامُ فِي الْأَرْضِ أَزْكَى مِنْ عِبَادَةِ سِتِّينَ سَنَةً

³.

1438. The Prophet (SAWA) said, 'A penal law that is exercised on earth is purer than sixty years of worship.'⁴

1439. الإمامُ الصَّادِقُ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أُنِّي

بِامْرَأَةٍ هَا شَرَفٌ فِي قَوْمِهَا قَدْ سَرَقَتْ ، فَأَمَرَ بِقَطْعِهَا ، فَاجْتَمَعَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَآلِهِ نَاسٌ مِنْ قُرَيْشٍ وَقَالُوا : يَا رَسُولَ اللَّهِ ، تُقَطِّعُ امْرَأَةً شَرِيفَةً مِثْلُ فُلَانَةٍ فِي حَظَرِ يَسِيرٍ ؟!

قَالَ : نَعَمْ ، إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِمِثْلِ هَذَا ، كَانُوا يُقِيمُونَ الْحُدُودَ عَلَى ضَعْفَائِهِمْ

وَيَتْرَكُونَ أَقْوِيَاءَهُمْ وَأَشْرَافَهُمْ فَهَلَكُوا.⁵

1439. Imam al-Sadiq (AS) said, 'A woman who was honoured amongst her people was once brought to the Prophet (SAWA) charged with theft. He ordered her [hand] to be cut. A group from the tribe of Quraysh came to the Prophet (SAWA) and said, 'O Messenger of Allah! Must [the hand of] a noble lady such as her be cut like that of so and so for such a small mistake?!' He replied, 'Yes! Indeed those before you perished because of such a deed. People used to uphold the punishments for the weak ones among them and exempt the strong and the noble ones of them, and therefore they perished.'⁶

Notes

1. « كنز العمال : 14599 ؛ الكافي : 7 / 174 / 1 مع تفاوت يسير في اللفظ وفيه : « ليلة وأيامها ».

2. Kanz al-Ummal, no. 14599, al-Kafi, v. 7, p. 174, no. 1

3. مستدرک الوسائل : 18 / 9 / 21843 .

4. Mustadrak al-Wasa'il, v. 18, p. 9, no. 21843

5. دعائم الإسلام : 2 / 442 / 1539 .

6. Daa'im al-Islam, v. 2, p. 442, no. 1539

لا شَفَاعَةَ وَلَا كَفَالََةَ وَلَا يَمِينَ فِي حَدٍّ - 476

476. No Intercession, Bail or Oath

1440. رسولُ الله صلى الله عليه وآله : أئِذَا رَجُلٌ حَالَتْ شَفَاعَتُهُ دُونَ حَدٍّ مِنْ حُدُودِ

اللهِ ، لَمْ يَزَلْ فِي سَخَطِ اللَّهِ حَتَّى يَنْزِعَ .¹

1440. The Prophet (SAWA) said, 'Every man who stops the exercise of one of Allah's punishments by his intercession will continue to be exposed to Allah's anger until he ceases.'²

1441. رسولُ الله صلى الله عليه وآله : لا شَفَاعَةَ وَلَا كَفَالََةَ وَلَا يَمِينَ فِي حَدٍّ .³

1441. The Prophet (SAWA) said, 'There is no intercession, bail, or oath in a legal punishment.'⁴

1442. الإمامُ عليٌّ عليه السلام : لا كَفَالََةَ فِي حَدٍّ مِنَ الْحُدُودِ .⁵

1442. Imam Ali (AS) said, 'There is no bail for any of Allah's punishments.'⁶

1443. الإمامُ الصَّادِقُ عليه السلام عن أبيه عن آبائه عليهم السلام عن رسولِ الله

صلى الله عليه وآله : أِنَّهُ نَهَى عَنِ الشَّفَاعَةِ فِي الْحُدُودِ، وَقَالَ : مَنْ شَفَعَ فِي حَدٍّ مِنْ حُدُودِ

اللهِ لِيُبْطِلَهُ وَسَعَى فِي إِبْطَالِ حُدُودِهِ عَذَّبَهُ اللهُ تَعَالَى يَوْمَ الْقِيَامَةِ .⁷

1443. Imam al-Sadiq (AS) said, narrating on the authority of his father, from his forefathers, from the Prophet (SAWA) - 'He prohibited the use of intercession against the punishments and that he (SAWA) said, 'He who intercedes against one of Allah's punishments in order to annul it, and tries to abolish His punishments will be chastised by Allah, most High, on the Day of Resurrection.'⁸

Notes

1. كنز العمال : 43837 .

2. Kanz al-Ummal, no. 43837

3. كتاب من لا يحضره الفقيه : 4 / 74 / 5146 .

4. al-Faqih, v. 4, p. 74, no. 5146

5. دعائم الإسلام : 2 / 65 / 181 .

6. Daa'im al-Islam, v. 2, p. 65 , n.181

7. مستدرک الوسائل : 18 / 24 / 21901 .

8. Mustadrak al-Wasa'il, v. 18, p. 24, no. 21901

النَّهْيُ عَنِ النَّظَرَةِ فِي الْحُدُودِ - 477

477. Prohibition of Postponement of Legal Punishments

1444. الإمام الباقر عليه السلام : في ثلاثة شهدوا على رجل بالزنى، فقال أمير المؤمنين عليه السلام : أين الرابع؟ فقالوا: الآن يجيء، فقال أمير المؤمنين عليه السلام: حُدُّوهُمْ ، فليس في الحدود نظرة ساعة¹.

1444. Imam al-Baqir (AS) narrated, saying, 'Three people gave witness against a man for committing adultery. Then the Commander of the Faithful (AS) asked, 'Where is the fourth [witness]?' They said, 'He is arriving just now.' The Commander of the Faithful said, 'Punish them, for there is not even one hour of respite to be given in punishments.'²

Notes

1. الكافي : 4 / 210 / 7 .

2. al-Kafi, v. 7, p. 210, no. 4

النَّهْيُ عَنْ تَعْدِي الْحُدُودِ - 478

478. Prohibition of Transgressing the Bounds

(تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ).¹

*“These are Allah's bounds, so do not transgress them, and whoever transgresses the bounds of Allah-it is they who are the wrongdoers.”*²

1445. رسول الله صلى الله عليه وآله : يُؤْتَى بِوَالٍ نَقَصَ مِنَ الْحَدِّ سَوَاطٍ فَيَقُولُ : رَبِّ

رَحْمَةً لِعِبَادِكَ ، فَيَقَالُ لَهُ : أَنْتَ أَرْحَمُ بِهِمْ مِنِّي؟! فَيُؤَمَّرُ بِهِ إِلَى النَّارِ ، وَيُؤْتَى بِمَنْ زَادَ سَوَاطٍ

فَيَقُولُ : لِيَنْتَهَوْا عَنْ مَعَاصِيكَ! فَيُؤَمَّرُ بِهِ إِلَى النَّارِ.³

1445. The Prophet (SAWA) said, 'On the Day of Resurrection a ruler will be brought forth who had inflicted one lash less than the punishment prescribed. He will plead, 'O my Lord! I did it out of mercy for Your servants.' He will be told, 'Are you [trying to be] more merciful to them than Me?' Then he will be ordered into the Fire. Another man who had added one lash [to the punishment] will be brought forth, and he will plead, '[O Allah! I did it] to make them stop committing acts of disobedience to You.' Then he too will be ordered into the Fire.'⁴

1446. الإمام الباقر عليه السلام : إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَمَرَ قَنْبَرًا أَنْ يَضْرِبَ

رَجُلًا حَدًّا ، فَعَلَّظَ قَنْبَرٌ فَرَادَةً ثَلَاثَةَ أَسْوَاطٍ ، فَأَقَادَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ مِنْ قَنْبَرٍ ثَلَاثَةَ أَسْوَاطٍ

⁵.

1446. Imam al-Baqir (AS) said, 'The Commander of the Faithful (AS) had ordered Qanbar to execute a man's punishment. Qanbar was rough and beat him three more lashes. So Ali (AS) forfeited on his behalf by beating Qanbar three lashes.'⁶

Notes

1. البقرة : 229 .

2. Qur'an 2229:

3. عوالي اللآلي: 2 / 153 / 427 .

4. Awali al-Laali, v. 2, p. 153, no. 4271

5. الكافي : 7 / 260 / 1 ، تهذيب الأحكام : 10 / 148 / 587 نحوه .

6. al-Kafi, v. 7, p. 260, no. 1

إِقَامَةُ الْحَدِّ بِأَرْضِ الْعَدُوِّ - 479

479. Executing the Legal Punishment in the Land of the Enemy

1447. الإمام علي عليه السلام : لا أُقيم على أحدٍ حداً بأرض العدوِّ حتَّى يُخْرِجَ مِنْهَا ، لئلا تَلْحَقَهُ الْحَمِيَّةُ فَيُلْحَقَ بِالْعَدُوِّ .¹

1447. Imam Ali (AS) said, 'I do not execute any legal punishment in the land of the enemy until he leaves it so that he is not overcome and would join the ranks of the enemy.'²

Notes

1. علل الشرائع : 1 / 545 .
2. Ilal al-Sharai, p. 545, no. 1

دَوْرُ إِقَامَةِ الْحَدِّ فِي تَكْفِيرِ الذَّنْبِ - 480

480. The Role of Implementing the Penal Law in Atonement for the Sin

1448. رسولُ الله صلى الله عليه وآله : مَنْ أَذْنَبَ ذَنْبًا فَأُقِيمَ عَلَيْهِ حَدُّ ذَلِكَ الذَّنْبِ فَهُوَ كَفَّارَتُهُ.¹

1448. The Prophet (SAWA) said, 'Whoever commits a sin and then bears the punishment meted out for that particular sin, then that shall be his atonement.'²

1449. الإمامُ عليٌّ عليه السلام : ما عاقَبَ الله عَبْدًا مُؤْمِنًا فِي هَذِهِ الدُّنْيَا إِلَّا كَانَ أَجُودَ وَأَمْجَدَ مِنْ أَنْ يَعُودَ فِي عِقَابِهِ يَوْمَ الْقِيَامَةِ.³

1449. Imam Ali (AS) said, 'When Allah punishes a faithful servant in this world, He is too Bountiful and too Glorious to re-punish him [for the same sin] on the Day of Resurrection.'⁴

Notes

1. كنز العمال : 12964 ، 12966 ، 13366 ، 13367 مثله معني .

2. Kanz al-Ummal, nos. 12964, 12966, 13366, 13367

3. تحف العقول : 214 .

4. Tuhaf al-Uqul, no. 12966

النَّهْيُ عَنْ إِهَانَةِ الْمَحْدُودِ - 481

481. Prohibition of Insulting the One Being Punished

1450. تنبيه الخواطر : لما رَجَمَ رسولُ الله صلى الله عليه وآله الرَّجُلَ في الرِّثَا قَالَ رَجُلٌ لصاحبه : هذا قَعَصَ كَمَا يَقْعَصُ الْكَلْبُ ، فَمَرَّ النَّبِيُّ صلى الله عليه وآله مَعَهُمَا بِحَيْفَةٍ فَقَالَ : انْهَشَا مِنْهَا ، قَالَا: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ نَنْهَشُ حَيْفَةً؟! قَالَ : مَا أَصَبْتُمَا مِنْ أَخِيكُمَا أَنْتَ مِنْ هَذِهِ .¹

1450. It is narrated in Tanbih al-Khawatir: When the Prophet (SAWA) stoned a man for adultery, a man said to his friend, 'He died on the spot like a dog.' So when the Prophet (SAWA) was passing with them by the carcass of a dead animal he told them to take a bite out of it. They said, 'O Messenger of Allah! May Allah bless you. How can we bite a carcass?!' He replied, 'What you have bitten from your brother is fouler than that.'²

1451. كنز العمال عن عبد الرحمن بن أبي ليلى : إِنَّ عَلِيًّا أَقَامَ عَلَى رَجُلٍ حَدًّا فَجَعَلَ النَّاسُ يَسُبُّونَهُ وَيَلْعَنُونَهُ ، فَقَالَ عَلِيٌّ : أَمَا عَنْ ذَنْبِهِ هَذَا فَلَا يُسْأَلُ .³

1451. Abd al-Rahman b. Abi Layla narrated: 'Once Ali punished a man who people then began abusing and cursing. So Ali said, 'Now this man will not even be questioned with regard to his sin [i.e. your abuse has expiated him of it].'⁴

Notes

1. تنبيه الخواطر : 1 / 116 .
2. Tanbih al-Khawatir, v. 1, p. 116
3. كنز العمال : 14002 .
4. Kanz al-Ummal, no. 14002

مَنْ لَا حَدَّ عَلَيْهِ - 482

482. Those to whom Penal Law should not be implemented

1452. رسولُ الله صلى الله عليه وآله : لَا حَدَّ عَلَى مُعْتَرِفٍ بَعْدَ بَلَاءٍ.¹

1452. The Prophet (SAWA) said, 'There is no punishment for he who admits [in committing wrong] after being subdued to a calamity.'²

1453. الإمامُ عليُّ عليه السلام : لَيْسَ عَلَى مُسْتَكْرِهٍ حَدٌّ وَلَا عَلَى مُسْتَكْرَهَةٍ حَدٌّ.³

1453. Imam Ali (AS) said, 'There is no punishment for he who is compelled [to commit a sin] or for she who is compelled.'⁴

Notes

1. بحار الأنوار : 40 / 277 .

2. Bihar al-Anwar, v. 40, p. 277

3. جعفریات : 136 .

4. Jafariyat, p. 136

الحرب - 91

91. WAR

مَثَارُ الْحَرْبِ - 483

483. Reasons of War

1454. الإمام علي عليه السلام: الخُلْفُ مَثَارُ الْحَرْبِ.¹

1454. Imam Ali (AS) said, 'Difference is the instigator of wars.'²

1455. الإمام علي عليه السلام: اللَّجَاجُ مَثَارُ الْحَرْبِ.³

1455. Imam Ali (AS) said, 'Obstinacy is the instigator of wars.'⁴

1456. الإمام علي عليه السلام: إِيَّاكَ وَمَذْمُومَ اللَّجَاجِ ، فَإِنَّهُ يُبْثِرُ الْحَرْبَ.⁵

1456. Imam Ali (AS) said, 'Abstain from useless, blamable obstinacy, for it will begin wars.'⁶

Notes

1. غرر الحكم : 705 .

2. Ghurar al-Hikam, no. 705

3. غرر الحكم : 406 .

4. Ibid. no. 406

5. غرر الحكم : 2674 .

6. Ibid. no. 2674

مُبَاغَتَةُ الْعَدُوِّ - 484

484. Surprising the Enemy

1457. الإمام علي عليه السلام : أَلَا وَإِنِّي قَدْ دَعَوْتُكُمْ إِلَى قِتَالِ هَؤُلَاءِ الْقَوْمِ لَيْلًا وَنَهَارًا ، وَسِرًّا وَإِعْلَانًا ، وَقُلْتُ لَكُمْ : اغْزَوْهُمْ قَبْلَ أَنْ يَغْزَوْكُمْ ، فَوَاللَّهِ مَا عُزِيَ قَوْمٌ قَطُّ فِي عُقْرِ دَارِهِمْ إِلَّا ذَلُّوا .¹

1457. Imam Ali (AS) said, 'Indeed I have called you to fight those people day and night both secretly and openly, and I have told you: 'Attack them before they attack you', for by Allah no sooner are any people attacked in the midst of their abodes than they are disgraced.'²

Notes

1. نهج البلاغة : الخطبة 27 .
2. Nahj al-Balagha, Sermon 27

ما يلزم رعايته قبل الحرب - 485

485. That Which Must be Observed Before the War

1458. رسول الله صلى الله عليه وآله : تألفوا الناس ، وتأثروهم ، ولا تُغيروا عليهم حتى تدعوهم ، فما على الأرض من أهل بيت مدبر ولا وبر إلا تأتوني بهم مسلمين أحب إلي من أن تأتوني بنسائهم وأولادهم وتقتلوا رجالهم ¹.

1458. The Prophet (SAWA) said, 'Befriend people, give them time, and do not raid them unless you first call them [to Islam]. For you to call all the people of the earth, those who live in houses and those who live in tents, to Islam is dearer to me than for you to bring me their womenfolk and children [as captives], and to kill their men.'²

1459. الإمام علي عليه السلام - في صقين - : فوالله ما دفعت الحرب يوماً إلا وأنا أطمع أن تلحق بي طائفة فتتهندي بي، وتعيشو إلى ضوئي ، وذلك أحب إلي من أن أقتلها على ضلالها ³.

1459. Imam Ali (AS) said at Siffin, 'By Allah I did not postpone the war even for one day unless if I hoped a group of people would join me to be guided by me and repose in my light, and I love that more than killing them for their [choosing to remain in] error.'⁴

1460. الإمام الحسين عليه السلام : ألا إن الحرب شرها ذريع ، وطعمها فظيع ، فمن أخذ لها أهبتها ، واستعد لها غدتها ، ولم يألم كلومها قبل حلولها ، فذاك صاحبها ، ومن عاجلها قبل أوان فرصتها ، واستبصار سعيه فيها ، فذاك فمن ألا ينفع قومه ، وأن يهلك نفسه ⁵.

1460. Imam al-Husayn (AS) said, 'Know that the evil of war is swift, and its taste is bitter. Therefore, he who prepares for it, and sees to its requirements, and does not suffer its wounds before its onset, he is its master; but he who plunges into it before its proper time and before gaining insight into his own effort therein, he is fit not to benefit his people and to ruin himself.'⁶

Notes

1. كنز العمال : 11300 ، 11396 مع تفاوت يسير في اللفظ .
2. Kanz al-Ummal, no. 11300
3. نهج البلاغة : الخطبة 55 .
4. Nahj al-Balagha, Sermon 55
5. شرح نهج البلاغة : 3 / 186 .
6. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 3, p. 186

مُقَدِّمَةُ الْجَيْشِ - 486

486. The Troops at the Forefront of the Army

1461. الإمام علي عليه السلام - في وصيته لزياد بن النضر - : اعْلَمْ أَنَّ مُقَدِّمَةَ الْقَوْمِ عُيُونُهُمْ ، وَعُيُونُ الْمُقَدِّمَةِ طَلَاتِعُهُمْ ، فَإِذَا أَنْتَ خَرَجْتَ مِنْ بِلَادِكَ وَدَنَوْتَ مِنْ عَدُوِّكَ فَلَا تَسْأَمْ مِنْ تَوْجِيهِ الطَّلَاعِ فِي كُلِّ نَاحِيَةٍ وَفِي بَعْضِ الشَّعَابِ وَالشَّجَرِ وَالْحَمَرِ وَفِي كُلِّ جَانِبٍ ؛ حَتَّى لَا يُغَيِّرُكُمْ عَدُوُّكُمْ ، وَيَكُونَ لَكُمْ كَمِينٌ ¹.

1461. Imam Ali (AS), in his advice to Ziyad b. al-Nadr, said, 'Know that the forefront of the people are their eyes, and that the eyes of the forefront troops are their vanguards; so when you leave your land and approach your enemy do not hesitate to send the vanguards to every side and to some mountain passes, woods, hiding places and every side, lest your enemy attack and lie in ambush for you.' ²

Notes

1. تحف العقول : 191 ، أنظر تمام الحديث .

2. Tuhaf al-Uqul, no. 191

إرشادات عسكرية - 487

487. Military Instructions

1462. رسول الله صلى الله عليه وآله : لا يُقتل الرُّسل ولا الرُّهْن.¹

1462. The Prophet (SAWA) said, 'Messengers and hostages must not be killed.'²

1463. الإمام علي عليه السلام : فَقَدِمُوا الدَّارِعَ ، وَأَخْرُوا الحَاسِرَ ، وَعَضُّوا عَلَى الأَضْرَاسِ ؛ فَإِنَّهُ أَنْبَى لِلسُّيُوفِ عَنِ الهَامِ ، وَالتَّوُّوا فِي أَطْرَافِ الرِّمَاحِ ؛ فَإِنَّهُ أَمُورٌ لِلأَسِنَّةِ ، وَعُضُّوا الأَبْصَارَ ؛ فَإِنَّهُ أَرْبَطُ لِلجَاشِ وَأَسْكَنُ لِلْقُلُوبِ ، وَأَمِيتُوا الأصْوَاتَ ؛ فَإِنَّهُ أَطْرَدُ لِلْفَشْلِ.³

1463. Imam Ali (AS) said, 'Put the armoured man forward and keep the unarmoured one behind. Grit your teeth because this will make the swords skip off the skull, and dodge on the sides of the spears for it changes the direction of their blades. Close the eyes because it strengthens the spirit and gives peace to the heart. Kill the voices because this will keep off spiritlessness.'⁴

1464. الإمام علي عليه السلام : لا تُقاتِلُوهُمْ حَتَّى يَبْدُؤُوْكُمْ، فَإِنَّكُمْ بِحَمْدِ اللَّهِ عَلَى حُجَّةٍ ، وَتَرْكُكُمْ إِيَّاهُمْ حَتَّى يَبْدُؤُوْكُمْ حُجَّةٌ أُخْرَى لَكُمْ عَلَيْهِمْ ، فَإِذَا كَانَتِ الهَزِيمَةُ بِإِذْنِ اللَّهِ فَلَا تَقْتُلُوا مُدْبِرًا ، وَلَا تُصِيبُوا مُعْوَرًا ، وَلَا تُجْهِزُوا عَلَى جَرِيحٍ ، وَلَا تَهَيِّجُوا النِّسَاءَ بِأَذَى.⁵

1464. Imam Ali (AS) said, 'Do not fight them unless they initiate the fighting, because, by the grace of Allah, you are in the right, and to leave them until they begin the fighting will be another proof for your side's right against them. If, by the will of Allah, the enemy is defeated, then do not kill the one who runs away nor strike a helpless person nor finish off the wounded nor inflict harm on women.'⁶

1465. الإمام علي عليه السلام : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ يُلْقَى السِّمُّ فِي بِلَادِ الْمُشْرِكِينَ.⁷

1465. Imam Ali (AS) said, 'The Prophet (SAWA) prohibited poisoning the land of the polytheists.'⁸

1466. الإمام زين العابدين عليه السلام : إِنْ أَخَذْتَ الْأَسِيرَ فَعَجَزَ عَنِ الْمَشْيِ وَلَمْ يَكُنْ مَعَكَ تَحْمِلٌ فَأَرْسِلْهُ وَلَا تَقْتُلْهُ ؛ فَإِنَّكَ لَا تَدْرِي مَا حُكْمُ الْإِمَامِ فِيهِ.⁹

1466. Imam Zayn al-Abidin (AS) said, 'If you take a captive who then cannot walk further, nor have you a carriage for him, then set him free and do not kill him, for you do not know what would be the Imam's ruling about him.'¹⁰

Notes

1. قرب الإسناد : 131 / 456.

2. Qurb al-Isnad, p. 131, no. 456

3. نهج البلاغة : الخطبة 124 .
4. Nahj al-Balagha, Sermon 124
5. نهج البلاغة : الكتاب 14 .
6. Ibid. Letter 14
7. الكافي : 2 / 28 / 5 .
8. al-Kafi, v. 5, p. 28, no. 2
9. علل الشرائع : 1 / 565 .
10. Ilal al-Shara'i, p. 565, no. 2

الحَرْبُ خُدْعَةٌ - 488

488. War is a Trick

1467. الإمام الباقر عليه السلام: إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: لَأَنْ يَخْطَفَنِي الطَّيْرُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُولَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا لَمْ يَقُلْ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ يَوْمَ الْخَنْدَقِ: الْحَرْبُ خُدْعَةٌ، وَيَقُولُ: تَكَلَّمُوا بِمَا أَرَدْتُمْ.¹

1467. Imam al-Baqir (AS) said, 'Ali (AS) used to say: 'I would rather be snatched away by a bird of prey than to attribute a word to the Messenger of Allah (SAWA) that he had not said. I have heard the Messenger of Allah say on the day of the Battle of the Trenches (khandaq) that war is trickery, and he used to say: 'Say whatever you wish to say.'²

Notes

1. وسائل الشيعة: 11 / 102 / 1.
2. Wasa'il al-Shia, v. 11, p. 102, no. 1

النَّهْيُ عَنِ الْفِرَارِ مِنَ الْحَرْبِ - 489

489. Prohibition of Running Away from the Battle

(وَمَنْ يُؤْهِمْ يَوْمَئِذٍ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ) ¹.

“Whoever turns his back [to flee] from them that day-unless [he is] diverting to fight or retiring towards another troop-shall certainly earn Allah's wrath, and his refuge shall be hell, an evil destination.” ²

1468. الإمام علي عليه السلام - لأصحابه في حرب صفين - : عاودوا الكر ، واستحيوا من الفر ؛ فإنه عار في الأعقاب ³ ، وناز يوم الحساب ، وطيبوا عن أنفسكم نفساً ، وامشوا إلى الموت مشياً سجحاً ⁴ .

1468. Imam Ali (AS) said to his companions in the battle of Siffin, 'Repeat the attack and be ashamed of running away, for it is a disgrace that remains throughout the generations and a burden on their necks and is a fire on the Day of Reckoning. Therefore, sacrifice your souls for other souls and cheerfully walk to death.' ⁵

1469. الإمام الصادق عليه السلام : مَنْ فَرَّ مِنْ رَجُلَيْنِ فِي الْقِتَالِ مِنَ الرَّحْفِ فَقَدْ فَرَّ ، وَمَنْ فَرَّ مِنْ ثَلَاثَةٍ فِي الْقِتَالِ مِنَ الرَّحْفِ فَلَمْ يَفِرَّ ⁶ .

1469. Imam al-Sadiq (AS) said, 'He who runs away from the battle when faced with two men from the enemy is a deserter indeed, but if he runs away from facing combat with three men, then he is not a deserter.' ⁷

1470. الإمام الرضا عليه السلام : حَرَّمَ اللَّهُ الْفِرَارَ مِنَ الرَّحْفِ ؛ لِمَا فِيهِ مِنَ الْوَهْنِ فِي الدِّينِ ، وَالاسْتِخْفَافِ بِالرُّسُلِ وَالْأُتُمَةِ الْعَادِلَةِ عَلَيْهِمُ السَّلَامُ ⁸ .

1470. Imam al-Rida (AS) said, 'Allah has prohibited running away from the midst of a battle because of what it does in weakening one's religion and degrading the messengers and the just Imams (AS).' ⁹

Notes

1. الأنفال : 16 .

2. Qur'an 816:

3. «في نصح السعادة : «فإنه عارٌ باقي في الأعقاب والأعناق» .

4. نصح البلاغة : الخطبة 66 ، نصح السعادة : 2 / 232 .

5. Nahj al-Balagha, Sermon 66, and Nahj al-Saada, v. 2, p. 232

6. الكافي : 5 / 34 / 1 .

7. al-Kafi, v. 5, p. 34, no. 1

8. عيون أخبار الرضا عليه السلام : 2 / 92 / 1 .

9. Uyun Akhbar al-Rida (AS), v. 2, p. 92, no. 1

التَّحذِيرُ عَنْ قِتَالِ الْمُسْلِمِ - 490

490. Warning against Fighting a Muslim

1471. رسولُ الله صلى الله عليه وآله : قِتَالُ الْمُسْلِمِ أَخَاهُ كُفْرٌ ، وَسِبَابُهُ فُسُوقٌ ¹.

1471. The Prophet (SAWA) said, ' Waging war against a Muslim brother is a sin, and to insult him is a transgression. ' ²

Notes

1. كنز العمال : 39878 .

2. Kanz al-Ummal, no. 39878

الدُّعَاءُ عِنْدَ الْحَرْبِ - 491

491. Supplicating During War

1472. الإمام علي عليه السلام - عِنْدَ لِقَاءِ الْعَدُوِّ مُحَارِباً - : اللَّهُمَّ إِلَيْكَ أَفْضَتِ الْقُلُوبُ ، وَمُدَّتِ الْأَعْنَاقُ ... اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ غَيْبَةَ نَبِيِّنَا ، وَكَثْرَةَ عَدُوِّنَا ، وَنَشْتِئُ أَهْوَائَنَا .¹

1472. Imam Ali (AS) said, when confronting an enemy in the battleground, 'O God! Hearts have emerged to You and necks have been put forward....O Allah, we complain to You the absence of our Prophet ,the great number of our enemies and the dispersion of our desires!'²

Notes

1. نهج البلاغة : الكتاب 15 .
2. Nahj al-Balagha, Letter 15

حَرْبُ النِّسَاءِ - 492

492. The Fighting of Women

1473. الإمام الباقر أو الإمام الصادق عليهما السلام : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وآلِهِ خَرَجَ بِالنِّسَاءِ فِي الْحَرْبِ حَتَّى يُدَاوِينَ الْجُرْحَى ¹.

1473. Imam al-Baqir (AS) or Imam al-Sadiq (AS) narrated, 'The Prophet (SAWA) took the women to war in order for them to treat the wounded, but he did not distribute the spoils of war among them but gave them some free gifts instead.' ²

(أَنْظَرِ) الْمَرَأَةَ : بَاب 1644.

(See also: WOMAN: section 1644)

Notes

1. الكافي : 5 / 45 / 8 .

2. al-Kafi, v. 5, p. 45, no. 8

المُحَارِب - 92

92. THE WARMONGER

جَزَاءُ الْمُحَارِبِ - 493

493. The Punishment of Warmonger

(إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَاداً أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ).¹

*"Indeed the requital of those who wage war against Allah and His Apostles, and try to cause corruption on the earth, is that they shall be slain or crucified, or have their hands and feet cut off from opposite sides or be banished from the land."*²

1474. رسول الله صلى الله عليه وآله : مَنْ شَهَرَ سَيْفَهُ فَدَمُهُ هَذَرٌ.³

1474. The Prophet (SAWA) said, 'He who draws his sword [against people] his blood must be shed.'⁴

1475. الإمام علي عليه السلام : اللَّصُّ الْمُحَارِبُ فَاقْتُلْهُ ، فَمَا أَصَابَكَ فَدَمُهُ فِي عُنُقِي

⁵.

1475. Imam Ali (AS) said, 'Kill the armed robber, and as regards to its consequences I am responsible for his blood.'⁶

1476. الإمام الباقر عليه السلام : إِذَا دَخَلَ عَلَيْكَ رَجُلٌ يُرِيدُ أَهْلَكَ وَمَا تَمْلِكُ فَأَبْدِرْهُ

بِالضَّرْبَةِ إِنْ اسْتَطَعْتَ ، فَإِنَّ اللَّصَّ مُحَارِبٌ لِلَّهِ وَلِرَسُولِهِ فَاقْتُلْهُ فَمَا تَبِعَكَ فِيهِ مِنْ شَيْءٍ فَهُوَ عَلَيَّ.⁷

1476. Imam al-Baqir (AS) said, 'If a man enters your house and intends to assault your family and your wealth, then hit him first if you can, as a thief is a fighter against Allah and His Messenger (SAWA), then kill him, and if something was to happen to you after this, it will be my responsibility.'⁸

1477. الإمام الباقر عليه السلام : مَنْ حَمَلَ السِّلَاحَ بِاللَّيْلِ فَهُوَ مُحَارِبٌ ، إِلَّا أَنْ يَكُونَ

رَجُلًا لَيْسَ مِنْ أَهْلِ الرِّيَّةِ.⁹

1477. Imam al-Baqir (AS) said, 'Whoever carries weapons by night is a warmonger, unless he is a man about whom there is no misgiving.'¹⁰

1478. الإمام الباقر عليه السلام - وقد سُئِلَ عَنْ نَفْيِ الْمُحَارِبِ - : يُنْفَى مِنْ مِصْرٍ

إِلَى مِصْرٍ ، إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ نَفَى رَجُلَيْنِ مِنَ الْكُوفَةِ إِلَى غَيْرِهَا.¹¹

1478. Imam al-Baqir (AS), when he was asked about banishing the warmonger, said, 'He must be banished from the state. Indeed Imam Ali (AS) banished two men from Kufa to somewhere else.'¹²

(أنظر) الرباء : باب 800.

(See also: USURY: section 800)

Notes

1. المائدة : 33 .
2. Qur'an 533:
3. الجعفریات : 83 .
4. al-Jafariyat, p. 83
5. المحاسن : 2 / 107 / 1289 .
6. al-Mahasin, v. 2, p. 107, no. 1289
7. قرب الأسناد : ص 158 ح 577 .
8. Qurb al-Isnad, p. 158, no. 577
9. الكافي : 7 / 246 / 6 ، تهذيب الأحكام : 10 / 134 / 530 .
10. al-Kafi, v. 7, p. 246, no. 6
11. دعائم الإسلام : 2 / 477 / 1714 ، أنظر وسائل الشيعة : 18 / 533 / 3 .
12. Daaem al-Islam, v. 2, p. 477, no. 1714

الحرية - 93

93. FREEDOM

أهمية الحرية - 494

494. The Importance of Freedom

1479. الإمام الصادق عليه السلام : خمس خصال من لم تكن فيه حصلة منها فليس فيه كثير مستمتع ، أولها : الوفاء ، والثانية : التدبير ، والثالثة : الحياء ، والرابعة : حسن الخلق ، والخامسة - وهي تجمع هذه الخصال - : الحرية¹.

1479. Imam al-Sadiq (AS) said, 'There are five attributes such that whoever does not even possess one of them does not have much to admire: loyalty, organisation, modesty, good temper, and the last which brings together all these attribute is freedom.'²

Notes

1. الخصال : 33 / 284 .

2. al-Khisal, p. 284, no. 33

النَّاسُ كُلُّهُمْ أَحْرَارٌ - 495

495. All People Are Free

1480. الإمام علي عليه السلام : أَيُّهَا النَّاسُ ، إِنَّ آدَمَ لَمْ يَلِدْ عَبْدًا وَلَا أَمَةً ، وَإِنَّ

النَّاسَ كُلَّهُمْ أَحْرَارٌ.¹

1480. Imam Ali (AS) said, 'O people! Indeed Adam did not beget a bondsman or bondswoman, so all people are free.'²

1481. الإمام علي عليه السلام : لَا تَكُونَنَّ عَبْدَ غَيْرِكَ وَقَدْ جَعَلَكَ اللَّهُ سُبْحَانَهُ حُرًّا.³

1481. Imam Ali (AS) said, 'Do not ever be a slave to others when Allah, glory be to Him, has made you free.'⁴

Notes

1. نهج السعادة : 1 / 198 .
2. Nahj al-Saada, v. 1, p. 198
3. غرر الحكم : 10371 .
4. Ghurar al-Hikam, no. 10371

شيمَةُ الْحُرِّ - 496

496. The Distinguishing Trait of the Free

1482. الإمام علي عليه السلام : الطَّلَافَةُ شِيمَةُ الْحُرِّ.¹

1482. Imam Ali (AS) said, 'Cheerfulness is the distinguishing trait of the free.'²

1483. الإمام علي عليه السلام : إِنَّ الْحَيَاءَ وَالْعِفَّةَ مِنْ خَلَائِقِ الْإِيمَانِ ، وَإِنَّهُمَا لَسَجِيَّةُ

الْأَخْرَارِ وَشِيمَةُ الْأَثَرَارِ.³

1483. Imam Ali (AS) said, 'Truly modesty and chastity are of the traits of faith, and they are the attributes of the free and the distinguishing marks of the righteous.'⁴

1484. الإمام علي عليه السلام : الْعَبْدُ حُرٌّ مَا قَنَعَ ، الْحُرُّ عَبْدٌ مَا طَمِعَ.⁵

1484. Imam Ali (AS) said, 'The servant of Allah is free so far as he remains content. The free man is a slave as long as he is greedy.'⁶

1485. الإمام الصادق عليه السلام : إِنَّ الْحُرَّ حُرٌّ عَلَى جَمِيعِ أَحْوَالِهِ : إِنْ نَابَتْهُ نَائِبَةٌ

صَبَرَ لَهَا ، وَإِنْ تَدَاكَتْ عَلَيْهِ الْمَصَائِبُ لَمْ تَكْسِرْهُ وَإِنْ أُسِرَ وَقُهِرَ وَاسْتُبْدِلَ بِالْأَيْسَرِ عُسْرًا ، كَمَا

كَانَ يُوسُفُ الصِّدِّيقُ الْأَمِينُ صَلَوَاتُ اللَّهِ عَلَيْهِ : لَمْ يَضُرُّهُ حُرِّيَّتُهُ أَنْ اسْتُعْبِدَ وَقُهِرَ وَأُسِرَ.⁷

1485. Imam al-Sadiq (AS) said, 'The free is free in all his states: when he is inflicted by a calamity, he shows patience; when afflictions bear down on him, they do not break him, even though he be taken in captivity or defeated and his prosperity turns into poverty, just like the truthful trustworthy Prophet Joseph - blessings of Allah upon him -, whose freedom was not affected even when he was enslaved, defeated and captivated.'⁸

Notes

1. غرر الحكم : 467 .

2. Ibid. no. 467

3. غرر الحكم : 3605 .

4. Ibid. no. 3605

5. غرر الحكم : 413 .

6. Ibid. no. 413

7. الكافي : 2 / 89 / 6 .

8. al-Kafi, v. 2, p. 89, no. 6

الحِرْص - 94

94. COVETOUSNESS

دَمُّ الْحِرْصِ - 497

497. Denouncing Covetousness

1486. الإمام عليّ عليه السلام - وقد سُئِلَ عن الحِرْصِ : ما هُوَ ؟ - : هُوَ طَلَبُ القَلِيلِ بِإِضَاعَةِ الكَثِيرِ .¹

1486. Imam Ali (AS), when asked about covetousness, said, 'It is the desire for something little through the loss of a lot.'²

1487. الإمام عليّ عليه السلام : الحِرْصُ عَنَاءٌ مُؤَيِّدٌ .³

1487. Imam Ali (AS) said, 'Covetousness is a terminal [source of] distress.'⁴

1488. الإمام عليّ عليه السلام : الحِرْصُ يُزْرِى بِالْمَرْوَةِ .⁵

1488. Imam Ali (AS) said, 'Covetousness stains one's gallantry.'⁶

1489. الإمام عليّ عليه السلام : الحِرْصُ مَطِيَّةُ التَّعَبِ .⁷

1489. Imam Ali (AS) said, 'Covetousness is the mount of pains.'⁸

1490. الإمام عليّ عليه السلام : الحِرْصُ لَا يَزِيدُ فِي الرِّزْقِ ، وَلَكِنْ يُذِلُّ الْقَدْرَ .⁹

1490. Imam Ali (AS) said, 'Covetousness does not increase sustenance, but rather it degrades a person's value.'¹⁰

(أنظر) عنوان 253 «الطمع» .

(See also: GREED)

Notes

1. بحار الأنوار : 31 / 167 / 73 .

2. Bihar al-Anwar, v. 73, p. 167, no. 31

3. غرر الحكم : 982 .

4. Ghurar al-Hikam, no. 982

5. غرر الحكم : 1107 .

6. Ibid. no. 1107

7. غرر الحكم : 280 .

8. Ibid. no. 280

9. غرر الحكم : 1877 .

10. Ibid. no. 1877

دَمُ الْحَرِصِ - 498

498. Denouncing The Covetous

1491. الإمام علي عليه السلام : الحَرِصُ أَسِيرُ مَهَانَةٍ لَا يُفَكُّ أَسْرَهُ.¹

1491. Imam Ali (AS) said, 'The covetous is a captive of a lowliness whose captivity is never-ending.'²

1492. الإمام علي عليه السلام - وقد سُئِلَ : أَيُّ ذُلٍّ أَذْلُ - : الحَرِصُ عَلَى الدُّنْيَا.³

1492. Imam Ali (AS), when asked, 'Which is the worst humility?', said, 'Coveting the world.'⁴

1493. الإمام علي عليه السلام : الرِّزْقُ مَقْسُومٌ ، الحَرِصُ مَحْرُومٌ.⁵

1493. Imam Ali (AS) said, 'Sustenance is allotted, and the covetous is denied.'⁶

1494. الإمام علي عليه السلام : الحَرِصُ فَقِيرٌ وَلَوْ مَلَكَ الدُّنْيَا بِحَذَافِيرِهَا.⁷

1494. Imam Ali (AS) said, 'The covetous one is poor even if he owns the whole world.'⁸

1495. الإمام علي عليه السلام : مَنْ حَرَصَ شَقِيَ وَتَعَنَى.⁹

1495. Imam Ali (AS) said, 'The one who covets is wretched and miserable.'¹⁰

1496. الإمام علي عليه السلام : الحَرِصُ لَا يَكْتَفِي.¹¹

1496. Imam Ali (AS) said, 'The covetous one is never satiated.'¹²

1497. الإمام الحسين عليه السلام : لَيْسَتْ الْعِقَّةُ بِمَانِعَةٍ رِزْقًا ، وَلَا الْحَرِصُ بِجَالِبٍ

فَضْلًا ، وَإِنَّ الرِّزْقَ مَقْسُومٌ وَالْأَجَلَ تَحْتَمُومٌ ، وَاسْتِعْمَالُ الْحَرِصِ طَالِبُ الْمَأْثَمِ.¹³

1497. Imam al-Husayn (AS) said, 'Self-restraint does not prevent [the descent of] sustenance, nor does covetousness attract any surplus [sustenance]; for indeed sustenance is allotted, and death is certain, and covetousness is only asking for sin.'¹⁴

1498. الإمام الباقر عليه السلام : مَثَلُ الْحَرِصِ عَلَى الدُّنْيَا مَثَلُ دُوْدَةِ الْقَرِّ : كُلَّمَا

ازْدَادَتْ مِنَ الْقَرِّ عَلَى نَفْسِهَا لَفًا كَانَ أَبْعَدَ لَهَا مِنَ الْخُرُوجِ ، حَتَّى تَمُوتَ غَمًّا.¹⁵

1498. Imam al-Baqir (AS) said, 'The similitude of the one who covets this world is as the caterpillar: the more silk it spins around itself, the harder it makes its exit for itself, until it dies of grief.'¹⁶

1499. الإمام الصادق عليه السلام : كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ : ابْنَ

آدَمَ ، إِنْ كُنْتَ تُرِيدُ مِنَ الدُّنْيَا مَا يَكْفِيكَ فَإِنَّ أَيْسَرَ مَا فِيهَا يَكْفِيكَ ، وَإِنْ كُنْتَ إِثْمًا تُرِيدُ مَا لَا يَكْفِيكَ فَإِنَّ كُلَّ مَا فِيهَا لَا يَكْفِيكَ.¹⁷

1499. Imam al-Sadiq (AS) said, 'The Commander of the Faithful, blessings of Allah be upon him, used to say, 'O son of Adam! If only you sought from the world enough to satisfy your needs, indeed the very least from it would be enough to satisfy your needs. But if instead you desire

more than your needs, then truly everything that it contains will not suffice you.'¹⁸

(أنظر) القناعة : باب 1567.

(See also: CONTENTMENT: section 1553)

Notes

1. غرر الحكم : 1370 .
2. Ibid. no. 1370
3. الأمالي للصدوق : 644 / 478 .
4. Amali al-Saduq, p. 322, no. 4
5. غرر الحكم : 96 .
6. Ghurar al-Hikam, no. 96
7. غرر الحكم : 1753 .
8. Ibid. no. 1753
9. غرر الحكم : 7723 .
10. Ibid. no. 7723
11. غرر الحكم : 365 .
12. Ibid. no. 365
13. أعلام الدين : ص 428 .
14. Alam al-Din, no. 428
15. الكافي : 7 / 316 / 2 .
16. al-Kafi, v. 2, p. 316, no. 7
17. الكافي : 6 / 138 / 2 .
18. Ibid. p. 138, no. 6

مادّة الحِرْص - 499

499. The Elements of Covetousness

1500. رسول الله صلى الله عليه وآله : اعْلَمْ يَا عَلِيّ ، أَنَّ الْجُبْنَ وَالْبُخْلَ وَالْحِرْصَ غَرِيْزَةٌ

وَاحِدَةٌ ، يَجْمَعُهَا سُوءُ الظَّنِّ .¹

1500. The Prophet (SAWA) said, 'Know O Ali, that cowardice, miserliness, and covetousness are all a single disposition, brought together through entertaining a low opinion [of Allah].'²

1501. رسول الله صلى الله عليه وآله : إِنَّ ابْنَ آدَمَ لَحَرِيصٌ عَلَى مَا مُنِعَ .³

1501. The Prophet (SAWA) said, 'Truly the son of Adam covets what is prohibited.'⁴

1502. الإمام عليّ عليه السلام : عَلَى الشَّلَكِ وَقَلَّةِ الْيَقَةِ بِاللَّهِ ، مَبْنَى الْحِرْصِ وَالشُّحِّ .⁵

1502. Imam Ali (AS) said, 'Covetousness and meanness are founded on doubt and lack of trust in Allah.'⁶

1503. الإمام عليّ عليه السلام : شِدَّةُ الْحِرْصِ مِنْ قُوَّةِ الشَّرِّ وَضَعْفُ الدِّينِ .⁷

1503. Imam Ali (AS) said, 'Intense covetousness arises from ardent gluttony and weakness of faith.'⁸

Notes

1. علل الشرائع : 1 / 559 .

2. Ilal al-Shara'i, p. 559, no. 1

3. كنز العمال : 44095 .

4. Kanz al-Ummal, no. 44095

5. غرر الحكم : 6195 .

6. Ghurar al-Hikam, no. 6195

7. غرر الحكم : 5772 .

8. Ibid. no. 5772

الحرفة - 95

95. THE PROFESSION

أَهَمِّيَّةُ الْحِرْفَةِ - 500

500. Importance of the Profession

1504. رسول الله صلى الله عليه وآله : إِنَّ اللَّهَ تَعَالَى يُحِبُّ الْعَبْدَ الْمُؤْمِنَ الْمُحْتَزِفَ .¹

1504. The Prophet (SAWA) said, 'Truly Allah loves the servant who is faithful and engaged in a profession.'²

1505. جامع الأخبار عن ابن عباس : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا نَظَرَ إِلَى

الرَّجُلِ فَأَعْجَبَهُ ، قَالَ : هَلْ لَهُ حِرْفَةٌ ؟ فَإِنْ قَالُوا : لَا ، قَالَ : سَقَطَ مِنْ عَيْنِي . قِيلَ : وَكَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ ؟! قَالَ : لِأَنَّ الْمُؤْمِنَ إِذَا لَمْ يَكُنْ لَهُ حِرْفَةٌ يَعِيشُ بِدِينِهِ .³

1505. It is narrated in al-Khisal that whenever the Prophet (SAWA) looked at a man who pleased him, he used to ask, 'Does he have a profession?' If they said, 'No', he would say, 'He has lost his worth in my eye.' They would then ask, 'O Messenger of Allah! Why is that?!' He would reply, 'Because when the believer has no profession, he subsists off his religion.'⁴

1506. الإمام علي عليه السلام : تَعَرَّضُوا لِلتِّجَارَةِ ؛ فَإِنَّ فِيهَا غِنًى لَكُمْ عَمَّا فِي أَيْدِي

النَّاسِ ، وَإِنَّ اللَّهَ عَزَّوَجَلَّ يُحِبُّ الْعَبْدَ الْمُحْتَزِفَ الْأَمِينَ .⁵

1506. Imam Ali (AS) said, 'Undertake yourselves to trading, for there lies therein your independence from what others possess, and verily Allah, Mighty and Exalted, loves the trustworthy servant who is engaged in a profession.'⁶

1507. دعائم الإسلام عن جعفر بن محمد عليه السلام أَنَّهُ سَأَلَ بَعْضَ أَصْحَابِهِ عَمَّا

يَتَصَرَّفُ فِيهِ ، فَقَالَ : جُعِلَتْ فِدَاكَ ، إِنِّي كَفَفْتُ يَدِي عَنِ التِّجَارَةِ . قَالَ : لِمَ ذَلِكَ ؟! قَالَ :

انْتَظَرِي هَذَا الْأَمْرَ . قَالَ : ذَلِكَ أَعْجَبُ لَكُمْ ، تَذْهَبُ أَمْوَالُكُمْ ! لَا تَكْفُفُ عَنِ التِّجَارَةِ

وَالْتِمَسَ مِنْ فَضْلِ اللَّهِ ، وَافْتَتَحَ بَابَكَ وَابْسُطْ بِسَاطِكَ وَاسْتَرْزُقْ رَبَّكَ .⁷

1507. Imam al-Sadiq (AS) once asked one of his companions about his means of income. He said, 'May I be your ransom. I have given up trading.' Imam asked why, and he answered, 'I am waiting for this rule [i.e. the reign of your government].' Imam said, 'That is strange from you. Your wealth will perish. Do not abandon trading, and seek out the bounty of Allah. Open your door and exhibit your goods, and seek out the sustenance of your Lord.'⁸

(أنظر) عنوان 55 «التجارة» ؛ عنوان 343 «الكسب» .

(See also: COMMERCE; EARNINGS)

Notes

1. كنز العمال : 9199 .
2. Kanz al-Ummal, no. 9199
3. جامع الأخبار : 1084 / 390 .
4. Jami al-Akhbar, p. 390, no. 1084
5. الخصال : 10 / 621 .
6. al-Khisal, p. 621, no. 10
7. دعائم الإسلام : 14 / 16 / 2 .
8. Daaim al-Islam, v. 2, p. 16 , n.14

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